A CHRISTIAN Library,

OR,

A Pleasant and Plentiful Paradise

Of Practical Divinity, in ten TREATISES Of sundry and select Subjects, purposely composed to pluck *Sinners* out of *Satans snares*, and allure them into the *glorious Liberty of the Gospel*.

By *R. Younge*, of *Roxwel* in *Essex*, *Florilegus*.

LONDON

Printed by *R.* and *W. Leybourn*, and are to be sold and only sold by *James Crumpe*, in *Little Bartholomews Well*-yard, 1655.



The ſeveral Treatiſes, conteined in this *Chriſtian Library* are theſe.

1. *An infallible way to become Rich and Happy.*
2. *Gods goodneſs, and* Englands *Unthankefulneſs.*
3. *The Natural Man anatomized.*
4. *Armour of proof* for a weak Chriſtian, againſt *Worlds envy, ſcoffs,* and *reproaches*; together with *Manna of Gold,* from the Tree of Life.
5. *A hopeful way to cure, that horrid ſin of Swearing.*
6. *The deſpicable, and dreadful condition of a drunkard;* together with *offer of help to Drowning men.*
7. *The Arraignment of Covetuoſneſs, and Ambition,* firſt and ſecond Part.
8. *The Paſtors Advocate.*
9. *The Poors Advocate,* firſt, and ſecond Part.
10. *The Whole Duty of a Chriſtian.*

LIBRARY OF THE
UNION
THEOLOGICAL
SEMINARY
NEW YORK

To the Worthy Authour, *and to the Ingenuous* Reader.

SIR,

THe accurate *Floriſt*, who makes it his delight to ſtudy flowers, is not more taken with their dreſs, their marks, their varieties, rich above *Solomon* in his royalty; nor more pleaſed with every line in that his *ſweet Library*, then your Reader will be in his peruſal of this *Chriſtian Library*, which here you put into his hand: not great in bulk, for ſo neither are *precious ſtones* or *jewels*, which are rich in ſubſtance, and of high eſteem for their oriency. Few men are maſters of ſo excellent an *Alimbick*, for *extraction* of *quinteſſences* & *ſpirits*, whereby you have given a *Superſedeas* or Writt of eaſe to your Reader, from ſearching and ſurveying the whole *Garden* where theſe *flowers* grow, by tranſplanting them into one *knot*, where they are preſented as a ſweet *Noſegay*. I wiſh you ſuch diligent *Bees* as may ſit upon your flowers, and depopulate your Garden; he that *ſucks poyſon* from any *Roſe* here, doth but ſhew himſelf to be a *Spider* by ſo doing.

READER,

Theſe ten *Treatiſes* being like *ten* ſmall *Corn-fields* now laid together (as it were) within one *hedge*, have thereby put off that name; wherewith while they went ſingle, malevolent ſpirits might be ready to aſperſe, by calling them Pamphlets; a name rather due to Books of *trivial matter*, than *ſmall ſtature*; and in them and every of them, *the mower may fill his hand*, *and*

he

he that gathereth sheaves his bosom, with *practical Divinity*, which hath the *preeminence above Polemical and controversal*, as the *planting* and *pruning* of the *trees* of the *Garden* hath above the *keeping* of the *Mound*, or *mending* of the *hedge*. I know a *hungry appetite* is better content with *Barley loaves* and *poor fishes*, than a disdainful *palate* with *quails* and *Manna*: but I need make no such apologie for this Book, where the *meat* is savoury and the cookery artificial by a rare mixture of *sweet* & *profitable*; let thy *walk* therefore be in this *Paradise*, from the *trees* whereof thou mayst *gather fruit for meat*, mainteining thy spiritual life in the *whole duty of a Christian*; or for *medicine* in *the cure of thy Diseases*, *Drunkenness*, *Swearing*, *Unthankfulness*, *Deceitfulness of Heart*; or for the *arming* of thy self with dissuasives *against Scoffing* and *Derision*, or from some of them *twigs* to *whip* the *Mammonist* out of his *Idolatry* [*the love of money*] or *Apples of Gold* from the *tree of life*: and under some of them, thou shalt hear *two Advocates pleading the cause* of their *two clients*, the *Pastour* and the *Poor*, the one for *shutting of the mouth* that sends forth unsavoury eructations, the other for *opening the close hand* that's almost dried up. And *all the trees breathing forth sweet perfumes*, *as the smell of a field which the Lord hath blessed*. In short, If thou do but *taste* the *fruit* of one of these *trees*, thy *appetite* will be *provoked* thereby, towards *another*, and the *pleasantness of the way* will make thee forget the *length of thy journey*.

London,
Lawrence, *Jury*,
June, 16, 1655.

Thy servant in the service of Christ;
Richard Vines.

To the READER.

READER,

SO many and excellent are the Helps that *God* affordeth to this unworthy *Nation* for to *enlighten dark ſouls*, and for *recovering of revolted ſinners* unto *God*, that if any after all this be Blinded and Rebellious, they will be the moſt *unexcuſable* and moſt *miſerable* people in the World. By how many voices, and with what holy skilful Oratory, and with what earneſt and inceſſant Importunity, doth the *God of mercy* call upon ſinners to Repent? Who is then in the obſcureſt Corner of *England*, that may not *hear* the *Word of Life*, or that may not read *the Scriptures*, and the excellent Writings of the Servants of *Chriſt*, if they *have eares to hear and eyes to ſee*, and are but willing and diligent for their own good? what a precious mercy is it, that every *Book-ſellers ſhop*, and every *market* almoſt, and all the quarters of the Land, do ſo abound with wholſome and excellent *Books*, declaring the way to everlaſting Happineſs? what abundance of ſuch Helps are ready at hand for the Recovery and ſalvation of any ſinner that is but willing to read and conſider them? It was not ſo with us in the *dark times of Popery*; nor is it ſo in *other Nations*. What pitty is it after all this, that there ſhould be ſo many *ignorant earthly mindes*? ſo many *Drunkards* and *ſenſual Wretches*; ſo many *ungodly Prayerleſs Families* among us, as there are? Are men reſolved to deſtroy themſelves? Do they *love damnation*? Do they Hate their own ſouls, as well as Holineſs? and the *Holy God*? Why elſe do they madly ſhut their ears, deſpiſe their Teachers, go on in a worldly and wicked life, and unthankfully refuſe the Helps that are offered them. Among others *the Authour of theſe* 10 *Treatiſes*, an ancient and faithful Servant of *Chriſt*,

Christ, though not of the *Tribe which waiteth at the Altar*, hath enriched this Nation with many of his *Labours*: which though he own but as *Collections*, yet may you read many a *Book* before you finde from whence they are collected. I have formerly with much delight read his excellent *Books*, called, *The Cure of Prejudice*, *The Victory of Patience*, and some others; full of useful pertinent matter delivered in a *style more quick* and *smart*, more *accurate*, and *adorned* than is ordinarily to be found: And finding that these do savour of the same *Ingenuity* and *Diligence*, and contein such necessary and seasonable advice, I recommend them to thy careful, perusal and consideration. What *a cure* is here for the *Swearer*? Another for the *Drunkard*? Another for the *Covetous*? What, a *Key to unlock the Richmans Chests*, and enrich himself by Giving to the Poor, if men will but use them? What Considerations are here to shame the *Reproachers of Godliness*, and to *encourage the weak* against their *Reproaches*? The *unsanctified Formalist* is here *stript* bare, The *Ministery* is *Patronized*, and usurpers and *intruders* sharply *reprehended*, by an Impartial pen: less lyable to Accusations of Self-seeking than our own in the eyes of the *Contentious would* have seemed. *Reader*, if thou Thankfully make use of the Helps that are offered thee by this servant of *Christ*, who willingly layeth out his time, and labour, and estate, for thy spiritual benefit; As thou wilt encourage such faithful endeavourers of thy good, so wilt thou have thy self the everlasting consolation; and mayst see that *blessed face of God*, and enjoy that felicity which thy sin would deprive thee of. This is the desire of him that would gladly be

A furtherer of thy salvation,

London, Decemb. 21. 1654.

Rich. Baxter.

The Prevention of

POVERTY,

Together with the Cure of

MELANCHOLY,

Alias Diſcontent.

Or the beſt and ſureſt way to *Wealth* and *Happineſs:* being Subjects very ſeaſonable for theſe *Times*; wherein all are *Poor*, or not *pleaſed*, or *both*; when they need be *neither*.

By *Rich. Yonng*, of *Roxwell* in *Eſſex*, *Florilegus*.

Imprimatur, *Joſeph Caryl.*

LONDON,
Printed by *R.* and *W. Leybourn*, and are to be ſold and only ſold by *James Crumpe*, in *Little Bartholomews* Well-yard, 1655.

An Advertiſement to the Reader.

ACcording to my skill, I have taught you to *improve your eſtates*; but as to *profit your ſoules*, would more *pleaſe me* and *pleaſure you*: ſo I have to that end, taken the greater pains, in providing *proper remedies* (of the ſame alloy) for each *ſoul ſeduced*, or *afflicted*. If ſuch as they concern, ſhall be pleaſed to make uſe of them; they may (with *Gods* bleſſing) not only have their *vices leſſened*, their *knowledge increaſed*, and their *mindes cheared* and comforted: but probably they ſhall find in them, the *flower*, *cream*, or *quinteſſence*, of what would otherwiſe coſt them *twenty years reading* to extract.

If you meet not with theſe little pieces, that are printed in this *ſmall Character*, at the *Stationers*: At *James Crumps* a *Book-binder* in *Little Bartholomews Well-yard*, you may have them all; being in number two and twenty.

A SOVEREIGN ANTIDOTE against all Grief.

AS ALSO

The benefit of Affliction; and how to Husband it ſo, that the weakeſt Chriſtian (with bleſſing from above) may be able to ſupport himſelf in his moſt miſerable exigents.

TOGETHER WITH

The Victory of Patience.

Extracted out of the choiſeſt Authors; Ancient and Modern, both Holy and Humane.

Neceſſary to be read of all that any way ſuffer Tribulation.

The fourth Impreſſion.

By R. Younge, *of* Roxwell *in* Eſſex, *Florilegus.*

All that will live godly in Chriſt Jeſus, ſhall ſuffer perſecution, 2 Tim. 3. 12.

LONDON,
Printed by *R. & W. Leybourn*, for *James Crump*, in Little *Bartholmews* Well-yard, 1654.

Courteous Reader,

IN the peruſall of this Treatiſe (which as the Author hath inlarged and refined it, is become a new Work) thou ſhalt finde ſuch variety of uſeful matter, laid down in an accurate and methodicall way, and embelliſhed with ſuch Ornaments of delightfull illuſtration; that it will be hard to ſay, whether the Authors Reading and pains, or thy Profit and Delight will exceed: But the Eare trieth Words, as the Mouth taſteth Meat, *Job* 34.3. *Onely read it (without prejudice) and the Work will ſufficiently praiſe it ſelf; if either Matter or Manner, Argument or Art can do it.*

Thomas Weſtfield. D.D.

Daniel Featly. D.D.

Samuel Slater.

To The Reader.

NO *Humane Action* can be framed ſo *perfect*, but it ſhall have ſome *delinquencies*; to prove that more were in the *Compriſor:* and it is almoſt as eaſie to *finde faults*, as to *make them*. *His bodily preſence (ſay they) is mean, and his ſpeech contemptible*, 2 Cor. 10. 10. To *ſpie* the *inconveniencies* of a *Houſe* built, is *nothing*: but to lay the *Plot* wel at *firſt*, requires the *Pate* of a good *Contriver*. All *Alchymiſts* can *do well*, till they come to *doing*: But there is a further diſtance from *nothing* to the *leaſt thing* in the *world*, then between *it* and the *greateſt*.

All publique actions are ſubject to diverſe, and uncertain interpretations; for a great many heads judge of them, and mens cenſures are as various as their *palates*, John 7. Our writings are as ſo many diſhes; our *Readers*, *Gueſts*: *Books* are like *faces*; that which one admires, another ſlights. Why? Some will condemne what they do as little underſtand as they do themſelves: Others, the better a thing is, the leſſe they will like it. They hate him (ſaith *Amos*) that rebuketh in the gate, and they abhor him that ſpeaketh uprightly, *Amos* 5. 10. You know *Herods feſtered Conſcience* could not endure *John Baptiſts plaiſter* of truth; A galled back, loves not the *curry-Combe*; A deformed *Face*, loaths the true *Glaſs*. Yea, as nothing is more bitter then Honey to him that hath the Jaundiſe, ſo nothing more hatefull to the deſperately wicked, than good Counſel: with *Balaam*, they grudge to be ſtayed in the way to death, and flie upon thoſe that oppoſe their perdition. And how ſhould they other then miſcarry, who have a *Pirate* (the *Fleſh*) for their guide? So that if a man ſhould obſerve the *winde* of *Applauſe*, he ſhould never *Sowe*, or regard the *Clouds* of *Aſperſion*, he ſhould never *Reap*. But I had rather hazard the Cenſure of ſome, then hinder the Good of others: wherefore I have added to the former ſelected *flowers*, as many more, whence any *ſedulous Bee* may load himſelfe with *Honey*.

To fore-relate their variety, and ſeveral worths, were to imitate an *Italian Hoſt*, meeting you on the way, and promiſing before-hand, your *fare* and *entertainment*: wherefore let it pleaſe you to ſee and allow your *Chear*. Only, in general: my *Book* is a *feaſt*, wherein *wholeſomeneſs* ſtrives with *pleaſantneſs*, and *variety* with both. Each *Chapter* is a ſeve-

rall *diſh*, ſtuft full of notable *ſayings* and *examples* (for that's the *meat*) by which a man may not only become *more eloquent*, but *more wiſe*; not alone, able to *ſay well*, but to *do well*: for quaint and elegant Phraſes on a good ſubject, are baits to make an ill *Man* vertuous. *Pithy Sentences*, *curious Metaphors*, *witty Apophthegms*, *ſweet ſimilitudes*, and *Rhetorical expreſſions* (which *Ariſtotle* would have, as it were ſprinkled in the moſt ſerious diſcourſes) are to the minde, as *Muſick* to the *body*; which (next to *ſleep*) is the beſt *recreation*. Or as pleaſant and *delectable Sauce*, which gives a more ſavorie taſte to wholeſome and profitable *Divinity*. And thou ſhalt finde but few here which are not both *ſinewy*, and ſharpe: *mucrones verborum*, pointed ſpeeches; either; *fit to teach*, or *forcible to perſwade*, or *ſage to adviſe and forewarn*; or *ſhavp to reprove*, or *ſtrong to confirm*, or *piercing to imprint*.

But alas! moſt Men regard not *what is written*, but *who writes*; value not the *Metal*, but the *Stamp* which is upon it. If the *Man* likes them not, nor ſhall the matter. To theſe, I ſay little, as they deſerve little: and turn my ſpeech to all that reſerve themſelves open, and prepared, to receive each profitable inſtruction, and continuall amendment: to the *Ingennous Reader*, that ſucks *Honey* from the ſelfe ſame flower which the *Spider* doth *poyſon*; wiſhing him to conne that out of this Treatiſe, which he did not know before; and well note what ſpeaks to his own ſin: And perhaps he may, in this ſhort journey make more true gain, then *Solomons Navie* did from *Ophir*, or the *Spaniſh Fleet* from the *Weſt-Indies*; for in ſo doing, he ſhall greatly increaſe his knowledge, and leſſen his *vices*. In a few dayes he may read it, and ever after, be the better for it.

But me thinks I am too like a careleſſe *Porter*; which keepes the *gueſts* without doors, till they have loſt their *ſtomacks*; wherefore I will detain you no longer in the *Porch*, but unlock the *door*, and let you in.

THE

THE BENEFIT OF AFFLICTION,

and how to husband it ſo, that (with bleſſing from above) the weakeſt Chriſtian may be able to ſupport himſelf in his moſt miſerable Exigents.

CHAP. 1.

Why the Lord ſuffers his children to be ſo traduced, and perſecuted, by his and their enemies: and firſt, That it makes for the glory of his power.

IN the former * *Treatiſe*, I have proved that there is a *naturall enmity* and a *ſpirituall Antipathy* between the *Men* of the *world*, and the *children* of GOD; between the *ſeed* of the *Serpent*, and the *ſeed* of the *woman*. And that theſe two *Regiments* being the *Subjects* of two ſeverall *Kings*, *Satan* and *Chriſt*, are governed by *Laws* oppoſite and clean contrary each to the other; whereby it comes to paſſe, that grievous *temptations* and *perſecutions* do alwayes accompany the *remiſſion of ſins:* That all men (as *Auſtine* ſpeaks) are neceſſitated to *miſeries*, which bend their courſe towards the *Kingdom of Heaven*. For *godlineſſe* and *temptation* are ſuch *inſeparable* attendants on the ſame perſon, that a mans ſins be no ſooner forgiven, and he reſcued from *Satan*, but that Lion *fomes* and *roares*, and beſtirs himſelfe to recover his loſſe. Neither can *Gods love* be enjoyed, without *Satans diſturbance*. Yea, the *world* and the *Devil* therefore *hate* us, becauſe *God* hath *choſen* us. If a Convert comes home, the *Angels* welcome him with *Songs*, the *Devils* follow him with *uproar* and fury, his old *acquaintance* with *ſcorns* and *obloquie*; for they think it quarrel enough that we *will no longer run with them to the ſame exceſs of riot*. 1 Pet. 4.4. That we will no longer continue *miſerable* with them: they *envy* to ſee themſelves *caſhiered*, as perſons infected with the *plague*, will ſcoff at ſuch of their acquaintance, as refuſe to conſort with them as they have done formerly.

* *Sinne ſtigmatized.*

It is not enough for them to be *bad* themſelves, except they *rail* at, and *perſecute* the *good*. He that hath no *grace* himſelf, is *vexed to* ſee it in *another*: godly men are *thorns* in wicked mens *eyes*, as *Job* was in the *Devils*; becauſe they are *good*, or becauſe they are *deerly beloved of God*: If a mans perſon and wayes *pleaſe God*, the world will be *diſpleaſed* with both: If *God* be a mans *friend*; that will be his *enemy*, if they exerciſe their *malice*, it is where he ſhews *mercy*: and indeed he refuſeth to be an *Abel*, whom the *malice* of *Cain* doth not exerciſe (as *Gregory* ſpeaks;) for it is an *everlaſting* rule of the Apoſtles, *He that is born after the fleſh, will perſecute him that is born after the Spirit*, Gal.4.29. not becauſe he is *evil*, but becauſe he is ſo much *better* then himſelf, 1 John 3.12. *Becauſe his life is not like other mens, his wayes are of another faſhion.* Wiſdom 2.15.

I have alſo * ſhewed the *Original, continuance, properties, cauſes, ends,* and what will be the *iſſue* of this *enmity*; and therein made

* *The Cauſe and Cure of Prejudice.*

it plain, that as for the preſent they ſuit like the *Harp* and the *Harrow*, agree like two *poyſons* in one *ſtomack* the *one* being ever ſick of the *other*: ſo, to reconcile them together, were to reconcile *Fire* and *Water*, the *Wolfe* and the *Lambe*, the *Windes* and the *Sea* together; yea, that once to expect it, were an effect of *frenzie*, not of *hope*.

It remains in the laſt place, that I declare the

Reaſons why { *God* permits his deareſt *children* ſo to be *afflicted*. The *godly* are ſo *patient* in their *ſufferings*.

With other *grounds of comfort* and *Uſes*: and firſt of the firſt.

The *Reaſons* why *God* ſuffers the ſame, are chiefly *ſixteen*; all tending to his *glory*, and their ſpiritual and everlaſting *good*, benefit and advantage: for the malignity of *envy* (if it be well anſwered) is made the *evil cauſe* of a *good effect* to us; *God* and our *ſouls* are made *gainers* by anothers *ſin*.

The *Reaſons* and *Ends* which tend to *Gods glory* are three;

1 2 { It makes for the *glory* of his { *Power*, *wiſdom*,

3 { It makes much for his glory, when thoſe *graces* which he hath beſtowed upon his children, do the more *ſhine* through employment.

1 It makes for the *glory* of his *power*: *Moſes* having declared in what manner the Lord permitted *Pharaoh* to oppreſs the *children* of *Iſrael*, more and more, ſtill *hardning* his *heart*; ſhews the *reaſon* of it in theſe words, *That I may multiply my miracles and wonders in the land of* Egypt, *That I may lay my hand upon* Pharaoh, *and bring out mine Armies, even my people by great judgements, that my power may be known, and that I may declare my Name throughout all the World*, Exod.7.3,4. & 9.16.

When that multitude of *Ammonites* and *Moabites* came to *war* againſt Je-

Jehoſaphat and the *children* of *Iſrael*, intending to caſt them out of the *Lords inheritance*, and utterly deſtroy them, to the diſhonour of *God*; the *Lord* by delivering them from that ſore affliction, gained to himſelf ſuch honour and glory; *That* (as the Text ſaith) *the fear of God was upon all the Kingdoms of the Earth, when they heard that the Lord had fought ſo againſt the enemies of Iſrael*, 2 Chron. 20. 29. The *judgement* was upon *ſome*, the *fear* came upon *all*; it was but a *few mens loſs*, but it was *all mens warning*, 1 Cor. 10. 11. *When the Lord brought again the Captivity of* Sion, (ſaith the Pſalmiſt) *then ſaid they among the Heathen, The Lord hath done great things for them*, Pſal. 126. 1, 2.

God provides on purpoſe mighty *adverſaries* for his *Church*, that their *humiliation* may be the greater in *ſuſteining*, and his *glory* may be greater in *deliverance*: yea, though there be *legions of Devils*, and every one ſtronger then many *legions of men*, and more *malicious* then ſtrong; yet *Chriſts* little *Flock*, lives and proſpers. And makes not this exceedingly for our *Makers*, for our *Guardians glory?*

Gods power is beſt made known in our *weakneſs*, 2 Cor. 12. 9. And our *deliverance* is ſo much the more *wondred at*, by how much the *leſs* it was expected. *Impoſſibilities* are the beſt *advancers of Gods glory*; who not ſeldom hangs the greateſt *weights* upon the ſmalleſt *wiers*, as he doth thoſe *bottles* of *Heaven*, (being of infinite *weight* and *magnitude*) in the *ſoft air* (where no man can make a *feather* hang) and the *maſſie* ſubſtance of the whole *Earth* and *Sea* upon nothing, Job 26. 7, 8. Yea, the whole frame of the *Heavens*, have no other *Columnes* or *Supporters* to lean upon, than his mighty and powerful *word*, Gen. 1. 6, 7, 8. For what we *leaſt believe* can be done, *we moſt admire* being done; the *leſſer the means*, and the greater the *oppoſition*, the more is the *glory* of him who by *little means* doth overcome a *great oppoſition*: yea, it is greater *glory to God* to turn *evils* into *good* by over-maſtering them, than wholly to take them away.

Now, if thy very *enemies* thus honour thee; how ſhould thy *friends* (bought with thy precious blood) *glorifie thee?* But the *ſweeteſt* of *Honey* lieth in the *bottom*. I paſs therefore from the firſt to the ſecond Reaſon.

CHAP. 2.

That it makes for the glory of his wiſdom.

2 SEcondly, it makes for the *glory* of his marvellous and ſingular *Wiſdom*, when he turneth the *malice* of his *enemies* to the *advantage* of his *Church*. *I would* (ſaith *Paul*) *ye underſtood, brethren, that the things which have come unto me, are turned rather to the furthering of the Goſpel: So that my bonds in Chriſt are famous throughout all the judgement-hall, and in all other places; inſomuch that many of the brethren in the Lord, are emboldned through my bonds, and dare more frankly ſpeak the Word*, Phil. 1. 12, 13, 14. The Apoſtles *impriſonment* was not the Goſpels *reſtraint*, but *inlargement*.

In all other caſes, a gentle *reſiſtance heightens* the *deſire* of the ſeeker: in this, the ſtrength of *oppoſition*, meeting with as ſtrong a faith, hath the ſame effect.

Again, how admirably did the *Lord* turn the *malice* of *Joſephs* brethren when they *ſold* him into *Egypt*! And that devilliſh *plot* of *Haman* againſt *Mordecai* and his people to the *good* of his *Church* in *general*, and of *Joſeph* and *Mordecai* in particular? *Gen.*45.8,11. *Heſter* 9.1,2,3. Their *plots* to *overthrow Joſeph* and *Mordecai*, were turned by a divine *Providence* to the only means of *advantaging* them. And herein was that of the *Pſalmiſt* verified, *Surely the rage of man ſhall turn to thy praiſe*, *Pſal.*76.10. He who can do all things, will do that which ſhall be moſt for his own *honour*: And it is not ſo much *glory* to *God* to *take away* wicked men, as to *uſe their evill* to his *own holy purpoſes*; how ſoon could the Commander of *Heaven* and *Earth*, rid the *world* of bad *members*? But ſo ſhould he loſe the praiſe of working *good* by *evil inſtruments*: it ſufficeth that the *Angels* of God reſiſt their *actions*, while their *perſons* continue.

Yea, as in the *Creation*, out of that confuſed *Chaos*, he drew forth this orderly and adorned *world*: ſo ſtill out of *Satans Tragedies* and *Hurliburlies*, he brings forth *ſweet order* and *comelineſs*: for God (many times) works by contrary means: as Chriſt reſtored the *blinde man* to his *ſight*, with *clay* and *ſpittle*; he cauſed the *Iſraelites* to *grow* with *depreſſion*, with *perſecution* to *multiply*, *Exod.*1.12. The blood of the *Martyrs* is the *ſeed* of the *Church*: *Perſecution* enlargeth the *bounds* of it; like as *Palms* oppreſſed, and *Camamile* trod upon, *mount* the *more*, *grow* the faſter.

Yea, it is admirable to conſider, how the *Goſpel grew*, *maugre* all the adverſe *blaſts*, and *floods* which the *billows* of *Earth*, and *bellows* of *Hell* could *blow* or *poure out* againſt it in thoſe *ſanguinary Perſecutions*: The more we are cut down by the ſword of *Perſecution*; the more ſtill we are, ſayes *Tertullian*, of the *Chriſtians* in his time: Yea, the ſufferings of one, begat many to the love of the truth: we read that *Cicilia* a poor Virgin, by her gracious behaviour in her Martyrdom; was the means of converting four hundred to *Chriſt*. The *ſpectators* made contrary conſtructions, to what their *Perſecutors* intended: witneſs *Juſtine Martyr*, Who when he ſaw the *Chriſtians* ſuffer ſuch great things ſo cheerfully, ſaid; Surely theſe men have more in them then the men of the World: they have other principles: and thereupon enquired what manner of people they were, and ſo came to embrace the truth. Whence Maſter *John Lindſey*, a friend to *Biſhop Bettoune*, upon the burning of Maſter *Patrick Hamilton*; ſaid to him: My *Lord*, if you burn any more; let them be burnt in hollow Cellars: for the ſmoak of Maſter *Hamilton* hath infected as many as it blew upon (Maſter *Knox* in his *Hiſtory of Scotland.*) And as touching *Julian*

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in particular, *Italy* never more abounded with *Students*, then when he had *ſhut* up all the *School-doors*, and turned *Learning* into *exile*.

And ſo on the contrary, the very *means* which wicked men uſe, to *eſtabliſh* their own *power*, proves (by Gods providence) the only *means* of their *ruine*. Thoſe *Babel-projectors* would *build* themſelves a *Towre*, whoſe top ſhould reach unto *Heaven*, leſt they ſhould be *ſcattered* abroad: which act of theirs proved the only *cauſe* of their being *ſcattered* and diſperſed all the *world over*, *Gen.*11.4,8. *Joſephs brethren* ſold him into *Egypt*, that ſo they might *prevent* his *reigning over them*; but God made it the *only means of his reigning over them*. *Geneſis* 37. 20, 36. *Pharaoh* and his *deep Counſellours* would deal *wiſely in oppreſſing the Iſraelites*, leſt they ſhould *multiply* and *get out* of his *Land*; but by this they *multiplied the more*, and got out the *ſooner*, even to the ruine of him and his Countrey. *Exod.*1.9,10,11,12. The *chief Prieſts* and *Phariſees* would moſt *wiſely put Chriſt to death*, leſt all men ſhould *believe* in him. *John* 11.47,48,53. When thereby *chiefly* all came to *believe* in him. For, ſaith he, when I am *lifted up* from the *Earth*: I will *draw all men* unto me. *John* 12.32. And not ſeldome doth the *Lord* thus *turn* the *deepeſt counſels* of *Haman* and *Achitophel into fooliſhneſs*. Witneſs the *Prelates*, *& cætera*, *Oath*.

He that could *prevent our ſufferings*, *by his power*, *doth permit them* in *his wiſdom*, that he may *glorifie* his *mercy* in our *deliverance*, and *confirm* our faith by the *iſſue* of our diſtreſſes.

'Tis as *eaſie* for God to work *without means*, as *with* them; and *againſt them*, as by either: but aſſuredly it makes *more* for the *Makers glory*, that ſuch an admirable *harmony* ſhould be produced out of ſuch an infinite *diſcord*. The *World* is compoſed of four *Elements*, and thoſe be contraries: the *Year* is quartered into different *Seaſons*: the minde of man is a *mixture of diſparities*, as *joy*, *ſorrow*, *hope*, *fear*, *love*, *hate*, and the like: the *body* doth conſiſt and is *nouriſhed* by *contraries*; how divers even in *effect* as well as *taſte* (wherein variety hits the humour of all) are the *Birds* and *Beaſts* that *feed us*! And how divers again are thoſe things that *feed them*! How many ſeveral qualities have the *Plants* that they *brouze* upon! Which all mingled together; what a well tempered *Sallad* do they make!

Thus you ſee; that though faith be above *reaſon*, yet is there a *reaſon* to be given of our *faith*. Oh what a *depth* of *wiſdom* may lie wrapt up in thoſe paſſages, which to our *weak apprehenſions* may ſeem *ridiculous*.

CHAP.

CHAP. 3.

That the graces of God, in his children, may the more ſhine through employment.

3 THirdly, it maketh for Gods *glory* another way, when thoſe *graces* which he hath beſtowed upon his *children*, do the more *ſhine* through employment, and are the more ſeen and taken notice of by the *world*: ſurely if his juſtice get ſuch honour by a *Pharaoh*; much more doth his *mercy* by a *Moſes*: now *Abrahams faith*, *Jobs patience*, *Pauls courage* and *conſtancy*, if they had not been *tried* by the *fire* of affliction; their *graces* had been *ſmothered*, as ſo many *lights* under a *Buſhel*, which now (to the *glory* of God) *ſhine* to all the *world*: Yea, not only their *vertues*, but the gracious lives of all the *Saints* departed, do ſtill *magnifie him* even to this day, in every place we hear of them, and move us likewiſe to *glorifie* God for them: wherefore happy man that leaves ſuch a *preſident*, for which the *future Ages* ſhall *praiſe him*, and *praiſe* God for him. And certainly, if God intends to glorifie himſelf by his graces in *us*; he will finde means to fetch them forth into the notice of the *world*.

Who could know the *faith*, *patience* and *valour* of Gods *ſouldiers*, if they alwayes *lay* in *Garriſon*, and never came to the *skirmiſh*? Whereas now they are both *exemplary*, and ſerve alſo to put to *ſilence* the ignorance of *fooliſh men*, 1 Pet. 2. 15. Yea, without *enemies*, *valour* and *fortitude* were of *no uſe*. Till we have *ſinned*, *Repentance* either is not, or *appears not*: Neither is patience *viſible* to *others*, or *ſenſible* to our *ſelves*, till we are exerciſed with *ſufferings*: whereas theſe vertues in time of *miſery* and *exigents*, *ſhine* as *ſtars* do in a *dark night*. And what more glorious, than with *Noahs Olive-tree*, to keep our *branches green* under *water*? Or with *Aarons Rod*, to bring forth ripe *Almonds*, when in appearance we are *clong* and *dry*? Or with *Moſes's Buſh*, not to *conſume* though on a light fire.

One *Jupiter* ſet out by *Homer* the *Poet*, was worth ten ſet out by *Phidias* the *Carver*, ſaith *Philoſtratus*; becauſe the former flew *abroad* through all the *world*, whereas the other never ſtirred from his Pediſtal at *Athens*: ſo at firſt, the honour and ſplendour of *Jobs integrity* was confined to *Uz*, (a little corner of *Arabia*) yea, to his own *Family*; whereas by means of the *Devils malice*, it is now ſpread as far as the *Sun* can extend his *beams*, or the *Moon* her *influence*; for of ſuch a *Favourite of Heaven*, ſuch a *Mirrour of the Earth*, ſuch a *wonder of the world*, who takes not notice? Who could know whether we be *veſſels of gold* or *droß*, unleſs we were brought to the *Touchſtone* of temptation? Who could feel the odoriferous *ſmell* of theſe Aromatical *Spices*, if they were not *pounded* and bruiſed in the *Mortar* of affliction? The *worlds hatred* and *calumny* to an able

able *Chriſtian*, ſerves as *bellows* to kindle his devotion, and *blow* off the *aſhes*, under which his faith lay hid: like the *Moon*, he ſhines cleareſt in the *night* of affliction: If it made for the honour of *Saul* and all *Iſrael*, that he had a little Boy in his *Army*, that was able to encounter that ſelected great Giant, *Goliah of the Philiſtims*, and overcome him; how much more doth it make for Gods *glory*, that the leaſt of his adopted ones ſhould be able to *encounter* four *enemies?*

The { *World*, 1 John 5.4. / *Fleſh*, Gal.5.24. / *Devil*, 1 John 2.14. and / *Death*, Rom.8.36,37.

The weakeſt of which is { 1 The *Fleſh*, / 2 The *world.*

Now the *Fleſh* being an *home-bred enemy*, a *Dalilah* in *Samſons* boſome, a *Judas* in *Chriſts* company, like a *Moath* in the *garment* bred in us, and cheriſhed *of us:* and yet alwayes attempting to fret and deſtroy us: and the world a *forreign foe*, whoſe *Army* conſiſts

of two *wings*, { *Adverſity* on the *left* / *Proſperity* on the *right* } hand

Death ſtronger then either, and the *Devil* ſtronger than all; And yet that the weakeſt *childe of God* only through faith in *Chriſt* (a thing as much deſpiſed of *Philiſtims*, as *Davids ſling* and *ſtone* was of *Goliah*) ſhould overcome all theſe four! wherein he ſhews himſelf a greater *Conquerour*, then *William* the *Conquerour*; yea, even *greater* then *Alexander* the *Great*, or *Pompey* the *Great*, or the Great *Turk:* for they only conquered in *many years a few parts of the world:* but he that is *born* of God, overcometh the *whole world*, & all things in the World, 1 Joh. 5. *And this is the victory that overcometh the world, even our faith*, *Verſ.* 4. And makes not this infinitely for the *glory* of God? Yea, it makes much for the honour of *Chriſtians*. For, art thou *born of God?* Haſt thou *vanquiſhed* the *world*, that vanquiſheth all the *wicked?* Bleſs God for this conqueſt. The King of *Spains* overcomming the *Indies* was nothing to it. If *Satan* had known his *affliction* of *Iob*, would have ſo advanced the *glory* of God: manifeſted *Iobs* admirable *patience* to all *Ages:* made ſuch a *preſident* for *imitation* to others: occaſioned ſo much ſhame to *himſelf*; I doubt not but *Job* ſhould have continued *proſperous* and *quiet:* for who will ſet upon his *Adverſary* when he knoweth, he ſhall be ſhamefully *beaten?* This being ſo, happy are they who when they *do well, bear ill:* but much more bleſſed are they, who *live* ſo *well*, as that their *backbiting Adverſaries ſeeing* their *good works*, are conſtrained to praiſe God and *ſpeak well* of them.

CHAP.

CHAP. 4.

That God ſuffers his children to be afflicted and perſecuted by ungodly men, that ſo they may be brought to repentance.

NOw the *Reaſons* which have chiefly reſpect to the *good of his children* in their ſufferings, being *thirteen* in number; are *diſtinguiſhed* as followeth:

God ſuffers his children to be afflicted by them, because it

1. Brings them to *repentance*.
2. Works in them *amendment of life*.
3. Stirs them up to prayer.
4. Weans them from the *love of the world*.
5. Keeps them alwayes *prepared* to the ſpirituall *combate*.
6. *Diſcovers* whether we be true *beleevers*, or *Hypocrites*.
7. *Prevents* greater evils of *ſinne* and *puniſhment* to come.
8. makes them *Humble*.
9. makes them *Conformable to Chriſt* their head.
10. Increaſeth their *Faith*.
11. Increaſeth their *Joy* and *Thankfulneſs*.
12. Increaſeth their Spiritual *Wiſdome*.
13. Increaſeth their *Patience*.

First, the Lord *ſuffers his children* to be *vexed* and *perſecuted* by the *wicked*, becauſe it is a notable means to rouze them out of *careleſſe ſecurity*, and bring them to *repentance*; *He openeth the eares of men* (ſaith *Elihu*) *even by their corrections, that he might cauſe man to turn away from his enterprize, and that he might keep back his ſoul from the pit*, Job. 33. 16, 17, 18. The *feeling of ſmart* will teach us to *decline* the *cauſe*: *Quia ſentio pœnam recogito culpam*, ſaith *Gregory* the Great: *puniſhments felt* bring to my conſideration *ſins committed*. Thoſe bitter *ſufferings of Job* toward his *latter end*, made him to poſſeſs the *iniquities of his youth*, Job 13. 26. whereby (with *Solomons* Eves-dropper, *Eccleſ.* 7. 21, 22.) he came to *repent* of that whereof he did not once *ſuſpect himſelfe guilty*: it made him not think ſo much of what he *felt*, as what he deſerved to *feel*: in like manner, how do the *clamours* of *Satan*, our *own conſciences*, and the inſulting *world*: conſtrain us to poſſeſs even the *ſins* of our *youth*? There needs no other *art of memory* for ſin but *miſery*.

Satans malice not ſeldome proves the occaſion of *true repentance*, and ſo the *Devil* is *overſhot* in his own *Bowe*, *wounded* with his own *weapon*. I doubt whether that *Syrophenician* had ever enquired after Chriſt, if her *daughter* had not been vexed with an *unclean ſpirit*; yea, whether the

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Devil had been ſo effectually *caſt out*, if he had with leſs violence entred into her. *Mark* 7. Our *afflictions* are as *Benhadads beſt Counſellours*, that ſent him with a cord about his *neck* to the merciful *King of Iſrael*. The *Church* of God under the *Croſs* is brought to a ſerious conſideration of her eſtate, and ſaith, *Let us ſearch and try our wayes and turn again to the Lord: Lam.* 3. 40. *Manaſſes* alſo the King of *Judah* that horrible ſinner, never repented of his *Idolatry*, *Murther*, *witchcraft*, *&c.* till he was carried away captive to *Babel*, and there put in *chains* by the King of *Aſſour*. *But then* (ſaith the Text) *he humbled himſelfe greatly before the God of his Fathers*, 2 *Chron.* 33. 11, 12. Yea, read his *confeſſion*, (for he ſpeaks moſt feelingly) and you ſhall ſee, that the priſon was a means of his ſpiritual enlargement. Even *Vipers* being *laſht*, caſt up all their poiſon.

The *body* that is *ſurfetted* with repletion of pleaſant *meats*; muſt be *purged* with bitter *pils:* and when all *outward comforts fail us*, we are willing to *befriend our ſelves* with the comfort of a *good conſcience*, the beſt of bleſſings. *Affliction* is the *Hammer* which breaks our *rockie hearts*. *Adverſity* hath *whipt* many a ſoul to *Heaven*, which otherwiſe *proſperity* had *couched* to *Hell:* was not the *Prodigall* riding poſt thither, till he was ſoundly laſht home again to his *Fathers houſe*, by thoſe hard-hearted and pittileſs *Nabals*, which refuſed to fill his belly with the *husks* of the *ſwine*? And indeed ſeldome is any man *throughly awakened* from the ſleep of ſin, but by *affliction:* but, God by it, as it were by a ſtrong *purge*; *empties* and *evacuates* thoſe ſuperfluities of *malice*, *envie*, *pride*, *ſecurity*, *&c.* wherewith we were before *ſurcharged*. For as *Aloes* kils *worms* in the ſtomack: or as froſt, and cold deſtroyes *Vermine*, ſo doth bitter *afflictions*; *crawling luſts* in the heart.

The *Serpents enmity* may be compared to the *Circumciſion-knife* which was made of *ſtone:* unto *Rubarb* which is *full* of *Choler*, yet doth mightily *purge Choler:* or to the ſting of a *Scorpion*, which though it be *errant poiſon*, yet proveth an excellent *remedy* againſt *poiſon*. For this, or any other *affliction* when we are in our full career of wordly *pomp* and *jollity*, pulleth us by the *ear*, and maketh us know our ſelves: My *wants* (ſaith one) kill my *wantonneſs:* my *poverty* checks my *pride:* my being *ſlighted* quels my *ambition* and *vain glory*. And as for *ſickneſs*; it *cuts the throat of vices:* Many, ſaith Saint *Auguſtine*, have been *wickedly well*, that have been *innocently* and *pioufly ſick*. Yea, I may call it the *ſumme* of *Divinity*, as *Plixy* calls it the *ſumme* of *Philoſophie*; for what diſtreſſed or *ſick man* was ever *laſcivious*, *covetous*, or *ambitious!* He *envies* no man, *admires* no man, *flatters* no man, *diſſembles* with no man, *deſpiſeth* no man, *&c.* That which *Governours* or *friends* can by no means *effect*, touching our amendment; a little *ſickneſs*, or *trouble* from *enemies* will (as Saint *Chryſoſtome* obſerves.) Yea, how many will confeſs, that one *affliction* hath done

more

more good upon them, then *many Sermons?* That they have learne more good *in one dayes or weeks misery*, than *many years prosperi could teach them? Untouched estates*, and *touched consciences*, seldo dwell together: and it is usuall for them that *know no sorrows* to *kno no* God: *repentance* seldom meets a man in *jollity*, but in *affliction* th heart is made *pliable* and ready for all *good impressions*.

True, if *gentleness* would serve, we should not *smart*; for God like good *Chyrurgion*, first *strokes the arm*, before he *opens the vein*: he *send* for us by his *Ambassadours* of the Ministery, yet *we come not*: Let him *fi our field*, as *Absalom* did by *Joab*; we *come presently*: Or perhaps he *af flicts another*, to *fright us*: as great mens *children* are *corrected*, by seeing *others whipt*: or as *Apolonias* would tame *Lions* by beating *Dogs* befor them. For as *God preacheth* to us, no less in his *judgements* than hi *word*; so when he *strikes offendors*; he would *warn the standers by*: and wise man sees himself *faln*, or *beaten in his neighbour*. Yea, generous an ingenuous spirits, *desire* to be *taught*, *abide not* to be *forced*. It is for *Ty rants* to *compel*: for *Asses* to be *compelled*, saith *Erasmus*. *A good* natur *Horse*, saith *Seneca*, will be *governed* even by the *shadow* of the *wand* whereas a *resty jade* will not be *ordered* by the *spur*.

But if his *Word* will not rule us; (as many, till God come with a strong hand will hold their *corruptions* as fast as *Pharaoh* the *Israelites*) his *Rod* shall: or if his *Rod* will not yet serve; his *sword* shall be *drencht* in our *gall*, and *bathed* in our *blood*, Deut.32.41.42. Or if we scape for a time; yet our *preservation* from *one* judgement is but our *reservation* to *seven* more, *Levit.26*. Yea, he will send a *succession* of *crosses*, *seven* more, an *seven* more, and *seven* to that; to the *conversion* of his *own* and the *con fusion* of his *enemies*, *Vers.*14, to 39. when *singing* will not still the Child the *Rod* must. *Hard knots*, must have *hard wedges*: *strong affections*; *strong afflictions*: *great corruptions*; *great calamities to cure them*.

So that God (through thy stubbornness) is forced to let loose *Satan* and *wicked men* upon thee, lest thou shouldest *sleep in security* till thou didst *sleep in death eternally*; even for thy good: And *affliction* is but the *Shepherds Dog*, (as *Chrysostome* speaks) to fetch us into *Christs fold*: perhaps by *barking* onely; and then we are more *scar'd* than *hurt*: perhaps in his *mouth*; and then the poor *sheep* thinks he will surely *worry* it: but he is taught to *fetch onely*, and therefore *gripes not*, but onely *carries* and *delivers* it to his *Master*. When *children* have done a *fault*; *Mothers* use to *fright* them with *Bull-beggers*: the *childe* thinks surely they *will have him*, but the Mother hath a *double policy*, *viz.* to make them *hate the fault* and *love them the better*: for they *run* to the *lap* to *hide* them, and then will she make her *own conditions*. And so the very end which *God* aimes at in setting those *Adders* upon thee, is that thou shouldest turn thine *Eyes in*

ward

ward, that thou mayeſt *ſee* for what thou *ſuffereſt*: pry narrowly into thine own *forepaſt actions*; which if thou doſt, an hundred to one thou wilt finde *ſin*, it may be, *this very ſin*, the *cauſe of* thy preſent *affliction*: and until thou doeſt *ſift* and *try* thine own *heart* for this *Achan*; and finde out which is thy *Iſaac*, thy beloved *ſinne*; look for no *releaſe*: but rather that thy *ſorrowes* ſhould be *multiplied*, as God threatened *Eve*.

Wherefore lieſt thou on thy face, ſaid God to *Joſhua*? *Iſrael hath ſinned, up, ſearch diligently, &c. Joſh.*7.10,11. *what evill haſt thou done*, ſaid the Mariners to the diſtreſſed Prophet, *that this evill is come upon us?* Let every ſuch *Jonas* reflect upon himſelf, and ſay, What *evill have I done?* What *ſin* have I *committed* or *admitted?* or what *good* have I *omitted* or *intermitted?* be it but *one ſingle ſin*, whether *ſpiritual pride*, or *railing upon honeſt men in an handſome Language*, or the like, and having found out the cauſe, *grieve for it, turn from it*. *One* flaw in a *Diamond* takes away the *luſtre* and the *price*: *one man* in *Law* may *keep poſſeſſion*: *one Puddle*, if we *wallow* in it, will *defile* us; *one piece* of *ward-land* makes the *Heire* liable to the *King*: *one ſin* keeps poſſeſſion for *Satan* as well as *twenty*: *one poiſon-full Herb* amongſt *many good* ones may put *death* in the *pot*; and ſo take away the *goodneſſe* from the reſt, as if there were *none* in it, wholeſome.

Beſides, how were the *Angels* in heaven puniſhed for *one fault*? *Achan* for *one ſacriledge*? *Miriam* for *one ſlander*? *Moſes* for *one unbelief*? *Ananias* for *one lie*? *Ely* for his *Indulgence onely*? *David* for his *love to Bathſheba onely, &c.* wherefore look to it, for if we *ſpare* but *one Agag*, it may *coſt* us a *Kingdome*: and ſuch a *Kingdome* as is far better than the *Kingdome of Saul*, 1 *Pet.*1.4.

Neither ſay of thy *ſin*, as once *Lot* of *Zoar*; Is it not *a little one?* for though *men may*, yet *God will not* wink at *ſmall faults*, eſpecially in his own. A little *prick* being *neglected*, may *feſter* to a *gangrene*. As what is a *mountain* of *Earth* but an accumulation of many *little duſts*? or what is a *flood*, but a concurrence of many *little drops*? a ſmall *leak* will *ſink* the *Veſſel unſtopt*; whereas a *great one* will not do it, if well *kalked*. The weakeſt *Inſtrument*, be it but a *Bodkin*, can *pierce* the *fleſh* and *take away* the *life unarmed*; whereas *Armour of proof* will even beat off *Bullets*. Beſides, whereas our *greateſt goodneſſe* merits not the *leaſt glory*; our *leaſt wickedneſſe* deſerves *great pain*. The *wages* of *ſin* (ſmall or great) is *death*, Rom.6.23. *bad work, ſad wages*.

Wherefore let his *correction* bring forth *converſion*; *cleanſe your hands ye ſinners, and purge your hearts ye double-minded*, Jam.4.8. Not your *hands* onely *with Pilate*, but your *hearts with David*; yea, and your *eyes* too, with *Mary Magdalen*, if it be poſſible, (though *dry ſorrow* may be as good as *wet*) whoſe eyes were a *Laver*, and *hair* a *Towel*, to *waſh*

and

and *wipe* the *feet* of *Christ*. Humble thy self like the *Ninevites*, *Jonah* 3.6. Who put *sackcloth upon their loins*, and *ashes on their heads*, as those that had deserved to be as *far under ground*, as they were *now above* it. An *humble submission* is the only way to *disarm Gods indignation*, and *be rid* of his *Rod*, 1 *Pet.*5.6. By such a course as this *Jacob* appeased that rough man *Esau*: *Abigale* diverted *David* from his bloody purpose: the *Syrians* found favour with *Ahab*, that *none-such*; as the Scripture stiles him: 1 *Kings* 20.32,33. *Sin* bringeth *judgement*, and onely *Repentance preventeth it*: Thy *sin* hath *kindled* the *fire* of *Gods wrath*, and only *Repentance* is as *water* to *quench* this *fire*.

King Edward the First riding furiously after a *servant* of his that had displeased him, with a *drawn sword* in his *hand*, as purposing to *kill* him, seeing him *submit*, and upon *bended knee*, *sue for his life*, not onely *spared* him, but *received him into favour*: Go thou and do the like: be thou but *throughly sorry for thy sin*, my soul for thine, *God* will be *throughly satisfied*; yea, *grow better by it*, and God will *love thee the better for it*: As *Lovers* are wont to be *best friends after falling out*: *for as bones out of joynt*, *joyned again* are *stronger* then *before*: so when *God* and *we* are *reconciled* by *repentance*, his *affections* are *stronger* to us then *before*. The repenting *Prodigal* received such *tokens of favour* as his *elder brother*, who never brake out into that Riot; never did. And whom did *Christ honour* with his first *appearance* but *Mary Magdalen*? and the *Angel*, but *Peter*? Go, saith he, and tell his *Disciples* and *Peter* that he will go before you into *Galilee*, *Mark* 16.7. Though *Peter* had *sinned above the rest*, yet *repenting* he is *named above the rest*.

Otherwise; *Contrition* without *reformation* (which is but like the *crouching* of a *Fox*, that being taken in a *snare looks lamentably*, but it is only to *get out*) will not prevail with *God*; he will never leave *pursuing* thee, till the *traitors head* be thrown over the *wall*.

None so *lewd* but will *seem conformable*, when *apprehended*: or if they *Riot* in the *Goale* of their *durance*; yet when the *Sessions* comes, they begin to be a little *calme*: *put off* their disguises of dissoluteness, and *put on* some modesty, and *semblance* of *humiliation*; yea, then they *change* their *apparel*, their *garbes*, their *looks* and all to appear *civil*. Or let the *Fox* be *chained* up he will no more *worry* the *Lambs*: *Pharaoh* could *relent* when he felt the *plagues*; but when *they* were *over*, so was *his repentance*: but what saith the Scripture? He that *confesseth* and *forsaketh his sinne* shall finde *mercy*, *Prov.*28.13. *Confession* and *confusion* of *sinne* must go *together*: yea, there must be a *parting* with the *right Eye* in regard of *pleasure*, and the *right Hand* in regard of *profit*. As for example, hast thou *swallowed* some unlawful *gain*, and wouldest thou pacifie *God* and thy *Conscience*? *Vomit it up* again by *restitution*: for where is *no restitution*

ſtitution of things unjuſtly gotten, their ſins ſhall never be forgiven, as Saint Auguſtine ſpeaks, *Non tollitur peccatum, niſi reſtituitur ablatum.* For *repentance* without *reſtitution*, is as if a *thief* ſhould *take* away *thy purſe*, *aſk* thee *pardon*, ſay he is ſorrie for it, but *keeps it ſtill*; in which caſe, thou wouldſt ſay, he did but mock thee. But *Pallas* with all the *graces* may call *Briareus* with his hundred hands to binde this *Jupiter*; and all in vain. Wherefore I proceed. The skilful *Chirurgion*, when he is *lancing a wound*, or *cutting off a limbe*, will not hear the *patient*, though he *cry* never ſo, until the *cure* be *ended*; but let there be once a *healing* of thy *errours*, and the *plaiſter* will *fall off* of it ſelf; for the *plaiſter* will not *ſtick on* when the *ſore* is *healed*. If the *Fathers* word can *correct* the *child*, he will fling away the *rod*, otherwiſe he muſt look to have his *eyes* ever *winterly*. Thus as the two *Angels* that came to *Lot*, lodged with him for a *night*, and when they had diſpatched their *errand*, went *away* in the *morning*: So *afflictions* which are the *Angels* or the *Meſſengers* of *God*, are ſent by him to do an *errand to us*; to tell us, we forget *God*, we forget our *ſelves*, we are too *proud*, too *ſelf-conceited*, and ſuch like: and when they have ſaid as they were bid, then preſently they are *gone*. Why then complaineſt thou, I am afflicted on every ſide? Like a *childe* that *cries out* of his *ſhoe*, when the *fault is* in his *foot*: or the *ſick patient* who faults his *bed* when he ſhould his *back*. Why *groaneſt* thou under thy *burden*, and *cryeſt out* of unremedied *pain?* Alas, thou repenteſt not; *trouble* came on this *meſſage*, to teach thee *repentance*, give the *meſſenger* his *errand*, and hee'l be *gone*.

But if thou refuſeſt to be *reformed*, thou *hateſt* to be *healed*. Alas, every *Cain* will *groan* under the *penalty*, whereas a *David* will *grieve* for the *iniquity*: but the one *trembles as a ſlave*, whereas the other *fears as a ſon*: and he that *mourns* for the *cauſe* of his *puniſhment*, ſhal *mourn* but a *while*; but he that *mourns* onely for the *puniſhment*, and not for the *cauſe*; ſhall *mourn* for *ever*. The *ſoul* cannot *live* while the *ſin lives*; *one* of the *two* muſt *die*, the *corruption* or the *Perſon*; but *Repentance* is a *Superſedeas*, which *diſchargeth* both *ſin* and *ſorrow*, moving *God* to be *merciful*, the *Angels* to be *joyful*, *Man* to be *acceptable*, and only the *Devil* and *his* to be *melancholy*.

True, *God* doth not *meerly* (though *mainly*) *ſmite* and chaſtiſe his *children* for *ſin*, without any other reſpect; all his afflictive acts, are not *puniſhments*; ſome are for the *benefit of the creature*, whether for *probation* or *purgation*, or *reformation*: and for the *praiſe* whether of his *divine power*, or *juſtice*, or *mercy*, as appears by our *Saviours* words, touching him that was born blinde, *John* 9.3. For though his *Parents* had *ſinned* in themſelves, and *the man* had *ſinned* in his *firſt Parents*; yet it was not the *guilt* of either, that was *guilty* of this *blindneſs*: and the like we

may collect from *Jobs* example. Nevertheleſs, *ſin* is ſtill the *Original*; as when the *head akes*, and the *members are ſick*, the *fault is* in the *ſtomack*. For this *cauſe*, ſaith the *Apoſtle*, (of the believing *Corinthians*) many are *weak*, (by lingering diſeaſes) many *ſick*, (by ſharp and grievous maladies) and many *ſleep* (are dead out-right) 1 *Cor.*11.30. Hence our ſo many *diſeaſes*, *miſeries*, *maladies*, *troubles without*, *terrours within*; it is this *thief* in the *Candle* that *waſtes* us: this *Fly* in the *Box* that *corrupts* us: this *traitor* in the *heart*, that *betrayes* and expoſes us to all *perils*. In which regard it was a ſound and ſavoury reply of an *Engliſh Captain* at the *loſs of Calice*, who when a *proud Frenchman* tauntingly demanded, When will you *fetch Calice again?* anſwered, When *your ſins* ſhall *weigh down ours*. What, ſaith Saint *Hierom*, in the like caſe? by *our ſins* are theſe *Infidels* made *ſtrong*; and therefore a mean to *leſſen our puniſhment* is, to *leſſen our ſins*. Yea, even *Achaior* a very *Ammonite* could ſay thus to *Holofernes*, Enquire if this people have *offended their God*: otherwiſe all our *warring* will come to *nothing*: and *Veſpaſian* the like: who when he had conquered *Jeruſalem*, refuſed to have the *Crown* ſet upon his head, ſaying: I, indeed, am the rod in Gods hand, but it is their ſins only, that hath ſubdued them.

And it is very rare in this caſe, if there be not ſome *Achan* in the *Army*, ſome *Sheba* in the *Town*, ſome *Jonas* in the *Ship*, ſome *diſtemper* in the *ſoul*, *diſorder* in the *life*, that *God* would have *removed* and *remedied*: as for inſtance; *Jonas*, how came he into the *whales belly?* Was it not his own *undutifulneſs? David*, whence came all his *troubles* by *Abſalom*, *Amnon*, *Adonijah?* Was it not his *fondneſs* and *indulgence?* And ſo of *Eli*. *Jacob*, what might he thank for all his *afflictions* (whereof God gave him not *a draught*, but made him *a diet-drink*: ſo that he had ſcarce a merry day, for one trouble or another:) whom had he to thank for it? Did he not *thruſt his own feet* into the *ſtocks* by that *threefold lie* of his uttered in a *breath* to get the *bleſſing?*

Wherefore, if thou *loveſt* thine own *eaſe*, deal freely and ingenuouſly with *God* and thine own *ſoul*; for *ſin* and *puniſhment* are *inſeparable companions*, and go *tied* together with *chains* of *Adamant*, as the *Poet* ſpeaks, like *individual twins*, they are *born* together, *live* together, are *attended one* by the *other*, as the *body* by the *ſhadow*: where *ſin* is in the *Saddle*, there *puniſhment* is on the *Crupper*; whence it is, that the *Hebrews* have but *one* and the ſame word for them *both*.

Objection. But thou haſt *repented* and reſolveſt to be *reformed*.

Anſwer. Many in time of diſtreſs have *ſtrong reſolutions* and promiſe fair, even a *Candle* as big as a *Maſt*: but *trouble* being over; one of *ten* in the *pound* were well: which proves; they never *truly repented*. Yea, in ſtead of being *better*, they grow *worſe*, like one that falls into

to a *relapſe* from an *Ague*, to a *burning Feaver*, which peradventure would be thy caſe; if God ſhould now *releaſe* thee: at leaſt thou mayeſt fear it: for, to ſeek unto God *only in affliction*, is *ſuſpicious*, and ſuch *ſeekers* commonly are *rejected* with ſcorn, *Proverbs* 1.24, to 33. Indeed, if thou ſhalt *perſevere* (when thou art *releaſed*) *in doing* that which now thou *purpoſeſt*; it is an infallible *ſigne*, thy *repentance* is *ſound*: otherwiſe; not.

CHAP. 5.

That it ſerves to work in us amendment of life.

2 SEcondly, the *malice* of our *enemies* ſerves to work in us *amendment of life*. Every *affliction* ſanctified, *rubs* off ſome *ruſt*, *melts* off ſome *droſſe*, *ſtraines* out ſome *corruption*, *&c.* which done, we riſe out of *trouble*, as *Chriſt* roſe out of the *grave*: for when the *gold* is *fined*, the *fire* ſhall hold it no longer. The *outward cold of affliction* doth greatly increaſe the *inward heat* and *fervour* of the *graces* of God in us. Indeed *no chaſtiſement* (ſaith the Author to the *Hebrewes*) *for the preſent ſeemes to be joyous, but grievous: But afterwards it bringeth the quiet fruit of righteouſneſs to them that are thereby exerciſed*, Heb. 12.11.

We are *dunged* with *reproaches*, that we may prove a *richer ſoil* for *grace*, as *Nazianzen* ſpeaks, (alluding to the parable of the *Fig-tree*,) God *beats* us, that he may *better us*: he *hedgeth us* about with *thorns*, that he may keep us within *compaſſe*, leſt we *break over* into *Satans paſtures*: which indeed will *fat us* but to the *ſlaughter*. Yea, he *pricks* us with *goads*, that he may let out our *ill humours*: and happy *thorns* or *lancets* of *tribulation* are thoſe, which open a *vein* for *ſin to guſh out at*.

God ſtrips the body of pleaſure to cloath the ſoul with righteouſneſſe, and oftentimes *ſtrengthens our ſtate of grace by impoveriſhing our temporall eſtate*: for commonly the more *proſperity*, the leſſe *Piety*. The *poor* (ſaith Chriſt) *receive the Goſpel*, though the *rich are more bound*. It was an obſervation of *Tacitus*, that raiſing of the *fortune* did rarely mend the *diſpoſition*: only *Veſpaſian* was changed into the better. Yea, if it make us not *worſe*, it is a *wonder*: *Evagrius* gives it as a high praiſe of the *Emperour Mauritius*, that in the *height* of all his *Majeſty*, he *reteined his* ancient *Piety*: *we ſerve God, as our ſervants ſerve us*: of which many have *too good cloaths*, others *too much wages*, or are *too fine fed to do work*; as *Æſops Hen* being *over-fed*, was too *fat* to *lay*: or perhaps *too many under them*; as a *Gentleman* having but *one ſervant*, thought him over-burdened with work, and therefore took *another* to help him: but having two, *one* of them *ſo truſted to the others obſervance*, that oft-times, they were *both miſſing*, and the *work not done*; then he choſe *a third*; but was worſe ſerved then, then before: whereupon he told his *friend*, *When I had one ſervant, I had a ſervant*; *when I had two, I had but half an one*: *now I have three, I have never an one*. *Few* men can *diſgeſt* great

felicity: Many a man hath been a *loſer* by his *gains*, and found that, that which multiplied *his outward eſtate*, hath *abated his inward*, and ſo on the contrary. *David* was never ſo tender, as when he was hunted *like a Partridge*, 1 *Sam.*26.20. *Jonah* was at beſt, in the *Whales belly*. *Stevens face* never ſhone ſo fair, as when he ſtood before the *Council*, *Acts* 6.15. Whileſt the *Romans* had wars with *Carthage* and enemies in *Affrick*, they knew not what vices meant in *Rome*.

Now if the *winter* of the one is found to be the *ſpring* of the other; and the corruption of proſperity the *generation of piety*; who will eſteem thoſe things *good* which make us *worſe*, or that *evil*, which brings ſuch *gain* and *ſweetneſs? Before I was afflicted* (ſaith *David*) *I went aſtray*, *but now I keep thy commandement*, Pſal.119.67. Theſe *evils* do preſs us, but it is to God and to *holineſs*. Yea, how much lower our *afflictions* weigh us *down* on *Earth*, ſo much the more earneſtly our *affections* mount *up* to *Heaven*.

An *Egge* will *ſwim* in *ſalt* water, but *ſink* in *freſh*: ſo we. King *David* among ſo many publick and private calamities and *diſaſters*, kept his *head above water*, and ſtood upright in his *heart* to God: But *King Solomon* his ſon, even *ſunk* in the midſt of *delights* and *pleaſures*. Too much *rankneſs* layeth the *Corn*: and *Trees* over-laden with *Fruit*, are their own ruine. Happy was he, *John* 9. in being born *blinde*, whoſe gain of *bodily ſight* made way for the *ſpiritual*, who of a *Patient* became an *Advocate* for his *Saviour*, who *loſt a Synagogue* and *found Heaven*, who by being abandoned of *ſinners*, was received of the *Lord of glory*: God rarely deprives a man of one faculty, but he more then *ſupplies* it in another. The defect of *corporal ſight*, hath not ſeldome mended the *memory*: for what is *taken from one ſenſe is divided amongſt the reſt*. When *Zachary* was *dumbe*, *John Baptiſt* the *voice* was a breeding. *Hannibal* had but one *eye*: *Appius*, *Claudius*, *Timelon*, and *Homer* were quite *blinde*; So was *Mulleaſſes King* of *Tunis*, and *John* King of *Bohemia*; but for the *loſs* of that one *Senſe*, they were *recompenſed* in the *reſt*, they had moſt excellent *memories*, rare *inventions*, and admirable other *parts*. Or ſuppoſe he ſend *ſickneſs*; the worſt *Feaver* can come, does not more burn up our *blood* than our *luſt*; and together with *ſweating* out the *ſurfets* of *nature*, at the *pores* of the *body*; we *weep* out the ſinful *corruption* of our *nature* at the pores of the *conſcience*: Yea, the Authour to the *Hebrews* ſaith of *Chriſt* himſelf, that *though he were the Son*, *yet* (as he was man) *He learned obedience by the things which he ſuffered*. *Heb.*5.8. As in *humane* proceedings, Ill *manners* beget good *Laws*; ſo in *Divine*; the *wicked* by their *evil tongues* beget *good* and holy *lives* in the *godly*: Whence *Plutarch* adviſeth us ſo *circumſpectly* to demean our ſelves as if our enemies did alwayes *behold* us,

us. Nothing ſooner brings us to the *knowledge* and *amendment* of our *faults*, then the *ſcoffs* of an *enemy*: which made *Philip* of *Macedon* acknowledge himſelf much *beholding* to his *enemies* (the *Athenians*) for ſpeaking evil of him, for (ſaith he) they have made me an *honeſt man*, to prove them *liars*: even barren *Leah*, when ſhe was *deſpiſed* became *fruitful*.

So that we may *thank our enemies*, or muſt *thank* God *for our enemies*: Our *ſouls* ſhall *ſhine* the *brighter* one day for ſuch *rubbing*: the *cold winde* cleanſeth the good *grain*: the *hot fire* refines the *pure gold*. Yea, put caſe we be *gold*; they will but *try us*: if *Iron*; they will *ſcowre* away our *ruſt*.

I ſay not that a *wicked heart* will be bettered by *affliction*: for, in the ſame *fire* that *gold* is made *bright* and *pure*; droſs is *burnt* and *conſumed*: and under the ſame *flail* that the *grain* is *purged* and *preſerved*; the *huſks* are *broken* and *diminiſhed*. Neither are the *Lees* therefore confounded with the *wine*, becauſe they are *preſſed* and *trodden* under the ſame *preſs* or *plank*; but I ſpeak of affliction *ſanctified*, and of the godly.

Yet let not the wickedeſt man be diſcouraged, for as when Chriſt *called the blinde man*; the *Diſciples* ſaid, *Be of good comfort*, he calleth thee: ſo I may ſay to thee that art burthned with any kind of affliction; Be of good *comfort*, *Chriſt calleth* thee, ſaying, Come unto me by *repentance* and *amendment* of life, and I will eaſe thee of thy *ſins* and *ſorrows*, *here* and *hereafter*; only as the *blinde man* threw away his *garment* and followed *Chriſt*, ſo do thou anſwer him, I will forſake my *ſins* and follow thee. For if God, like a prudent *Prince*, makes offers and tames of *war*; it is but to *mend* the conditions of *peace*.

But, farewel, I am for the already reſolved; to whom I ſay, if the *needle* of *affliction* be *drawn through* us, by reaſon of wicked mens *malice*; it is but to *convey* with it the *threed* of *amendment*: and their worſt to the godly, ſerves but as the *thorn* to the *breſt* of the *Nightingale*, the which (if ſhe chance to *ſleep*) cauſeth her to *warble* with a renewed *cheerfulneſs*. For as *blowes* make *balls* to *mount*, and *laſhes* make *Tops* to *go*, which of themſelves would *fall*: ſo with their *malice* we are *ſpurred* up to *duty*, and made *perſevere* in it, for commonly (like *Tops*) no *longer laſht*, no *longer* we *go*. Yea, theſe very tempeſtuous *ſhowers* bring forth ſpiritual *flowers* & *herbs* in abundance: Devotion (like fire in *froſty* weather) burns hotteſt in *affliction*. *Vertue* provoked, *ads much* to it ſelf: With the *Ark* of *Noah*, the *higher* we are *toſſed* with the *flood* of their *malice*; the neerer we *mount* towards *Heaven*. When the *waters* of the *flood* came upon the face of the *earth*, down went ſtately *Turrets* and *Towers*; but as the waters roſe, the *Ark* roſe ſtill higher and higher. In like ſort, when the waters of *af-*

fliction ariſe; *down* goes the *pride* of life, the luſt of the *eyes*; In a word all the *vanities* of the World. But the *Ark* of the *ſoul* ariſeth as theſe *waters* riſe, and that higher and higher, even neerer and neerer towards *Heaven*.

I might illuſtrate this point by many obſervable things in *nature*: We ſee *well-waters* ariſing from *deep Springs*, are hotter in *Winter* then in *Summer*, becauſe the *outward cold* doth keep in, and double their *inward heat*: And ſo of mans *body*, the more extream the *cold* is *without*; the more doth the natural *heat* fortifie it ſelf *within*, and guard the *heart*: The Corn receives an inward *heat* and *comfort* from the *Froſt* and *Snow* which lieth upon it: *Trees* lopt and pruned flouriſh the more, and bear the fuller for it. The *Grape* when it is moſt preſſed and trodden, maketh the more and better *wine*: The droſſie *gold* is by the fire *refined*; *Windes* and *Thunder* clears the *Air*: Working *Seas* purge the *wine*: Fire increaſeth the ſent of any *Perfume*: *Pounding* makes all *Spices* ſmell the *ſweeter*: *Linnen* when it is *buckt*, and *waſht*, and *wrung*, and *beaten* becomes the *whiter* and *fairer*: the *Earth* being torn up by the *Plough*, becomes more rich and *fruitful*. Is there a piece of *ground* naturally *good*? Let it lie neglected; it becomes wilde and barren: yea, and the more rich and *fertile* it is of it ſelf, the more *waſte* and *fruitleſs* it proveth for want of *Tillage* and Husbandry. The *Razor* though it be tempered with a due proportion of *Steel*, yet if it paſs not the *Grindſtone* or *whetſtone*, is never the leſs unapt to *cut*; yea, though it be made once never ſo ſharp; if it be not often *whetted*, it waxeth *dul*. All which are lively emblemes of that truth which the *Apoſtle* delivers, 2 *Cor.* 4.16. *We faint not, for though our outward man periſh, yet the inward man is renewed daily.* Even as a *Lambe* is much more lively and nimble for *ſhearing*. If by *enmity* and perſecution (as with a *knife*) the Lord pareth and pruneth us, it is, that we may bring forth the more, and better *fruit*: and, unleſs we degenerate; we ſhall bear the better for *bleeding*: as *Antæus*, every time roſe up the ſtronger, when *Hercules* threw him to the *ground*: becauſe he got new ſtrength, by touching of his Mother.

O admirable uſe of *affliction*! *health* from a *wound*; *cure* from a *diſeaſe*: out of *grief*, *joy*: *gain* out of *loſs*: out of *infirmity*, *ſtrength*: out of *ſin holineſs*: out of *death life*: yea, we ſhall redeem ſomething of Gods diſhonour by *ſin*, if we ſhall thence grow *holy*. But this is a harder *Riddle* then *Sampſons* to theſe *Philiſtims*.

CHAP.

CHAP. 6.

That it ſtirs them up to Prayer.

3 THirdly, becauſe they quicken our devotion, & make us pray unto God with more fervency: *Lord* (ſaith *Iſaiah*) *in trouble they will viſit thee: they poured out prayers when thy chaſtening was upon them*, Iſay 26.16. *In their affliction* (ſaith Hoſea) *they will ſeek thee diligently*; Hoſea 5.15. That we never pray ſo *feelingly*, *fervently*, *forcibly*, as in time of *affliction*, may be ſeen in the examples of the children of *Iſrael*, Judges 3.9,15. *Eliſha*, 2 *Kings* 6.18. *Hezekiah*, 2 *Kings* 19.15,16. *Stephen*, *Acts* 7.59,60. And laſtly, in *Jehoſaphat*, who being told that there was a great multitude coming againſt him from beyond the *Sea*, out of *Aram*; it follows, *That* Jehoſaphat *feared, and ſet himſelf to ſeek the Lord, and proclaimed a Faſt throughout all* Judeah: *Yea, they came out of all parts, and joyned with him to enquire of the Lord*, 2 Chron. 20.3,4,13.

Neither doth it make *us alone* which ſuffer; *earneſt in prayer*, but it makes others alſo *labour* in *prayer* to God for us, 2 *Cor.* 1.10,11. *Acts* 12.5,12. As what true members participate not ſome way of the *bodies* ſmart? It is only a *Nero* can ſit and *ſing* while *Rome burns*. Whence we are taught to pray in the *plural number*, Our Father: and certainly he cannot pray or be heard for himſelf, that is no mans friend but his own. No *prayer* without *faith*, no *faith* without *Charity*, no *Charity* without mutual *interceſſion*. But I proceed, *Croſſes* are the *files* and *whetſtones*, that ſet an *edge* on our *Devotions*, without which they grow *dull* and ineffectual. *Jonah ſleeps* in the *Ship*, but *prays* hard in the *whales* belly,

Prayer is the *wing* of the *ſoul*, wherewith it *flies* to *Heaven*, as *meditation* is the *Eye* wherewith we ſee *God*. But our hearts are like *flint-ſtones*, which muſt be *ſmitten* ere they will ſend out theſe *ſparks* of devotion. Chriſt never heard of the *Canaanitiſh woman*, until her *daughter* was miſerably vexed with a *Devil*: but then ſhe comes to him, and doth not *ſpeak*, but *cry*: need and deſire have raiſed her *voice* to an *importunate* clamour. The *God* of mercy is *light* of hearing, yet he loves a *loud* and vehement *ſolicitation*: not to make *himſelf* inclinable to *grant*; but, to make *us capable* to receive bleſſings. And indeed the very *purpoſe* of *affliction*, is, to make us importunate: he that hears the ſecret murmurs of our *grief*, yet will not *ſeem* to hear us till our *cries* be *loud* and *ſtrong*: as *Demoſthenes* would not *plead* for his *Client* till he cried to him, but then anſwered his ſorrow. Now I feel thy *cauſe*.

Prayer is as an *arrow*, if it be *drawn up* but a little; it goes not far: but if it be pull'd up to the *head*; flies ſtrongly, & *pierces deep*: if it be but *dribled* forth of *careleſs lips*; it falls down at our *feet*: the ſtrength of our *ejaculations*, ſends them up into *Heaven*, and fetches down a *bleſſing*. The *Childe* hath eſcaped many a ſtripe by his loud crying: and the very *unjuſt Judge*

cannot endure the *widows clamour*: So unto *fervent prayer*, *God* will *deny nothing*. Whereas *heartleſs motions* do but teach us to *deny*, *Fervent ſuites* offer violence both to *Earth* and *Heaven*. So that if we *ask and miſs*, it is becauſe we *ask amiſs*: we beat back the flame, not with a purpoſe to *suppreſs it*, but to raiſe it higher, and to *diffuſe it*. We ſtop the *ſtream*, that it may *ſwell* the more, and a *denial* doth but *invite* the importunate, as we ſee in the *Canaanitiſh woman*, *Matth.*15. Our holy longings are increaſed with *delayes*: it whets our *appetite* to be held *faſting*: and whom will not *Need* make both *humble* and *eloquent*? If the *caſe be woful*, it will be expreſt *accordingly*: the *deſpair* of all other helps, *ſends* us importunately to the *God* of power; but while *money* can buy *Phyſick*, or *friends* procure *enlargement*; the great *Phyſician* and *helper*, is not *ſought unto*, nor throughly truſted in. It is written of the children of *Iſrael*, that ſo ſoon as they cried unto the *Lord*; he *delivered* them from their ſervitude under *Eglon* King of *Moab*: yet it is plain, they were *eighteen years*, under this bondage, undelivered, *Judges* 3.14, 15. Doubtleſs, they were not ſo unſenſible of their own miſery, as not to *complain* ſooner then the end of *eighteen* years: the firſt hour they *ſighed for themſelves*: but now; they *cried unto God*. They are *words*, and not *prayers*; which fall from careleſs *lips*; if we would prevail with *God*, we muſt *wreſtle*; and if we would wreſtle happily with *God*; we muſt wreſtle firſt with our own *dulneſs*. Yea, if we felt our *want*, or *wanted not* deſire; we could ſpeak to *God* in no *tune* but cries: and, nothing but cries can pierce *Heaven*. The beſt mens *zeal* is but like a fire of green *wood*, which *burneth* no longer than whiles it is *blown*. *Affliction* to the *ſoul* is as *plummets* to a *Clock*, or *winde* to a *Ship*: holy and faithful *prayer*; as oars to a *Boat*: And ill goeth the *Boat* without *Oars*, or the *Ship* without *winde*, or the *Clock* without *plummets*. Now, are ſome afflicted in reputation? as *Suſanna* was: others; in children? as *Eli*: ſome, by *enemies*? as *David*: others by friends? as *Joſeph*: ſome, in *body*? as *Lazarus*: others, in *goods*? as *Job*: others, in *liberty*? as *John*. In all extremities, let us ſend this *meſſenger* to *Chriſt* for eaſe; faithful and fervent *prayer*: if this can but carry the burthen *to him*, he will carry it *for us*, and from us for ever.

Neither can we want encouragement to ask: when as the *ſick of the Palſie* but *asked health*, and *obteined* alſo *forgiveneſs of ſins*: When *Solomon* but deſired *wiſedome*, and the *Lord gave him wiſedome*, and *honour*, and *abundance of wealth*: When *Jacob* asked but *meat* and *cloathing*, and *God* made him a great *rich man*, When *Zacheus* deſired only to have a *ſight* of *Chriſt*, and was ſo happy as to entertain him into his *houſe*, into his *heart*, yea, to be entertained into *Chriſts Kingdom*.

We *do not*, (yea, in many caſes, we dare not) *ask* ſo much, as *God*

is

is pleaſed to *give*: Neither doeſt thou ô Saviour meaſure *thy gifts* by our *petitions*, but by our *wants*, and *thine own mercies*.

True, if the all-wiſe *God* ſhall fore-ſee that *thou* would'ſt ſerve him as the *prodigall ſon ſerved his father*, who prayed but *till* he had got his *patrimony*, and then *forſook* him, and *ſpent* the ſame in *riot*, to the givers *diſhonour*; as too many uſe the *Ocean* of *Gods bounty*, as we do the *Thames*; it brings us in all manner of proviſion: *cloaths*, to cover us: *fuel*; to warm us: *food*; to nouriſh us: *wine*; to chear us; *gold* to enrich us; and we in recompence *ſoil* it with our *rubbiſh*, *filth*, *common ſhoares*, and ſuch like excretions: even as the *Cloud* that's lifted up and advanced by the *Sun*; obſcures the *Sun*. In this caſe, he will either *deny* thee in mercy, as he did Saint *Paul*, 2 *Cor.*12.8,9. and our *Saviour* himſelf, *Matth.*16.39. or *grant* thee thy requeſt in *wrath*, as he did a *King* to the *Iſraelites*, and *Quails* wherewith he *fed* their *bodies*; but withall ſending *leanneſs* into their *ſouls*, *Pſal.*106.15. And well doth that *childe* deſerve to be ſo ſerved, who will lay out the *money given* him by his *father*; to *buy poiſon*: or *weapons*, to *murther* him with. Wherefore let thy *prayers* not onely be fervent, but frequent: for, thy *wants* are ſo. And be ſure to ask good *things* to a *good end*: and then, if we ask thus according to Gods will in *Chriſts Name*; we know that he will hear us, and grant whatſoever *petitions* we have deſired, 1 *John* 5.14,15.

CHAP. 7.

That it weanes them from the love of the world.

4 FOurthly, our ſufferings wean us from the love of the world, yea, make us loath and contemn it; and contrariwiſe, fix upon heaven with a deſire to be diſſolved. Saint *Peter*, at *Chriſts tranſfiguration*, enjoying but a glimpſe of *happineſs here*, was ſo raviſhed and *tranſported* with the love of his preſent eſtate, that he breaks out into theſe words, *Maſter, it is good for us to be here*; he would fain have made it his *dwelling place*: and being loath to depart; Chriſt muſt make *three tabernacles*, *Mat.*17.4. The love of this *world* ſo makes us forget the *world to come*, that, like the *Iſraelites*, we deſire rather to live in the *troubles of Egypt*, then in the *Land of Promiſe*. Whereas S. *Paul* having ſpoken of his *bonds* in Chriſt, and of the ſpirituall combate; concludeth, *I deſire to be diſſolved, and to be with Chriſt, which is beſt of all*, Phil.1.22,23. Yea, it tranſported him to Heaven before he came thither: as *Mary* was not, where *ſhe was*, but, where her *deſire was*, and that was with Chriſt. Proſperity makes us *drunk* with the love of the world, like the *Gadarens*, who preferred their *ſwine* before their *ſouls*: or him in the *Parable*, that would go to ſee his *farme*, and loſe *Heaven*: or the *Rich Glutton*, who never thought of *Heaven*, till he was in *Hell*: and thouſands more, who if they have but ſomething to *leave behinde them*, 'tis no matter whether they have any thing to *carry with them*.

But, as *ſleep* compoſeth *drunkenneß*; ſo the *croß* will bring a man to himſelf again: for when the *Staff* we ſo nouriſh to *bear us*, becomes a *cudgel* to *beat us*: when we finde the world to ſerve us, as the *Jews* did Chriſt, carry us up to the top of the *hill*, and then ſtrive to throw us down *headlong*: *Luk.4.29.* When the minde is ſo inveſted with cares, moleſted with grief, vexed with pain, that which way ſoever we caſt our eyes, we finde cauſe of *complaint*; we more loath the *world* than ever we *loved* it, as *Amnon* did his ſiſter *Tamar*: yea, when *life* which is held a *friend*, becomes an enemy; then death which is an enemy becomes a friend, and is ſo accountted: as, who, having caſt *Anchor* in a ſafe *Road*; would again wiſh himſelf in the ſtorms of a troubleſome *Sea?*

Yea, in caſe we have made ſome progreſs in Religion, and found a good *conſcience ſprinkled with the blood of Chriſt*, (the *marrow of all comforts*,) and reſolved with *Joſeph*, to forſake our *coat* rather than our *faith*: yet if the World make new offers of *preferment*, or ſome large improvement of profits and pleaſures; we begin to draw back, or at leaſt we know not whether to chuſe: like a *horſe* that would, and yet would not, leap a *ditch*. And after a little conflict, having half yielded to *forſake* that with *joy*, which cannot be kept but with *danger*; we reſolve thus. The ſame God, which hath made my croſſes *chearful*; can as well make my *proſperity conſcionable*. Why then ſhould I refuſe ſo fair an offer? but alas, having made *choice*; it is not long, ere theſe pleaſures and *honours*, theſe *riches* and *abundance*; prove as *thorns*, to choak the *good ſeed of Gods word* formerly *ſown* in our hearts: as it is, *Matth.13.22.* For, *proſperity* to *Religion*, is as the *Ivy* to the *Oake*, it quickly eats out the *heart* of it: yea, as the *Miſſelto* and *Ivy* (ſucking by their ſtraight embraces the very *ſap* that only giveth *vegetation* from the *roots* of the *Oake* and *Hawthorn*) will flouriſh when the *Trees* wither; ſo in this caſe, the *corruption* of the *good* is alwayes the *generation* of the *evil*: and ſo on the contrary, croſſes in the *eſtate*, *diſeaſes* of the *body*, *maladies* of the *minde*, are the *medicines* of the *ſoul*: the impairing of *the one*, is the repairing of *the other*.

When no man would harbour that unthrift-*ſon in the Goſpel*; he turned back again to his *Father*, but never before. *Lais of Corinth* while ſhe was *young*, *doted* upon her *Glaß*, but when ſhe grew *old and withered*; ſhe *loathed* it as much: which made her give it up to *Venus*. When *Satan* is let looſe upon us to ſhew us our ſins, and the *danger* we are in; then farewel *profit*, farewel *pleaſure*, *treaſure*, and all, rather then I will endure ſuch a *rack*, ſuch a *hell* in my *conſcience*.

Whereas, if we ſhould only *hear* of miſery, or *read* what is threatned in the *word*: though it might a little *fright us*; it would never *amend us*. *Birds* are *frighted* at firſt, with the Husbandmans *ſcarecrowes*: but after a while, obſerving that they ſtir not; are bold

to

ſit upon them, and *defile* them.

Thus as *harmonious ſounds* are advanced by a *ſilent darkneſs*; ſo are the *glad tydings of ſalvation*. The *Goſpel* never ſounds ſo *ſweet*, as in the night of *perſecution*, or private *affliction*.

When *Vertue* came down from *Heaven* (as the *Poets* feign) *rich men* ſcorned at her, *wicked men abhorred* her, *Courtiers* ſcoft at her, *Citizens* hated her: and being *thruſt* out of doors in every place; ſhe came at laſt to her ſiſters, *poverty* and *affliction*: and of them; found *entertainment*. When *God* ceaſed to be with *Sarah*, after the manner of the *world*; ſhe *conceived* *Iſaac*: ſo when it *ceaſeth* to be with us after the manner of the *worlds* favourites; *we conceive holy deſires*, *quietneſs*, and *tranquillity* of minde, with ſuch like *ſpiritual contentments*. Yea, we make *faith* our only *action*: whereas before; we kept *open houſe for all vices*, as the *States* are ſaid to keep *open houſe for all Religions*: or if not; it fares with *piety* as with *holy water*, every one praiſeth it, and thinks it hath ſome rare *vertue* in it; but, offer to ſprinkle them with the ſame; they ſhut their *eyes*, and turn away their *faces*: and no marvel, for we never *taſte* this *Manna* from *Heaven*, until we leave the *leaven* of this *Egypt*.

Now, better the *body* or *eſtate* periſh, then the *ſoul*: though we are *too unſual to conſent* unto it, *Plus Paſtor, in vulnere gregis ſui vulneratur*. The loſs of a graceleſs *childe*, cannot but grieve the *father*, though the *father* himſelf were in danger of miſchief by that *childe*: as *David* mourned for *Abſalom*, that would have cut his throat. True *proſperity* is hearty *meat*, but not *digeſtible* by a *weak-ſtomack*: ſtrong *wine*; but naught for a *weak brain*: *The proſperity of fools deſtroyeth them*, Proverbs 1.32. So that all *temporall bleſſings* are, as they *hit*: but if the minde do not answer, they were better *miſt*. The more any man *hath*, the more cauſe he *hath to* pray, *Lord, lead us not into temptation*: for we cannot ſo heartily think of our *home above*, whiles we are furniſhed with theſe *earthly contentments below*; but when *God* ſtrips us of them ſtraightwayes, our *minde* is homeward. Whiles *Naomies husband* and *ſons* were alive, we had no motion of her retiring home to *Judah*: let her earthly ſtays be removed; ſhe thinks preſently of removing to her *Country*: a *delicious* life, when every thing about us is *reſplendent* and contentful, makes us that we have no minde to go to *Heaven*: wherefore as a loving *mother*, when ſhe would *wean* her *childe* from the *dug*; maketh it bitter with *wormwood* or *aloes*: ſo dealeth the *Lord* with us, he maketh this life bitter unto us by offering our enemies to perſecute & oppreſs us; to the end we may contemn the *world*, & tranſport our hopes from *Earth* to *Heaven*: he makes us creep in this *veil* of *miſery*, that we may the more eagerly long for that *place* of *felicity*, *where all tears ſhal be wiped from our eys*. Our *wine* (ſaith *Gregory*) hath ſome *gall* put into it, that we ſhould not be ſo delighted with the

way

way, as to forget whither we are going. And this is no ſmall abatem to the bitterneſſe of *adverſities*, that they *teach us* the way to Heav for the *leſſe* comfort we finde on *earth*, the more we *ſeek above*, and *more* we *eſteem* the *beſt things*: and we are very *ungrateſull*, if we do thank him for that which ſo *overcomes us*, that it *overcomes the love of world in us*.

Experience ſhewes, that in Countreys where be the greateſt *plenty fruits*, they have the *ſhorteſt lives*, they do ſo *ſurfet* on their *abunda Sicily* is ſo full of *ſweet flowers*, if we *believe Diodorus Siculus*, that cannot *hunt* there: and it is queſtionable, whether the *enjoying* of ward things, or the *contemning* of them; be the greater happineſſe: to be deprived of them, is but to be deprived of a *Dye*, wherewith a might either *win* or *loſe*,: yea, doth not a large portion of them m times prove to the owner, like a *treacherous Dye* indeed, which flatter *improvident Gamſter* with his *own hand* to *throw away* his wealth to a ther? Or to yield it the uttermoſt; *gold* may make a man the *ric* not the *better*; *honour* may make him the *higher*, not the *happier*: all temporal delights are but as *flowers*, they onely have their mon and are *gone*; this morning in the *boſome*, the next in the *Beſome*. conſideration whereof, made the very *Heathen Philoſophers* hate *this w* though they ſaw not where to finde *a better*. Yea, it made *Themiſtocle* undervalue *tranſitory things* in compariſon of *vertue*, that ſeeing Bracelets of *precious ſtones* lie in his *path*, he bade his friend take them ſaying, Thou art not *Themiſtocles*. And indeed it is *Heaven* onely hath a foundation, *Earth* hath none: God hath hanged it *upon nothi* and the things therein are *very nothing*.

Nothing feeds *pride*, nor keeps off *repentance* ſo much as proſper *advantage*. 'Tis a wonder to ſee a *Favourite* ſtudy for ought but additi to his *Greatneſſe*, *God* ſhall have much ado to make him know *him* The cloth that hath many *ſtains* muſt paſs through many *larthers*. If *M* hath loſt its ſweetneſs, there is no way to recover it, except you fling into the ſink among *filth*. No leſs then an odious leproſie will hum *Naaman*, wherefore by it the only wiſe *God* thought meet to ſawce *valour*, *dignity*, *renown*, *victories*, of that famous General of the *Syri* If I could be ſo uncharitable as to wiſh an enemies *ſoul* loſt, this were only way, let him live in the height of the *worlds* blandiſhments, for can he love a *ſecond* Miſtreſſe that never ſaw but one beauty, and ſtill tinues deeply inamoured on it? Why is the *Lapwing* made an Hiero phick of *inſelicity*? but becauſe it hath a little *Coronet* upon the *h* and yet *feeds* upon the worſt of *excrements*. The *Peacock* hath more pa ed *Plumes*, yet is the *Eagle* accounted the *Queen* of *Birds*, becauſe *flieth* neereſt *heaven*. We often ſee, nothing carries us ſo far *from God*

ose favours he hath imparted *to us*. 'Tis the *misery* of the *poor*; to be glected of men: 'tis the *misery* of the *rich*; to neglect their *God*. The dger being wounded with the prickles of the *Hedghog* his invited *guest*, om at first he welcomed and *entertained* in his *Cabbin*, as an inward end, mannerly desiring him to depart in kindnesse, as he came; could ceive no other answer then that *he for his own part* found himselfe very ll at ease, and *they* that were not, had reason to seek out another *seat* t might like them better. It is but a fable, yet the moral is *true*, *percuous*, *profitable*. Many shall one day repent, that they were happy *soon*. Many a man cries out, Oh that I were so *rich*, so *healthful*, so iet, so *happy*, *&c*. Alas, though thou hadst thy wish for the *present*, ou shouldst (perhaps) be a loser in the *sequel*. The *Physician* doth not ar his *Patient* in what he would, yet heareth him in taking occasion to another thing more conducible to his *health*. God loves to give us *cools d heats* in our desires: and will so allay our *joyes*, that their fruition hurt not: he knows that as it is with the *body* touching *meats*, the *greater nty*, the less *dainty*; and too long *forbearance* causeth a *Surfet*, when come to full food: So it fares with the *minde* touching worldly *conuments*; therefore he feeds us not with the *dish*, but with the *spoon*, and ll have us neither *cloyed* nor *famished*. In this life, *mercy* and *misery*, ef and *grace*, *good* and *bad*, are blended *one with the other*; because if should have nothing but comfort, *Earth* would be thought *Heaven*: sides, if *Christ-tide* lasted all the year, what would become of *Lent*? every day were *Good-Friday*, the World would be weary of *Fasting*. cundus calls *death* a *sleep eternal*, the *wicked* mans *fear*, the *godly* mans sh. Where the *conscience* is clear; *death* is looked for without *fear*, yea, ired with *delight*, *accepted* with *devotion*: why? it is but the *cessation* trouble, the *extinction* of *sin*, the *deliverance from enemies*, a *rescue* m *Satan*, the quiet rest *of the body*, and *infranchizement* of the *soul*. e *woman* great with *childe*, is ever musing upon the time of her *delive-* and hath not he the like cause, when *Death* is his *bridge* from *woe* to ry? Though it be the *wicked* mans *ship-wrack*, 'tis the *good* mans ting into *harbour*: And hereupon finding himself *hated*, *persecuted*, *ilsted*, and *tormented* by *enemies* of all sorts; he can as willingly leave *world*, as others can *forgo the Court*: yea, as willingly *die* as *dine*; a, no *woman with childe* did ever more exactly count her time. No *Jew* d ever more earnestly wish for the *Jubile*, No *servant* so desires the d of his *years*, No *stranger* so longs to be at *home*; as he expects the prose of Christs *coming*. It is the strength of his *hope*, the sweet object of his th, in the midst of all sorrows; the *comfort* of his *heart*; the *heart* of all *comforts*; the incouragement of his *wearied spirits*; the common *clausule*; continual *period*, and shutting up of his *Prayers*: *Come*, *Lord Iesus*, *me quickly*.

Whereas

Whereas *the worlds Favourites go as unwillingly from hence, as be from the midst of a game.* Neither hath the *Rich man* so much advant of the *poor*; in *enjoying*, as the *poor* hath of the *Rich*, in *leaving*. Th *Rich* men may also *learn* this slight: for, the way to *grieve less*, is to lo *less*. And indeed, what shouldest thou do in case thou seest that the *wo* runs not on thy *side*, but give over the *world*, and be on *Gods side?* Le care little for the *world* that cares so little for *us*. Let us cross *sail*; a turn another way: let us go *forth* therefore *out of the Camp, bearing reproach; for we have no continuing City, but we seek one to come*, Heb. 13,14.

CHAP. 8.

That it keeps them alwayes prepared to the spiritual combate.

5 Fifthly, the Lord permitteth them often to afflict and assail us, the end we may be alwayes prepared for tribulation: as wise Ma ners in a *calm*, make all their tackling sure and strong; that th may be provided against the next *storm*, which they cannot look to long without: Or as experienced *Souldiers* in time of *peace*, prepare agai the day of *battel*; and so much the rather, when they look every day the *approach* of the *enemy*. They (saith *Socrates*) that set *sail* int calme *Sea* in a fair quiet *weather*, have, notwithstanding, all *instrume* and *materials* ready, which may be of use in a *tempest*: so he that enjo a prosperous and happy *estate*, if wise, doth even in that time prepare the harder and more *cross occurrents*: and so much the rather, becaus great *calme* presageth a sudden *storme*. The people of *Laish* being *rich* a wanting nothing, grew *careless* and *secure*: and being secure, and m trusting nothing; they were smote with the edge of the *sword*, and h their *Citie* burnt, *Judg.* 18. The way to be *safe*, is, never to be *secure*. T *walls* of a City that are not repaired in *peace*, will hardly be *mended* i *siege*. *Alexander* having set his *Army* in *battel-array*, and finding a *So dier* then mending his *Armes*; *cashiered* him; saying, That was a time *dealing blows*, not of preparing *weapons*.

We are oft-times set upon, to the end that we may continually *buc unto us the whole Armour of God*, prescribed by *Paul*, *Ephes.* 6.13, to That we may be alwayes ready for the battel, by *walking circumspect not as fools, but as wise*, *Ephes.* 5.15. Therefore *redeeming the time; beca the dayes are evil*. *Vers.* 16. For as those that have no *enemies* to *encoun* them cast their *armour* aside and let it *rust*, because they are secure fr danger; but when their enemies are at hand, and *sound the Alarm* they both wake and sleep in their *armour*, because they would be rea for the *assault*: So, if we were not often in *skirmish* with our *enemies*; should lay aside our *spiritual armour*: but when wee have continual use

it; we ſtill keep it *faſt buckled* unto us; that being armed at all points, we may be able to make *reſiſtance*, that we be not ſurpriz'd at unawars.

Neither would it be good for us at preſent, if we had not theſe *enemies* to ſtand in *awe* and fear of; but much more inconvenient in divers reſpects: as wiſe *Scipio* (that mirrour of wiſdome) told ſome, who with no ſmall joy avouched that the Common-wealth of *Rome* was now in ſafe eſtate, ſeeing they had vanquiſhed the *Carthaginians*, and conquered the inhabitants of *Pontus*: Neither would he for that only reaſon have *Carthage* deſtroy'd; becauſe it ſhould hinder *Rome* from ſleeping. Yea, God himſelf would have the *Hittites*, *Gargeſites*, *Amorites*, *Canaanites*, *Pereſites*, *Hivites*, and *Jebuſites* (ſtrong and warlike Nations,) to be in the midſt of *Iſrael*; leſt *Iſrael* ſhould ſleep in ſin, and want matter for exerciſe, *fight*, and *conqueſt*. Here may be *felicity*, with *ſecurity*: never; with *ſafety*. The time when the *envious man* did *ſowe his ſeed*, was, whileſt men were in *bed*. No *ſervants* more orderly uſe their maſters *talent*, then thoſe that ever fear their Maſters ſudden return. No *Houſhoulder* more ſafe, than he who at every *watch* ſuſpects the *Thieves* entring. *Sampſon* could not be bound, till he was firſt got *aſleep*: Wouldeſt thou not be *overcome?* be not *ſecure*. Fly from the works of darkneſs at a great diſtance, and conſider as well the *bitterneſs* of what will follow, as the *ſweetneſs* of a *momentany pleaſure*: not unlike a * *great perſonage* of this land, who ſaid to his *Lady*, (offering him a bribe in behalf of a ſuppliant) Gentle *Eve*, I will none of your *Apple*: Yea, in vigilancy and watchfulneſs, imitate the *Nightingale* which *keeps* with her *breſt* upon a *thorn* for fear of the *Serpent which* continually *ſtudies* her *ruine*. We would not willingly a *Tempeſt* ſhould take us without our Cloaks. *Seneca* reports of *Cæſar*, that he did quickly *ſheath* the *ſword*, but he never laid it off: the ſight of a *weapon* diſcourages a *Thief*. While we keep our *Javelins* in our hands, we eſcape many *aſſaults*, ſo that a *Chriſtians* reſolution ſhould be like King *Alfrids*.

* Sir *Thomas Moor.*

Si modò victor eras, ad craſtina bella parebas,
Si modò victus eras, ad craſtina bella parabas.

If we conquer to day, let us fear the ſkirmiſh to morrow.
If we be overcome to day, let us hope to get the victory to morrow.

An aſſaulted *City* muſt keep a *careful watch*, or it will not long *hold out*: ſo, the provident *Fen-man* mends his *banks* in *Summer*, leſt his *ground* be drowned in *winter*. And we muſt ſo take our leaves of all *afflictions*, that we reſerve a *lodging* for them, and expect their return. And ſo much the rather, becauſe what hath been *long expected falleth the eaſier*: and evils cogitated, *ſtrike but weakly*.

CHAP.

CHAP. 9.

How it discovers whether we be true Believers or Hypocrites.

SIxthly, that we may experimentally *know our selves*, and be known of others; whether we be true *Believers*, or *Hypocrites*.

First, our *selves:* divers play *Alexander* on the *Stage*, but few or none in the *Field*. Many can suffer *Martyrdom* in *speculation*, who, being put to it; *cannot concoct a foul word*. We are all *valiant Souldiers*, till we come to *fight: excellent Philosophers*; till we come to *dispute: Good Christians*; till we come to master our own *lusts:* but, it is *opposition* that gives the trial, when *corruptions* fight against the *graces*, and cause *Argent* to seeme more bright in a sable field. Many, while *wealth* lasts, are very *honest men* and *square dealers*, at least seem so: yea, they will maintain that all *hardnesse* is to be endured, rather then *Conscience violated*, or *God offended:* but fall they into *poverty*, and then that they may maintain themselves; they will *lie*, *deceive*, *steal*, *prostitute* their *Chastity*, *sell* their *Consciences*, and what not. Even *Hazael* before he met with an opportunity, could say, *what? is thy servant a dog?* And *Balaam* could brag, *Though thou wouldest give me thine house full of gold, I would not &c.* Yet when it came to the triall, he did as bad for *little* or *nothing* but, *a man is indeed, what he is in triall.* If with the *Pome-citron*, *Limon* and *Orenge-tree*, we are alwayes green and fruitfull, *Summer* and *Winter* if our *souls* shall like of Christ for a *suitor*, when we finde no other *Joynture* but the *Crosse*; we are sure we are *Christians*.

2. That *others* may know us. A Souldier is best known in the front of a *Battel:* A *Pilot* in a storm: a nimble *active man* in a *Race:* and a *Champion* in the *lists*. How well the strings of an *instrument* are *tuned* and set is best known when they are *touched* by the hand of a *skilfull Musician*. *There must be differences amongst you*, (saith Saint *Paul*) *that the approved may be known*, 1 *Cor.* 11.19. For, as Thrashing *separates* the straw: and Winnowing; the *chaff* from the Corn: So *Persecution* separates the *Hypocrite* from the company of *beleevers*, *Luke* 22.31. When a *servingman* follows two men walking together, we cannot tell which is his *master* till they *part:* so when the *Gospel* and outward prosperity go together; it is hard to judge which is most respected. Our *Churches* are full (blessed be God:) but, come we not to please others, as the *Poet* made his *Plays*; or, as *Simon Magus* was *christened* for *company?* or, is it not more for fear of the *Law*, then for *love* of the *Gospel?* It is a great *question*, until *persecution* arising because of the Word, puts it *out of question:* but then that of *Claudius Taurinensis* more then verified, *They worship the dead Saints in a cold profession, while they worry the living in a cruel persecution*: so that if the *Bramble* had been the *King* of *Trees*; the *Vine* could not have met with worse *usage*.

We all call our ſelves *Chriſtians?* Why? it is an honourable thing to be ſo accounted: but who are ſuch; is known onely where the power of *godlineſs* is in *contempt:* Where (as Saint *Auguſtine* ſpeaks) a *Chriſtian in name* will ſcoff at a *Chriſtian indeed:* for Chriſt, (ſaith *Nazianzen*) is ſtoned by many that are called *Chriſtians*, though no otherwiſe then the *Heathen Images* are *called gods*, as *Juſtine Martyr* notes: or, as another hath it; many ſuperſtitiouſly adore the *Crucifix*, that are *enemies* to the *Croſs of Chriſt.*

That Childe (ſaith old *Simeon*, meaning Chriſt) is *appointed for a ſign to be ſpoken againſt, that the thoughts of many hearts may be opened*, Luke 2.34,35. O how wicked men manifeſt their *hatred* and *enmity* againſt *God* and his *people*, ſo ſoon as *Perſecution* ariſeth, becauſe of the *word!* Yea, it would put a *wiſe man* into an *extaſie*; to think how prophane men in ſuch times will rail upon thoſe, whom one day they will wiſh they had imitated; as *Juſtin Martyr* ſpeaks.

But it's well enough: for, by this means, both the malice of *Satan* and the *world* are better *known* and *avoided. Demetrius* the Silver-ſmith reſiſted *Paul*, perhaps not ſo much for great *Diana's* ſake, as the little *Silver Shrines* by which his gain came in. The carnal *Capernaites* followed Chriſt while he *fed* them, *John 6.26. Pamachius* an Heathen could ſay to the *Pope*, Make me a *Biſhop*, and I'le be a Chriſtian.

Aygolandus (the better to make his peace with *Charles the Great*) would become a Chriſtian, and be baptized: But when he came to the Court, where he ſaw at a table in a room, thirty poor people, (in mean habits, and at ordinary fare,) which the *Emperour* told him were the Servants of *God*; he replyed, That if *God* kept his ſervants ſo poorly, he would be none of his ſervant. *Judas* can be content to bear the croſs, ſo he may bear the bag: but, *Job* will truſt in God, though he *kill* him, *Job* 13.15. and *David* in deepeſt diſtreſs or deſertion, will *hang on ſtill*, *Pſal.*43.5. Now, who will not ſay, Give me the *Bird* that will ſing in *winter*, and ſeek to my *window* in the *hardeſt froſt?*

There is no trial of friendſhip but in *adverſity:* he that is not *aſhamed* of my *bonds*, not *daunted* with my *checks*, not *alienated* with my *diſgrace*; is a friend for me: one dram of that mans love, is worth a world of *inconſtant formality:* But, that *friend* is falſ-harted, who obſerves me onely for his *own ends*; like thoſe the *Philoſopher* ſpeaks of, who were not his *friends*, but friends *to his wealth:* or like him in *Clemens*, *not his, but his riches kinſman.* For theſe *waſps* that make ſuch *Muſick* about the *Gally-pot*, ſhew, it was but the *Honey* they came for. And even the moſt hoggiſh *Gadarens* will worſhip Chriſt, during the *ſpring-tides of Gods favours:* not when they enjoy the *light of his countenance*, but when his *ſteps drop fatneſs*, and their *Corn* and *Wine* increaſeth.

But alas, they are but bad works that need rewards to *crane* them up withall: for neither *pain* nor *loſs*, much *leſs*, the *cenſure* of *lewd perſons*; will trouble a well planted *minde*.

An *Hypocrite*, like a *freſh-water-ſouldier*, may be *Sea-ſick* in a *calm*: but, the *ſincere Chriſtians ſtomach* endures all *weathers*: great *changes* never *change* him: Neither the *Kings favours*, or *honours*, nor the *Lions den*, could make *Daniel* loſe one *dram* of his *integrity*. Neither the prepoſterous *affection* of the *Lycaonians*, when they would *deifie Paul and Barnabas*: nor their *deviliſh rage*, when they go about to *ſtone them*; could procure either to yield one hairs breadth: and ſo of all the *Martyrs*; (that *noble Army*) whom neither the *threatnings* of fire, nor the *fair and large promiſes* of their *cunning* and cruel *adverſaries*; could cauſe them to *ſhrink* from *Chriſt*.

Affliction trieth whether a man hath *grace* in his *heart* or no. Set an *empty Pitcher* (the reſemblance of a *wicked man*) to the fire; it cracks preſently: whereas the *full* (which reſembles the *Childe* of *God*) will abide boiling: *Gold* embroidered upon *Silk*, if caſt into the fire; loſeth his *faſhion*, but not his *weight*; *Copper* loſeth his *faſhion* and *weight* alſo. *Perſecution* is the *ſword* whereby our *Solomon* will try which is the true natural mother, which, *the pretended*. *Afflictions* are the *waters* where our *Gideon* will try whether we are fit *Souldiers* to *fight* the *battel of Faith*. A faithful *wife* (ſaid *Bradford*) is never tried ſo to be, until ſhe be *aſſaulted*; nor a faithful *Chriſtian* ſo *approved*, till proved by *affliction*. *Peace* and *proſperity* hides many a *falſe heart*, as the Snow-driſt covers an *heap* of dung: but when *affliction* like *Simeons* ſword, pierceth through the ſoul; then the *thoughts* of many hearts are *diſcovered*: then it appears plainly, that the *love* of *Gods children* was not meretricious, nor their *obedience mercenary*.

Many a *man* will do for another, that will not *ſuffer* for *him*: *ſlight Stuff* will ſhrink when it comes to *wetting*: counterfeit *coin* will prove *droſſ* when it ſhall be rubb'd on the *teſt*, or caſt into the *cruſible*. *Behold*, (ſaith the *Angel* to the Church of *Smyrna*) *it ſhall come to paſs that the Devil ſhal caſt ſome of you into priſon, that you may be tried*, *Revel.*2.10. Strong drink trieth the *brain*, and hard meat; the *ſtomach*. *Gold* and *Silver* are tried in the *fire*: *men*; in the furnace of *adverſity*. *As the furnace proveth the Potters Veſſel; ſo do temptations try mens thoughts*, Eccleſ.27.5.

None but a regenerate *heart* can chuſe rather to ſuffer *affliction* with the people of *God*, then to enjoy the *pleaſures of ſin*. An eaſie importunity wil perſwade *Orpah* to return from a mother in *law*, to a mother in *nature*; from a toilſom *journey*, to *reſt*: from *ſtrangers*, to her *kindred*: from a *hopeleſs* condition, to *likelihoods* of contentment. A little intreaty will ſerve to move *nature* to be good to it *ſelf*; but, to perſiſt in actions of *goodneſs* though

though tyranny, torment, death and hell ſtood in our way; this is that *conqueſt* which ſhal be *crowned* with *glory*. Nuture is like *Glaſs*, bright, but brittle: the *reſolved Chriſtian*, like *Gold*, which if we *rub* it, or *beat* it, or *melt* it, it will endure the *teſt*, the *touch*, the *hammer*, and ſtill ſhine more orient, For *Vertues*, like the *Stars*, ſhine brighteſt in the *night*; and faireſt, in the *froſt* of *Affliction*.

But this is not all: for *affliction* will try and make *known* the truth and meaſure of each *grace* in particular. A temptation is like a queſtion, that *examines*; what is in a man: As *Balaam* was tried and examined; whether he *feared God*, or *loved the world* moſt; when *Balak* told him, am not I *able* indeed to promote thee to *honour*. And *Joſeph* no leſſe, when in the *arms of his tempting* Miſtreſſe: but, the one; baſely yields, and is caſhiered for an *hypocrite*; the other comes off with an *holy ſcorn*, and *God* ſeals him *chaſte*, with a *probatus eſt*.

2 Again ſecondly, *Affliction* is a notable means, to try whether we have *faith* or not. The *houſe* built upon the *ſand* carries as good a ſhew as the *houſe* built on the *Rock*; and in a clear *Sun-ſhine day gliſters* as gallantly: but, the *windes* and *tempeſts*, when they are up, will quickly ſhew the *difference*. Nothing is more eaſie then to *truſt God*, when our *Barnes* and *Coffers* are full; And to ſay, *give us our daily bread*, when we have it in our *Cubbords*: But, when we have *nothing*, when we know not *how*, nor *whence*, to get any thing; then to depend upon an *inviſible bounty*; This is a *true* and *noble* act of *faith*.

3 Thirdly & fourthly; what our *wiſdom* and *humility* is. *Plato* being demãded how he knew a *wiſe man*; anſwer'd; When being *rebuked*, he would not be *angry*: and being *praiſed*; he would not be *proud*. Our *diſpoſition* is never well known, untill it be *croſſed*; nor did *Proteus* ever *change* ſhapes, till he was ſtraightned and *held faſt*. *Magiſtracy* and *miſery* will ſoon ſhew what manner of *men* we be: either will declare us better or worſe then we ſeemed. Indeed *Proſperity* (ſaith one) beſt *diſcovers vice*, but *Adverſity* doth beſt diſcover *Vertue*: but he that is not *good in both eſtates*, would not be *excellent in either*: he who cannot bear *honour with moderation*, cannot bear *contempt*, *with patience*: whereas a true *Moſes* can be a *moderate favourite* at *Court*: and, a *well-contented Shepheard* in the *field*, can turn and apply himſelf to *any condition*, and therewith be content, as Saint *Paul* was, *Phil.*4.11.

5. Fifthly; what *patience* we have: The *Sea*, when it is calme weather, is as *ſtill* and *quiet*, as any *river*: but let the *windes* once *ariſe*, and you ſhall ſoon ſee a *difference*; then appears nothing but *raging* & *foaming* out *mire* and *dirt*. And that we are indeed, which we are *in temptation*: for, can we not abide a *drawing* plaiſter, to drain away *corrupt blood*, and *humours*? much leſs can we finde eaſe in cutting off *joynts* and *members*, and *pulling out eyes*: which *Repentance* muſt do.

6 Sixthly, a man is made known whether he be *feeble* or *ſtrong* by the *provocation* of an enemy: even calm tempers when they have been ſtirred, have bewrayed *impetuouſneſs* of *paſſion*. And indeed, how ſhall a man ſhew his *ſtrength* unleſs ſome *burthen* be laid upon his *back*? Now, he that overcometh his own *anger* (ſaith *Chilo*) *overcometh a ſtrong enemy*: but he that is *overcome* by it, is a *White-liver* (ſaith *Hermes*) for *wrath* proceedeth from *feebleneſs* of *courage*, and lack of *diſcretion*, as may appear in that, *women* are ſooner angry then men: the *ſick* ſooner then the *healthy*: and *old* men, ſooner then *young*. Again, it's nothing to endure a ſmall *trial* or *affliction*: every *Cock-boat* can *ſwim* in a *River*, every *Sculler ſail* in a *calm*, every *man* can hold up his *head* in ordinary *guſts*, but when a *black ſtorm ariſes*, a tenth wave *flows*, *deep* calls unto *deep*: *Nature yields*, *Spirit faints*; *Heart fails*; Whereas *grace* is never quite out of *heart*; yea, is confident when *hopes* are adjourn'd, and *expectation* is delay'd.

7 Again, ſeventhly: How excellently was *Jobs ſincerity* made known by *Satans malice*, when he brought forth thoſe *Angelical words! What? ſhall we receive good at the hand of God, and not receive evil?* Job 2.10. When he ſtood like a *Centre* unmoved, while the *circumference* of his *eſtate* was drawn *above*, *beneath*, *about him*: when in *proſperity*; he could ſay, *If my mouth hath kiſt my hand*: and in *adverſity*; *The Lord giveth, and the Lord taketh, bleſſed be the Name of the Lord*; he was not ſo like the wicked as they are like *Dogs*, that follow the *meat*; not the man.

8 Again, eighthly: *God ſuffers* us to ſuffer much, more eſpecially to try our *perſeverance*, which is a *grace* ſo good and *acceptable*, that without it, there is nothing *good*, nor *acceptable*. The *Spaniel* which fawneth when he is beaten, will never *forſake* his Maſter: and *Trees* well *rooted* will bear all ſtorms: The *three Children* walked up and down in the *fiery flames praying God*: And a *Blade* well tried deſerves a triple price. How did the *Church* of *Pergamus* approve her ſelf! Yea, how was ſhe *approved* of *God* which hath the *ſword* with *two edges*; when ſhe held out in her works, even where *Satan* dwelt and kept his Throne! *I know thy works* (ſaith *God*) *and that thou keepeſt my Name, and haſt not denied my faith, even in thoſe dayes when* Antipas *my faithful Martyr was ſlain among you, where Satan dwelleth; yea, where his Throne is; and where ſome maintain the Doctrine of* Balaam *and the* Nicolaitans, *and teach that men ought to eat things ſacrificed to Idols, and to commit fornication, &c.* Revel.2.13,14.

But, how can I *lay down my life for Chriſt*, when I cannot for his ſake quietly diſgeſt a few reproachful *ſpeeches*? he will ſcarce *bear blows* for him; that will not quietly put up, and digeſt ill words.

Finally: *Affliction*, and *Perſecution*, is both a Whet-ſtone, and a Touch-ſtone to each particular *grace*: It humbleth the ſpirits of the *repentant*, trieth the *faith* and *patience* of the *ſincere Chriſtian*; but hardeneth

eth the hearts of the *ungodly:* for, wicked *men* grow worſe after *affliction*, as *water* grows more *cold* after an *heat*; yea, like ſome *Beaſts*; they grow *mad* with *baiting:* if *croſſes* or *loſſes* ruſh in upon them; they fall to the language of *Jobs* wife, *Curſe God and die:* or to that of the *King* of *Iſraels* meſſenger, *Why ſhould I ſerve God any longer?* 2 Kings 6.33.

CHAP. 10.

That it prevents greater evils of ſin, and puniſhment to come.

SEventhly: the *Lord* by this evil of *Chaſtiſement for ſins paſt*; preventeth the *evils* of *ſin*, and greater *puniſhments* for the time to come. *The Lord* (ſaith *Elihu*) *correcteth man, that he might turn away from his enterprize, and that he might keep back his ſoul from the pit, and that his life ſhould not periſh by the ſword.* Job 33.17, 18. This ſalt doth not only preſerve from *corruption*; but alſo eat out *corruption. We are chaſtened of the Lord,* (ſaith the *Holy Ghoſt*) *that we might not be condemned with the world,* 1 Cor.11.32. If we be not chaſtened here; we ſhall be condemned hereafter: Erring *ſouls* be corrected that they may be converted: not, confounded. If *Paul* had not been *buffeted* by *Satan* and wicked men; he had been *exalted out of meaſure,* 2 Cor. 12.7. *Pride* is ſo dangerous a *Poiſon*, that of another poiſon there was confected a *counterpoiſon* to preſerve him from it: *God* would rather ſuffer this *choſen Veſſel* to fall into ſome *infirmity*, then to be proud of his ſingular *priviledges. Leſt I ſhould be exalted above meaſure, through the abundance of Revelations*; (there was the *poiſon* of *Pride* inſinuating it ſelf) *I had a thorn in the fleſh, the meſſenger of Satan to buffet me*; There was the *counterpoiſon* or *antidote* which did at once make him both ſick, and whole.

And this is no *unuſual* thing with *God*, who in mercy doth ſo uſe the *matter*, that he *cures one ſin by another:* how many proud men have been *healed*, by the ſhame of their *uncleanneſs?* how many *furious men* by a raſh *bloodſhed?* and ſo in many other caſes: one *Devil* being uſed for the *ejection* of another

Yea, we gain ſtrength by every new *fall:* for hence iſſues *deeper humility*, ſtronger hatred of ſin, freſh *indignation* againſt our ſelves, more experience of the deceitfulneſs of our hearts, renued reſolutions until ſin be *brought under*, &c. 2 *Cor.*7.11. The *Lord* ſets ſome meſſenger of *Satan* and our *luſts* together by the ears, as the *Egyptians* againſt the *Egyptians:* that while *two poiſons wreſtle, we may live.* But, my purpoſe is to ſpeak of *affliction:* not; *ſin. Bodily ſickneſs* (ſaith Saint *Gregory*) *cleanſeth away ſins committed*, and *curbeth* and *hindreth* thoſe, that in health might have been committed. The fleſh indeed is nouriſhed by *ſoftneſs*, but the ſpirit; by *hardneſs:* that *is fed by delights and pleaſures*; *this groweth by bitterneſs.* And hereupon when a *Religious man* (as *Ruffinus* relates) prayed

John the *Anchorite*, to free him of a certaine *Ague*; he answered him, truly thou desirest to have a very *necessary companion cast out of doors*: for, saith he, as cloaths are washed with *soape*; so is the *minde purified by diseases*. And the same may be averred of *all* kindes of crosses: For, is it not commonly seen, that the *pleasures* of the *body* are the *poisons* of the *soul?* heap riches and honours upon an *evil man*: you do but minister *wine* to him that hath a *Feaver*, saith *Aristotle*: *Honey* to one oppressed with *choler*: and *meat*; to one troubled with *morbus Cephaliacus*, which, increaseth the *disease*, saith *Plutarch*. For as *Noah* was drunk with his own *wine*; so the cup of *prosperity* hath *intoxicated* many a *soul*: and *God* hath no worse *servants* in our *Land*, then they that can live of their *Lands*, and care for *nothing* else.

Commonly, where is no want; is much *wantonnesse*. And as we grow rich in *temporals*, we grow poor in *spirituals*. *Nabal* cannot abound, but he must surfet: *Tertullus* cannot be *eloquent*, but he must turn the edge of his wit against the *Gospel*. Many cannot have *beauty*, but they must love their faces more then their souls. We use *Gods blessings*, as *Jehu* did *Jehorams messengers*: *David*; *Goliahs sword*: We turn them against their owner and giver: and fight against *Heaven* with that *health*, *wealth*, *wit*, those friends, means, mercies that we received thence: abusing peace, to *security*: plenty; to *ease*: promises; to *presumption*: gifts; to *pride*: for commonly, *so much the more proud, idle, secure, wanton, scornful, impenitent*; *by how much the more* we are *enriched*, *advanced*, and *blessed*. And it is just with God to make us know what *we had*, by what *we want*; But I proceed:

The enjoyment of the *worlds peace* might add to my content; but, it will endanger my *soul*: how oft doth the recovery of the *body*, *state*, or *minde*, occasion a *Relapse* in the *soul?* Turn but the *Candle*, and, that which keeps me in, puts me out. The *younger brother* shal not have all his *portion*, lest he run *Riot*. All the life of *Solomon* was full of *prosperity*, & therefore we finde, that *Solomon* did much *forget God*; but the whole life of *David* had many *enemies*, & much adversity: and therefore we see by his *penitential Psalms*, and others, that *David* did much *remember God*: And indeed if God did not often *visit* us, we should *serve him as the women of* Tartary *do their husbands*: who *marry*, if they be *absent* but *twenty dayes*. But the *fire of correction*, eats out the *rust of corruption*. And as *Vineger* with its *sharpnesse*, keeps *flowers* from *corrupting*: so their *malice* keeps our *souls* from *festering*. *Bees* are *drowned* in *Honey*, but *live* in *Vineger*. Now if *sweetmeats* breed *surfets*, it is good sometimes to taste of *bitter*: it is good somwhat to *unlade* when the *ship* is in *danger* by too liberal a *ballast*. I will tell you a *Paradox*: (I call it so because few will believe it, but it is true) many are able to say, they have learned to *stand*; by *falling*: got *strength*;

ſtrength; by *weakneſs*. *The burnt Childe dreads the fire*: and a *broken bone* well *ſet*, is *faſter* ever after. Like *Trees*, we take *deeper root*; by *ſhaking*: And like *Torches*, we *flame the brighter* for *bruizing* and *knocking*. God *ſuffered Satan to ſpoil* Job *of his ſubſtance*, *rob* him of his *Children*, *puniſh him in his body*; Yet, mark but the *ſcquel* well; and you ſhall finde, that he was *croſt*, with a *bleſſing*. As the *Phyſician*, in making of *Treacle* or *Mithridate* for his *Patient*, uſeth *Serpents*, *Adders*, and ſuch like *poiſon*, that he may drive out *one poiſon with another*; Even ſo *our ſpiritual Phyſician* is pleaſed to uſe the *malice of Satan*, and *wicked men*, when he tempereth us the *cup of affliction*, that hereby he may expel one *evil* with another; Yea, *two* evils with *one*; namely, the evil of *ſin*, and the evil of *puniſhment*; and that both temporal and *eternal*.

Perhaps this byting *plaiſter burneth thee*, but it *healeth thee*. He *ſuffers* us to be *afflicted*, becauſe he will not *ſuffer* us to be *damned*; ſuch is the goodneſs of our heavenly *Father* to us, that even his anger proceeds from *mercy*; he *ſcourgeth* the *fleſh*, that the *ſpirit*, may be ſaved *in the day of Jeſus Chriſt*, 1 *Corinthians* 5. 5. Yea, *Joſeph* was therefore abaſed in the *dungeon*, that his advancement might be the *greater*. It is true, in our thoughts we often *ſpeak* for the *fleſh*, as *Abraham* did for *Iſhmael*, *O that* Iſhmael *might live in thy ſight!* No, *God taker away Iſhmael* and gives *Iſaac*: he withdraws the *pleaſure* of the *fleſh*; gives *delight* to the *ſoul*: croſſing us in our *wils*, that he may advance our *benefit*. As it fared with *Manaſſes*, whoſe *Chain* was more profitable to him then his *Crown*. The *man ſick* of a burning *Feaver*, cries to his *Phyſician* for *drink*; he *pities him*, but does not *ſatisfie* him: he gives him proper *Phyſick*, but not drink. A man is *ſick* of a *Pleuriſie*; the *Phyſician* lets him *blood*, he is content with it; the *arm* ſhall ſmart to eaſe the *heart*. The *covetous* man hath a *pleuriſie* of *riches*: God lets him *blood* by *poverty*: let him be patient; it is a courſe to ſave his *ſoul*.

But we are ſo *ſenſual*, that no reaſon can prevail: We are ſorry to loſe the proper *cauſe* of our ſorrow: we are like whining *children*, that will not ſtay until their *Milk* be cold; but muſt have it, though they be *ſcalded* with it. Yea, it fares with many, as with the *Mother* of *Nero*: let them be *damn'd*, ſo they may be *dubb'd*. But our *Heavenly Father* will *do us good*; though we deſire the contrary: Wherefore if he *ſcourge us* any way; ſo *we bleed not*: or till *we bleed*; ſo *we faint not*: or till we even *faint*, ſo *we periſh not*; let us be *comforted*: for if the Lord *prune* his *Vine*, he means not to *root it up*: if he *miniſters Phyſick* to our *ſouls*; it is becauſe he would not have us *die* in *our ſins*: all is for *ſalvation*. What if *Noah* were pent up in the *Ark*; ſith he was ſafe in it: what if it were his *Priſon*; ſith it was his Fort againſt the *waters*.

I might illuſtrate the point, and make it plain by ſundry and divers compariſons. We know *one nail drives out another: one heat; another: one cold; another:* yea, out of admirable experience I can witneſſe it, that for moſt *conſtitutions*, there is not ſuch a remedy for a *cold* in the *head*, or extream *tenderneſſe*, as a frequent *bathing* it (eſpecially the *temples*) with *cold water*; I can juſtly ſay, I am *twenty years* the *younger* for it. Yea, one *ſorrow* drives out another: *one paſſion; another*: one *rumour* is expelled by another: and though for the moſt part, contraries are cured by *contraries*; yet, not ſeldome will *Phyſicians ſtop a lask* with a *purge*: they will *bleed* a *patient* in the *Arme*; to ſtop a worſe *bleeding* at *Noſe*. Again, in ſome *Patients* they will procure a *gentle Ague*; that they may cure them of a more dangerous *diſeaſe*. Even ſo deals God with *us*: he often puniſheth the worſer *part* of man (ſaith Saint *Hierome*,) That is, the body, ſtate, or *name*; that the *better part*, (to wit) the *ſoul*, may be ſaved in the day of *judgement*. Neither are *chaſtiſements* any whit leſſe neceſſary for the *ſoul*; then *medicines* are for the *body*: many a man had been *undone* by *proſperity*; if they had not been *undone* by *adverſity*: they had *periſhed* in their *ſouls*; if they had not periſhed in their bodies, eſtates, or good names. It is probable, *Naamans ſoul* had never been *cleanſed*; if his body had not been *leprous*: but, his *leprous fleſh* brought him to a *white and clean ſpirit*: and though *affliction* be *hard of digeſtion* to the *natural* man; yet the *ſheep* of *Chriſt* know; that to feed upon this *ſalt Marſh*; is the only preſervative againſt the *Rot*: the experienced *Chriſtian* knowes, that it is good for the *ſoul*, that the body is ſometimes *ſick*: and therefore to have his *inward man cured*; he is content his *outward man* ſhould be *diſeaſed*: and cares not ſo the *ſins* of his *ſoul* may be *leſſened*, though the *ſoares* of his *fleſh* be *increaſed*. It is better (ſaith Saint *Hierome*) to have a *ſick ſtomack*, then a grieved *minde*. Yea, he deſires with Saint *Auſtine*, that God will ſend him any *plague*, rather then the *plague of the heart*.

And why is it not ſo with thee? I hope thou deſireſt thy *ſouls ſafety* above all; and thou knoweſt, the *ſtomack* that is *purged*, muſt be content to part with ſome *good nouriſhment*, that it may deliver it ſelf of more *evil humours*. Of what kinde ſoever thy *ſufferings* be; it is doubtleſſe the *fitteſt* for thy *ſouls* recovery; or elſe God (the only wiſe *Phyſician*) would not *appoint it*. Now who would not be willing to *bleed*, when by that means an inveterate *ſickneſſe* may be *prevented*? Yea, it is a happy *blood-letting* which ſaves the life: which makes Saint *Auſtine* ſay unto God; Let my *body* be *crucified*, or *burnt*, or do with it what thou wilt; ſo thou ſave my *ſoul*. And another: let me *ſwim* a *River of boiling brimſtone*; *to live eternally happy*: rather then *dwell* in a *Paradiſe* of *pleaſure*; to be *damned* after *death*.

CHAP.

CHAP. 11.

That it makes them humble.

EIghtly, that we may have an humble conceit of our ſelves, and wholly depend upon God. *We received the ſentence of death in our ſelves* (ſaith the *Apoſtle*) *becauſe we ſhould not truſt in our ſelves,* ut in God, *who raiſeth us up from the dead,* 2 Cor. 1.9. When *Babes* re *afraid*; they caſt themſelves into the *armes* and *boſome* of their *Mo-ber.* A *Hen* leading her *chickens* into the *Sun*; they fall a playing ith the *duſt*, ſhe may *cluck* them to her long enough, they *will not* me: But when they ſee the *Kite*, then they come without *calling*: and it fares with *Gods children*, till *afflictions* come. The *Prodigall* never ought of his *Father*, till he wanted *huſks*: The *hemorrhoiſſe* never ade out to Chriſt, till all her money was *gone*. The *widow that is left one truſteth in God*, ſaith the *Apoſtle*, 1 *Tim.*5.5. who while ſhe had an *usband, leaned* too much upon him. The *poor man* depends not upon the elief of *others*, untill he findes nothing at *home*. Till our *means is ent*, we are apt to truſt in uncertain *riches*; but after, in the Name of e *Lord*, *Zeph.*3.12. *Aſa* bore himſelf bold upon his *forces*, as being ve *hundred and fourſcore thouſand ſtrong*: till he was over-matcht with n *Army of a thouſand thouſand Ethiopians*: this made him cry, *Help us Lord our God, for we reſt on thee,* 2 Chron. 14.

God croſſes many times *our likelieſt projects*, and makes the *ſinews* of e arme of *fleſh* to *crack*; that being unbottomed of the *creature*; we ay truſt in the living God, who giveth us *richly* all things to *enjoy*, Tim.6.17.

The people of *Laiſh*, becauſe they wanted *nothing*, would have buſi-eſſe with no man, *Judg.*18.7. Where is no want, is much *wantonneſs*: nd to be *rich* in temporals; haſtens *poverty in ſpirituals*. The *Moon* never *eclipſed*, but in the *full*: but the fuller ſhe is, ſtill; the more re-ote from the *Sun*. *I thought in my proſperity* (ſaith *David*) *I ſhall ne-er be moved, But thou didſt hide thy face, and I was troubled, Then rned I unto thee, &c.* Pſal.30.6,7,8. It is high *time* to *humble* them, that not finde themſelves to ſtand in need of God.

When a *ſtubborn Delinquent*, being *committed*, was no whit mollified ith his durance, but grew more perverſe then he was before; one of e *Senators* ſaid to the reſt, Let us *forget him a while*, and then he will *member himſelf*: Loving *Spaniels*, the more they are *beaten*; the more *ractable*, and *gentle* do they appear, and apply themſelves more *dili-ently* to their *Maſters call*.

The *Heart* is ſo *hot* of it ſelf, that if it had not the *Lungs* as *Fannes* blow *winde* upon it, and kindely *moiſture* to *cool* it; it would ſoon *riſh* with the own *heat*: and yet when that moiſture growes too *redundant*,

redundant, it again drowns the *Heart*. Who ſo nouriſheth his *ſervant daintily* from his Child-hood; ſhall after finde him *ſtubborn*. In *proſperity* we are apt to think our ſelves men good *enough*, we ſee not our *need* of God: but let him ſend the *Croſs*; it *confutes us* preſently, and ſhews us our *nothingneſs*. Even Saint *Paul* was ſick of this *diſeaſe*: he began to be *puft up* until the *Meſſenger* of *Satan* was ſent to *take* him *down*, 2 *Corinthians* 12.7. And Saint *Peter*, *Matthew* 26.33. *Though all men ſhould forſake thee; yet I will never forſake thee*; *bravely promiſed*: but, *Peter*, the *ſame* night, *ſware I know not the man*; *cowardly anſwered*. It is one thing to *ſuffer* in *ſpeculation*, and *another*; *in practice*.

It is a wonder to ſee, how the *beſt men* may be *miſtaken* in their own *powers*: When our *Saviour* propounds to *James* and *John*, Are ye able to *drink of the cup* that I ſhall *drink of*? And to be *baptized* with the *Baptiſm* that I ſhall be baptized with? Out of an eager deſire of the honour, they are apt to *undertake* the *condition*: and anſwer accordingly, *we are able*, *Matth.*20.22. But, alas *poor men!* no thanks to them that they were able to run away, (as they did) when their *Maſter* was apprehended. For, God muſt give us his *daily bread* to *feed us*, and his *daily breath to quicken us*, or we quickly periſh: yet how common is it for men to brag and crack of what they can do! yea, one that hath but a *wooden head*, and a *leaden heart*: how will he help it out with a brazen face, and a golden hand! for, being as *great in pride*, as he is *ſmall in deſert*: he will keep ado in an audacious *maſterlineſs*, as if with *Simon Magus* he would bear down all with *large proffers*. But this cannot be pleaſing to *nature*, as it is hateful to *God*. Neither can there be a *worſe ſign* of enſuing *evil*, then for a man in a carnal *preſumption* to vaunt of his own abilities. How juſtly doth God ſuffer that man to be *foiled*; purpoſely, that he may be *aſhamed* of his own *vain ſelf-confidence!*

When a great *Prelate* durſt write, *Ego et Rex meus*, *I and my King*, the King ſubſcribed in Act, *Ego et ſervus meus*, *I and my ſlave*: and quickly took down the *main Maſt of his Ambition*: ſo will God do by all *proud men*, and make them know, that all their *worthineſs* is in a *capable miſery*: which he can ſoon do: for let him but make our *Purſes light*, our *hearts* will ſoon grow heavy: at leaſt, let him with that deprive us of his *other bleſſings*: we become as duſt, *coagulated*, and *kneaded* into *Earth* and *tears*. And certainly, if God own ſuch a man, he will *quicken his ſin* with this *Copris*: Yea, he will *leave him to himſelf*, and let him fall into ſome foul *ſin*, as he did *Peter*: And Saint *Auguſtine* is peremptory that it hath been *profitable for proud men*, to fall into ſome *groſs offence*; for they have not loſt ſo much by their *fall*, as they have got by *being down*. It is better to be *humble* under *ſin*, then be proud

grace. Of the two, to be a *Phariſee*, *is worſe*, then to be a *Publican*: to be *proud* of *good Endowments*, is worſe then to have *neither pride nor good Endowments*. Yea, in this caſe; the party is not only bettered, *but others learn Humility* thereby: for who can do otherwise then *yearn*, and *fear*; to ſee ſo *rich* and *goodly a Veſſel ſplit*, as did of *Solomon* was!

Again, it makes us *pitiful*, *and compaſſionate to others*: They (ſaid *Sophocles*) are uſually the moſt *compaſſionate* to *others*, who have ſuffered miſeries *themſelves*. And what ſaith that *Tyrian Queen*? *Ills* have taught *me* to *bemoan*; all that *affliction* makes to *man*.

And laſtly, the *Devil* hereby is cheated, who if he cannot *beat* down to *ſin*; will *blow us* up with *pride*: he will undermine us; if he cannot *overthrow* us: like a moſt cunning *wreſtler*, who, if he cannot *cruſh* a man to the ground with plain *ſtrength*; he will *lift* him *up*, that he may give him the *greater fall*.

And nothing doth more *advantage Satan* then *Pride*: for firſt, a man ſhall never be a *Proficient*, that thinks himſelf already *ſufficient*. Secondly, when he can *poiſon* our *good works* with *Phariſaiſm*; makes us by *over-valuing them*; to *loſe them*,

Confidence in God, doth only ſupport us: without him we are like *canes unpropt*, which on the *Earth* do *crawle*, And ſuppoſe a man is *exempt* from many *vices*; yet, he is not beholding to *himſelf* for it: *Lord*, ſaith Saint *Auguſtine*, thou haſt *forgiven me thoſe ſins* which I *have done*, and thoſe *ſins which only* by thy *grace* I have not done: they were done in our *inclination* to them, and even that *inclination needs* gods *mercy*, and that *mercy* he calls *pardon*. If we *eſcape temptation*; it is his *mercy*: if we *ſtand* in *temptation*; it is his *mercy*: if our *wils conſent not*; it is his *mercy*: if we *conſent*, and the *act* be *hindred*, it is his *mercy*: if we *fall* and *riſe* again by *repentance*; all is his *mercy*. Neither are we *ſufficient* of our *ſelves*, to think, much leſs to *ſpeak*, leaſt of all, *do* that which is *good*, 2 *Cor*. 3. 5. We *have no good*, we do no *good*; that we *may*, we muſt thank *grace* for it: which is *all* in *all*. *Ye can bear fruit* (ſaith our *Saviour*) *except ye abide in me*: John 15. 4. Yea, more expreſly, *without me can ye do nothing*, Verſe 5.

So that we cannot put too much truſt in *him*, not *too little* in our *ſelves*. God, let me ever be *humbly* dejected in the ſenſe of mine own *inſufficiency*: let me *give* all the *glory* to *thee*, and *take nothing* to my *ſelf*, but my *infirmities*; leſt it fare with me, as it did with that *Armenian Tigranes* by name, who being *encamped* upon a *Hill*, with *four hundred thouſand men*, and diſcovering the *Army* of the *Romans*, being not above *fifteen thouſand* marching towards him: made himſelf *merry* with

it,

it, saying, Yonder men are too many for an *Ambassage*, and too few a *Fight*: when before the *Sun-set*, he found them enough to g him the *chase*, with *infinite slaughter*. And *pride seldome speeds b ter*: especially if *Hezekiahs heart* be *lift up*, *God will pull him do* again.

By this time we see, that there is danger in being without *dange* that self-confidence is *pride* without wit: that the *best mindes* troub yield *inconsiderate motions*: that as *water* violently *stirred* sends up *bles*; so the vanities of our hearts, and our most secret and hidden *ruptions* (as *dregs* in a *glasse*) shew themselves when shaken by an *inj* though they lay hid before. And so the *pride of man is beaten down*, *Job* speaks, *Job* 33.17. The *sharp water* of *affliction quickens* our spirit sight. So proud are we by *nature*, that before we come to the trial, think that we can repel the *strongest assault*, and overcome all *enemies* our own *power*; but when we feel our selves *vanquished* and *foile* every small *temptation*, we learn to have a more *humble* conceit of own *ability*, and to depend wholly on the *Lord*: as is set down, *Deu* 2. & 13.3. to the end. We esteem our *Inches*, *Elles*; till, by triall of vils, we *finde* the *contrary*: but then alas, how full of *feebleneſſe* is body: and our minde of *impatience*? If but a *Bee* sting our flesh swels: and if but a *tooth ake*; the *Head* and *Heart* complain. How sm trifles make us weary of our selves? *What can we do without thee*? Wi out *thee*, *what can we suffer*? If thou be not (O *Lord*) *strong* in our *we neſſe*; *we cannot* be so much as *weak*; *we cannot so much as be*. Yea, s conceit, and desire of glory, is the last *garment* that even good men aside: *Pride* is the inmost coat which we put on first, and which we off last; but sore *affliction* will make us *give all* to him, of *whom* what ever we have, we hold. And we cannot *ascribe too little* to our sel nor *too much* to him, to whom we owe *more* then we can *ascribe*.

Are we then molested with this *guest*? and would we be rid of hi return we when we *smart*, to him that smiteth us, and not think to g by standing out: The *Bird* in the *gin*, the *Fish* upon the *hook*, the fa she strives, the firmer she sticks. The *Childe* under his *Fathers rod*, more he struggles, the more stripes he gets.

God will not give his over, till he hath broken their *stomacks*, made them kisse that *rod*, which the *wicked bite*: so, adding impati to their impenitence, and *passive* disobedience to their *active*. And w he hath brought us to this, the greater *submission*, the more *grace*: if t be one *hollow* in the *valley* lower then another, *thither* the *waters* ga And the more *lowly* we are in our *own eyes*, the more *lovely* we ar Gods: the more *despicable* in our *selves*, the *more acceptable in him*. that we could be but as *lowly*, as we are *unworthy*. If then I be not *h*

d enough, let me *want* the *peace* or *plenty* I have: and ſo order my *dition* and *eſtate*, that I may *want* any thing, ſave my *ſelf*.

CHAP. 12.

How it makes them conformable unto Chriſt their head.

NInthly, that we may be conformable to Chriſt our *head*, and like our elder *Brother*, who was *conſecrated* through *afflictions*, *reviled*, *buffetted*, *ſpit upon*, *crucified*, and what not? For the *Scribes* re againſt him, the *Phariſees* againſt him, the *Rulers* banded themres *againſt him*, the *Atheiſts* againſt him, *Herod* and all the *ſpitefull* d *envious Jews againſt him*: whoſe *birth* was mean, whoſe life was ntemptible, and whoſe *death* was *ignominious*. Yea, his *Pallace* was a able: his *Courtiers*; *Beaſts*: his *Chair of State*; *a Manger*: his *Royall es*; *a few rags*: No *Bels ring*, no *Bonefires* proclaim his *birth* through e populous *ſtreets*: no great *Ladies came to viſit his Mother*. And anerable to his *ingreſſe* into the world; was his *progreſſe* in it; and his rſſe out of it. And we muſt *ſuffer with him*, that we may be alſo *glod with him*, Rom. 8.17. When the *Jewes* offered *Jeſus*, *Gall* and *Viger*, he *taſted it*, but would not *drink*: he left the reſt for his *Church*, d they muſt *pledge him*. *Whoſoever* (ſaith *our Saviour*) *beareth not his oſſe, and commeth after me, cannot be my Diſciple*, Luke 14.27. For reunto are ye *called*, ſaith Saint Peter, *For Chriſt alſo ſuffered for us, ving us an example, that we ſhould follow his ſteps*, 1 Peter 2. 21. Agin, *The Diſciple* (ſaith *Chriſt*) *is not above his Maſter*; but whoſoever ll be a perfect *Diſciple* ſhall be as his *Maſter*, Luke 6.40. Yea, Saint *ul* made this the moſt certain *teſtimony* and *ſeal of his Adoption here*, glory afterwards; his words are theſe, having delivered, *that the rit of God beareth witneſſe with our ſpirits, that we are the children of od*: and having added, *If we be children, we are alſo heires, even the irs of God, and heirs annexed with Chriſt: if ſo be that we ſuffer with m, that we may alſo be glorified with him*; making *ſuffering as a princiall condition annexed*; which is as if he had ſaid, it is impoſſible we ould be *glorified with him*, except we firſt *ſuffer with him*, Rom. 8.16, 7. Whereupon having in another place reckoned up all *priviledges* hich might miniſter unto him occaſion of *boaſting*; he concludeth, *at what things were gain unto him, thoſe he accounted loſſe for Chriſt, at he might know the fellowſhip of his ſufferings, and be made conformae to his death*, Phil. 3.10.

So that as he *bare his croſſe*, before he *wore his crown*, and *began* to us the *cup of his Fathers diſpleaſure*: ſo we muſt *pledge* him our part, and *ll up* that which is behinde of his ſufferings, *Coloſ.* 1.24.

Whence the *Church* (which is *myſticall Chriſt*, 1 *Cor.* 12.12.) is called ods *threſhing-floor*, *Iſa.* 21.10. A *Brand* taken out of the *fire*, *Zach.* 3.2. compared

compared to *Noahs Ark*, which was toſſed to and fro upon the wa
to *Moſes Buſh burning with fire*, Exod.3.2. to the *ſtones* of the Te
which were firſt hewn in the *Mountain*, before ſet in the *building*:
ſet forth by that *white Horſe* in the *Revelation*; that is ever followed
chaſed by the *Red*: Apoc.6.2,4. by the *ſacrifices* of the *Law*, which
to paſs the *fire*, ere accepted, *Rom.*12.1.

So that there is no *Heaven* to be had without touching upon
coaſts: as the *Calender* tels us, we come not to *Aſcenſion-day*, till
Paſſion-week be paſt. *Suffering* is the way to *reigning*: *Through*
ny tribulations muſt we enter into the Kingdom of Heaven, Acts 14.

And indeed, who would not be *ambitious* of the ſame *entertainm*
which *Chriſt himſelf had? Godfrey* of *Boloigne* refuſed to be *crowned*
Jeruſalem with a *Crown* of *Gold*, becauſe Chriſt his *Maſter* had in
place been *crowned* with a *Crown* of *Thorns*. It was told a poor *M*
tyr in *Queen Maries* dayes for a great favour forſooth; that he ſho
put his *leg* in the ſame hole of the *Stocks* that *John Philpot* had done
fore. And yet thy ſufferings, as they are *nothing* to what thy *ſins* h
deſerved; ſo they are nothing to what thy *Saviour hath ſuf*
ed: for he endured many a little *death* all his *life* long!, for
ſake; and at length, that *painful* and *curſed death* of the *croſs*. To
nothing of the *ſoul* of his *ſufferings*, which his *ſoul* then *ſuffered*, w
he *ſweat* clots of *blood* in the *Garden*.

Now why muſt we *pledge* our *Saviour*, and *fill* up the *meaſure* of
ſufferings? Not, that *Chriſts* ſufferings are *incompleat*: nor, to ſati
Gods juſtice for ſin; for, that's done already, *once* for *all*; by him who
our ſins in his *body on the Tree*: the juſt ſuffering for the *unjuſt*, an
denting for our *freedom*; as the *Articles* of Agreement *fitly* and *fa*
drawn out by himſelf declare, *John* 3.15, 16. and 18.8. And
Acquittance, which we have to ſhew under his own *hand*, Mat.3.

Neither doth God *afflict* his Church for any *delight* he take
their *trouble*: for he *afflicts* not willingly, *Lament.* 3. 33. *Jer.* 31.
*Iſa.*63.9. Nor yet to ſhew his *ſovereignty*, *Iſai.*45.9. *Rom.*9.20, to
Nor, laſtly, is it *meerly* for his own *glory*, without any other reſpect:
out of pure *neceſſity*, and abundant *love* to us; as, the *Reaſons* both be
and after, ſhew.

Again, by *ſuffering*; we become followers of our *Brethren*, w
went before us. *Brethren*, (ſaith Saint *Paul*) *ye are become follow*
of the Churches of God, *which in* Judea *are in Chriſt Jeſus*, *becauſe*
have alſo ſuffered the ſame things of your own Countrey-men, *even as*
have of the Jews, 1 *Theſſ.*2.14. It was the lot of *Chriſt*, and muſt be
all his followers, to *do good*, and to *ſuffer evil*. Wherefore let us be
horted in the words of Saint *Peter*, to rejoyce in *ſuffering*, forasmuch

we with all the Saints, *are partakers of Christs sufferings, that when his glory shall appear, we may be glad and rejoyce*, 1 Pet.4.13.

And what greater *promotion* can *flesh* and *blood* be capable of, then a conformity to the Lord of *glory*? Christ wore a *Crown* of *Thorns* for me; and shall I grudge to wear this *Paper-cap* for him? said *John Husse*, when they put a *Cap* upon him that had *ugly Devils* painted on it, with the Title of *Hereste*. Never did *Neck-kerchief* become me so well as this *chain* (said *Alice Drivers*) when they fastened her to the Stake to be burnt. And what said a *French Martyr*, when a *Rope* was put about his fellow? Give me that *Gold Chain*, and dub me a *Knight* of that *Noble Order*.

CHAP. 13.

That it increaseth their faith

TEnthly, because the *malice* of our enemies serves to increase our *faith* for the *time to come*, when we consider how the *Lord* hath *delivered us formerly God hath delivered me* (saith *Paul*) *out of the mouth of the Lion*, (meaning *Nero*) *and he will deliver me from every evil work, and will preserve me unto his heavenly Kingdom*, 2 Tim.4.17,18. When *Saul* tells *David*, *Thou art not able to go against this great Philistine to fight with him, for thou art a boy, and he is a man of war from his youth*; What saith *David*, *Thy servant kept his fathers Sheep, and there came a Lion, and likewise a Bear, and took a Sheep out of the flock, and I went out after him and smote him, and took it out of his mouth, and when he rose against me, I caught him by the beard*; *and smote him, and slue him: so thy servant slue both the Lion and the Bear. Therefore*, (mark the inference) *this uncircumcised Philistine shall be as one of them*; *Yea*, (saith he) *the Lord that delivered me out of the paw of Lion, and out of the paw of the Bear, he will deliver me out of the hands of this Philistine*, 1 Sam.17.33, to 37. Observe how confidently he speaks.

That *Tree* is deepest *rooted* in the *Earth*, which is most shaken by the *windes*; and they *weak* usually, that are *planted in pleasant Valleys*: so the *Tree of Faith* the more it is *shaken with the violent storms of trouble*, the faster it becomes *rooted by patience*. *Alexander* being trained up in huge and *mighty enterprizes*; when he was to *fight with men*, and *beasts*, *haughty enemies* and *huge Elephants*; said, Lo, a danger somewhat *equivalent* to my minde. He can never be a good *Souldier*, that hath not felt the *toil of a battel*: *Ease* and *plenty made Hannibal* say, *he brought men into Campania*; but carried *women out again*. Yea, the more deliverances *David had*; the greater was his *faith*: for, after the *Lord* had *delivered* him often out of extream exigents, namely, from this great *Goliah*, the *cruelty* of *Saul*, the unnatural insurrection of *Absalom*, and the unjust *curses of Shimei*, he was able to say, *I trust in God, neither will I fear what flesh can do unto me*, *Psal.56.4*. And in *Psal.3*. *I will not be afraid for*

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ten thouſand of the people that ſhould beſet me round about, *Verſ.6.* And in *Pſal.18.29. By thee I have broken through an hoſt, and in thy Name will leap over a wall.* His experience had made it ſo eaſie to him, that it was no more then a *skip* or *jump*. We men indeed therefore *ſhut our hands*, becauſe we have opened them; making our former kindneſſes arguments of ſparing afterwards: but contrarily, God therefore gives because he hath given; making his former favours arguments for *more*. It is *Davids* onely argument, *Pſal.* 4. *Have mercy upon me* (ſaith he) *and hearken unto my prayer*, Why? *Thou haſt ſet me at liberty, when I was in diſtreſſe*, *Verſ.*1. I might likewiſe here ſhew from 2 *Chron.*20.29. *Phil.*1.12, 13, 14. how the delivering of ſome increaſeth the *faith of others*: but let paſſe that.

That we may live by *faith*, and not by *ſenſe*; he firſt *ſtrips* us of all our earthly *confidence*, and then gives us *victory*, and not before: leſt he ſhould be a *loſer* in our gain, his *help* uſes to ſhew it ſelf in *extremity*: he that can *prevent* evils, conceals his *aid* till dangers be *ripe*, and then he is as *careful*, as before he ſeemed *connivent*. *Daniel* is not delivered at the beginning of his trouble, he muſt firſt be in the *Lions den*, and then he findes it. Thoſe three *Servants*, *Dan.*3.26. are not reſcued at the *Ovens mouth*: in the *Furnace*; they are. That is a gracious and well tried *faith*, that can *hold out* with confidence to the *laſt*: Like *Abraham* who is ſaid to *hope* againſt *hope*, *Rom.*4.18. *which*, *with* God, is a thing much ſet by: Yea, ſuch he accounts his *Champions*, and *worthies*. Whence it is, many are trained up in *trouble* all their *dayes*, as it fared with *David*: for as a *Beare* came to *David* after a *Lion*: and a *Giant*; after a *Beare*: and a *King* after a *Giant*: and *Philiſtines*; after a *King*: and all to make him more *hardy* and *confident* in his God; ſo, when they that are intended for *Chriſts Champions*, have *fought* with the *Devil* and their own *luſts*; they ſhall *fight* with *envy*: when they have fought with *envy*, they ſhall *fight* with *poverty*: when they have fought with *poverty*; they ſhall *fight* with *infamy*: when they have fought with *infamy*; they ſhall *fight* with *ſickneſſe*: and after that; with *death*. Like a *Labourer* that is never out of *work*: and this not only *proves*, but mightily, *improves* their *faith*: And indeed, till we have been *delivered* out of a *leſſer* trouble; we cannot truſt God in a *greater*. Reſembling that *peaſant*, who would truſt God upon the *Land*; but not upon the *Sea*: where ſhould be but an *inch-bord* between him and *death*.

To hear a man in his beſt health and *vigour*, to talk of his *confidence* in God, and *aſſurance* of divine *favour*; cannot be much worth: but if in *extremities*, we can believe above *hope*, againſt *hope*; our *hope* is ſo much the more *noble*, as our *difficulties are greater*. For *Jairus* to believe that his *ſick daughter* ſhould *recover*; was no hard task: but *Chriſt*

will ſcrue up his *faith* to believe ſhe ſhall *again live*, though he ſees with his eyes ſhe is fully *dead*. When we are in heavy *Agonies*, and feel a very *hell* in our *conſcience*; then to apprehend *mercy*: when with *Jonas* in the *whales* belly, we can call upon God in *faith*, and ſee one contrary in another; in the very depth of *Hell*; *Heaven*: in the very midſt of *Anger*; *Love*: When with the woman of *Canaan*, *Matth.* 15. we can pick *comfort* out of the reproachful name of *Dog*: and when nothing but war appears in Gods *face*; then by faith to *pierce* through all the thick *clouds*, and behold the *ſweet ſun-ſhine* of Gods *favour*, and grace in Chriſt; *Heb.* 11. 1. we are *believers* indeed.

And he, ſaith Saint *Bernard*, is to be reputed *conſtant* whoſe *minde* taketh freſh *courage* in the midſt of *extremities*: Like the *Palm-tree*, which *groweth* ſo much the *higher* and *ſtronger*, and more *fruitful*; by how much the more *weight* it hath hanging *upon it*.

Not that the *ſtrongeſt faith* is free from *doubting*: for, let a man *look down* from the top of the ſtrongeſt *ſteeple*, admit the *Battlements* be *breſt-high*, and he is ſure he cannot *fall*; yet a kinde of *fear* poſſeſſes him. And well is it for us, that our *aſſurance* is mixed with *doubting*: Since the one makes us *live*, *as though there were no Goſpel*: the other, to *die*, *as if there were no Law*.

The *Lion* ſeems to leave her *young ones*, till they have almoſt kill'd themſelves with *roaring* and *howling*, but at *laſt gaſp* ſhe relieves them, whereby they become the more *couragious*. When the *Prophet* could ſay, *Out of the depths have I cried unto thee*; inſtantly follows (and not till then) *the Lord heard me*: the *Lord* ſaw him *ſinking* all the while, yet lets him alone till he was at the *bottom*. Every main *affliction* is our *Red-ſea*, which while it threats to *ſwallow*, *preſerves us*: now when it comes to a *dead liſt*, (as we ſay) then to have a ſtrong confidence in *God*; is thankworthy. *Hope* in a ſtate *hopeleſs*, and *love* to God under ſignes of his *diſpleaſure*, and *heavenly mindedneſs* in the midſt of *worldly affairs* and allurements, drawing a contrary way; is the chief *praiſe* of *faith*: to love *that God who croſſeth us*, *to kiſs that hand which ſtrikes us*, *to truſt in that power which kils us*; this is the honourable *proof of a Chriſtian*: this argues *faith indeed*. What made our *Saviour* ſay to that *woman* of *Canaan*, *O woman, great is thy faith!* but this; when neither his *ſilence*, nor his *flat denial* could *ſilence her? Matth.* 15. It is not enough to ſay, *God is good to Iſrael*, when *Iſrael* is in *peace* and proſperity, and neither *feels* nor wants any thing: but God will have us believe that he is *good*, when we feel the ſmart of the *rod*, and at the ſame time, ſee our enemies (the wicked) *proſper*. It beſt pleaſeth him when we can ſay boldly with *Job*, *Though he kill me*, *yet will I truſt in him*. When our enemies are behinde us, and the *Red-ſea* before us, then confidently

to truſt upon God; is much worth. When we are in the barren *wilderneſs* almoſt famiſhed, then to believe that God will provide *Manna* from *Heaven*, and *water* out of the *Rock*; is *glorious*: when with the three *Children*, we ſee nothing before us, but a *fiery Furnace*; to believe that God will ſend his *Angel* to be our deliverer, this is *heroical*, *Dan.*3.20. And thoſe which are *acquainted* with the proceedings of God, well know; that, *cheriſhing* ever follows *ſtripes*, as *cordials* do vehement *evacuations*, and the clear *light* of the *morning*; a *dark night*: yea, if we can look beyond the *cloud* of our *afflictions*, and ſee the *ſun-ſhine* of comfort on the other ſide of it; we cannot be ſo *diſcouraged* with the preſence of evil, as *heartened* with the *iſſue*. Chear up then, thou *drooping ſoul*, and *truſt* in God, whatever thy *ſufferings* be; *God* is no *tyrant*, to give thee more then thy *load*: and admit he ſtay long, yet be thou fully aſſured he will come at length. *In thee do I truſt* (ſaith the *Pſalmiſt*) *all the day*: He knew that if he came not in the *Morning*, he would come at *Noon*: if he came not at *Noon*, he would come at *Night*: at one hour of the day or other he will deliver me: and then, as the *Calm* is greater after the *Tempeſt* then it was before; ſo my *joy* ſhall be *ſweeter afterwards* then it was *before*; The remembrance of *Babylon* will make us *ſing* more joyfully in *Sion*. If then I finde the Lords dealing with me to tranſcend my *thoughts*; my faith ſhall be above my reaſon, and think, he will work good out of it, though I yet *conceive* not how.

CHAP. 14.

That it increaſeth their joy and thankfulneſs.

11 BEcauſe our manifold *ſufferings* and Gods often delivering us, doth increaſe our joy and thankfulneſs, yea, make *after-bleſſings* more ſweet; By this we have new Songs put into our mouthes, and new occaſions offered to praiſe the *Authour* of our deliverance. *When the Lord brought again the captivity of Sion*; (ſaith *David* in the perſon of *Iſrael*) *we were like them that dream*, (meaning the happineſs ſeemed too good to be true) *Then were our mouthes filled with laughter*, (ſaith he) *and our tongues with joy, the Lord hath done great things for us whereof we rejoyce*, *Pſal.*126.1,2,3,4. And how could their caſe be otherwiſe; when in that miſerable *exigent*, *Exod.*14. they ſaw the *Pillar remove behinde* them, and the *Sea* remove before them, they looking for nothing but *death*? Is any one *afflicted*? I may ſay unto him as that *Harbinger* anſwered a *Nobleman* complaining that he was *lodged* in ſo homely a *Room*; You will take *pleaſure* in it, when you are out of it: For the more *grievous our exigent*, the more *glorious our advancement*. *A deſire accompliſhed delighteth the ſoul*, *Prov.*13.19. We read how that lamentable and ſad *Decree* of *Ahaſhuerus*, through the goodneſs of God, was an occaſion exceedingly to *increaſe* the *Jews joy* and *thankfulneſs*, inſomuch that

(as

(as the Text ſaith) *the dayes that were appointed for their death and ruine were turned into dayes of feaſting and joy, and wherein they ſent preſents every man to his neighbour, and gifts to the poor*, Eſther 9.17, 22, to 28. And this joy and thankfulneſs was ſo *laſting*, that the *Jews* ceaſe not to celebrate the ſame to this day. Gods dealing with us is often *harſh* in the *beginning*, hard in the *proceeding*, but the *concluſion is alwayes comfortable*. The joy of *Peter* and the reſt of the *Church* was greater after he was *delivered* out of *Priſon* by the *Angel*, *Acts* 12. And the joy of *Judith* and the reſt of *Bethulia*, when ſhe returned with *Holofernes head*; then if they never had been in diſtreſs, *Judith* 13. The Lord *deprives* us of good things for a time, *becauſe* they never appear in their full *beauty*, till they turn their *backs* and be going *away*. Again, he *defers* his aid on purpoſe to *increaſe* our deſires before it comes, and our joy, and *thankfulneſs* when it is *come*: to inflame our *deſires*, for things eaſily come by, are little ſet *by*: to increaſe our joy, for that which hath been long *deteined*; is at laſt more *ſweetly obteined*: What (think we) did he that was *born blinde think*, when his *eyes* were firſt given him? How did he wonder at *Heaven* & *Earth*, the ſtrange & goodly *varieties* of all the *Creatures*, and chearfulnes of the *light*! every thing did not more pleaſ, then *aſtoniſh him*. Laſtly, our *thankfulneſs*: for, *ſuddenly gotten*; *ſuddenly forgotten*: hardly *gotten*; hardly *forgotten*: *Philoxenus* was wont to ſay, it wil taſte *ſweeter*, if it *coſt me ſweetly*. We love that *dearly*, that coſt us dear. As *Mothers* love their *children*, more tenderly then *Fathers*; becauſe they *ſtood* them in more, *Abrahams childe at an hundred years of age*, was more welcome then if he had been given at *thirty*: And the ſame *Iſaac* had not been ſo precious to him, if he had not been as miraculouſly *reſtored*, as *given*; his recovery from death made him more *acceptable*: The benefit that comes *ſoon* and with *eaſe*, is eaſily *contemned*: long and eager purſuit endears any *favour*: *The wiſe men rejoyced exceedingly, to finde the Star*: *The woman to finde her piece of Silver*: *The Virgin* Mary, *to finde her and our* JESUS: CHRIST, alwayes returns with increaſe of joy: He may *abſent* himſelf for a time, but he intends it only as a *preparative*; to make us *reliſh* that ſweet *food* the better: he may keep us faſting, but it is on purpoſe, that our trial may be perfect, our *deliverance welcome*, our *repentance glorious*. Yea, the delivering of ſome, increaſeth the joy of others, and cauſeth them to praiſe God for, and rejoyce in their behalf that are delivered, *Acts* 12 14. We never *know the worth of a benefit* ſo well, as by the *want* of it: *want* teacheth us the worth of things moſt truly. *Contraries* are the beſt *Commentaries* upon each other, and their mutual *oppoſition*; is the beſt *expoſition*. Oh how ſweet a thing is peace to them that have been long troubled with wars and tedious contentions! The *thunder* of the *Cannon*, is the beſt *Rhetorick* to com-

mend it to us. How sweet is *liberty* to one that hath been long *immured* within a case of walls! A very *Bird*, never chants it so merrily, as when she is is got *loose* into the open *air*, having been long *encaged*. How dear a *jewel* is *health* to him that tumbles in *distempered blood!* For then only we begin to prize it, when we have *lost it*. Let a man but fast a *meal* or two, & how sweet is *brown bread!* though it would not down before. Yea, when *Darius* in a *flight*, had drunk *puddle water*, polluted with dead *carcases*; he confest never to have drunk any thing more pleasant: the reason was, he always before used to drink ere he was *a thirst*. We are never so glad of our friends company, as when he returns after long *absence*, or a tedious *voyage*. The *nights darkness* makes the light of the *Sun* more desirable; and brings of it *Letters* of *commendations*. A *calm* is best welcome after a *tempest*, *&c.*

Yea, what serves others sorrows for, but to increase our joy and thankfulness? Thou hast *eyes*; ask the *blinde*, whether that be not a *blessing*? Thou hast *ears*, ask the *deaf*, whether that be not a great *blessing*? Thou hast a *tongue*; what thinks the *dumbe* of that? Thou hast *feet*, *hands*, *health*, *liberty*, *life*, *reason*, *&c.* is all this nothing? Yea, others bleed; we *sleep*; others *beg*, we *abound*: others *starve*, we *surfet*: others *groap* in the *dark*, our *Sun* still *shines*: and shall not we rejoyce and be *thankful*? *Bless* (saith our *Saviour*) when ye are *cursed*: and shall not we *bless*, when thus *blessed*? Yet wo is me, we *forfeit* many of Gods *favours*, for not *paying* that easie *Rent* of *thankfulness*: like those *nine*, *Luk.* 17.12, to 19. we are more apt to pray, then to give *thanks*: because we are more sensible of our own *wants*, then of Gods *glory*. We can open our *mouthes* when we *want* any thing, either to *pray*, or at least to *murmur*: and why should not our *thanksgivings*, be as frequent as our *blessings* are? The *Lepers voice* was not more *loud* in his *suit*, then in his thanks. It were happy for us *Christians*, if we could but learn of this *Samaritan*.

And thus we see, that *good things* then appear of most *worth*, when they are known in their *wants*: When we have lost those invaluable *comforts* which we cannot well be without; the *minde* hath time to recount their several *worths*: and the *worths* of *blessings* appear not till they are *vanisht*.

No wonder then that our estates and conditions are so *variable*, like the face of the *Heavens*, or the *Sea*; or like the weather about *Michaelmass*, which is now *fair*, and presently again *foule*; or rather the hard *Winter*, which for one *fair* Sun-shine day, hath oftentimes *ten*, *foul*: For God sees that it is very good for us: for as seeds that are deepest covered with *snow* in *winter*, *flourish* most in the *Spring*, or as the *winde*, by bearing down the *flame*, *raiseth* it *higher*, and *hotter*: and as when we would have some *fires flame* the more; we *sprinkle water* upon them: even so when the *Lord* would increase our joy and *thankfulness*, he allayeth it with

with the tears of *affliction*: misery sweetneth joy; yea, the sorrows of this life shall (like a dark veil) give a lustre to the glory of the next; when the *Lord* shall turn this water of our earthly *afflictions* into that wine of *gladneß*, wherewith our *souls* shall be satiate for ever. We deceive our selves to think on earth, continued joys would please; *Plenty* of the choicest *daintie* is no *dainty*. When *Pearls* grew common at *Rome*, they wore them on their *shoes*, and they had much ado to save themselves out of the *dirt*, as *Tertullian* speaks. Nothing would be more tedious then to be *glutted* with perpetual *jollities*: were the body tied to one *dish* always, though of the most exquisite *delicates* that it could make choice of; yet after a small time, it would complain of *loathing* and *satiety*: and so would the *soul*; if it did ever *Epicure* it self in *joyes*. I know not which is the more useful: *Joy* I may chuse, for *pleasure*; but adversities are the best for *profit*: I should without them want much of the *joy* I have. Well then, art thou *vexed*, *persecuted*, and *afflicted* by some *cruel and malicious Saul?* and is it grievous to thee for the present? Why, that which hath been hard to *suffer*, is sweet to *remember*: at last our *Songs* shall be *louder* then our *cries*.

CHAP. 15.

How it increaseth their spiritual Wisdom.

12 OUr sufferings make us *teachable*, and increase in us *spiritual Wisdom*. *He delivereth the poor in his affliction, and openeth their ear in trouble*, Job 36.15. And again, *He openeth the ears of men, even by their corrections*, Job 33.16. We are *best instructed*, when we are *most afflicted*. Pauls *blindneß* took away his *blindneß*, & made him see more into the way of *life*, then could all his learning at the feet of *Gamaliel*. And what saith *Naaman* upon the cleansing of his *Leprosie? Now I know there is no God in all the Earth, but in Israel*. O happy *Syrian* that was at once *cured* of his *Leprosie*, and his *mispriſion of God*. The *prodigal son* regarded not his *Fathers admonition*, so long as he enjoyed *prosperity*: when we *smart not*; we *believe not*: & God is not *feared*; *till felt*: but that which makes the body smart, makes the *soul wise*. *It is good for me* (saith *David*) *that I have been afflicted: that I may learn thy Statutes*. We *grow wise by evils*, whereas *prosperity besots us*. Even to *lose* is some ways *profitable*; it makes a man *wary*. Yea, St. *Basil* calls *want* & *penury*, *the inventor of all Arts*: And St. *Auguſtine*, the *Mistreß* of all *Philosophy*. The *best wisdom is dearest bought*: *Algerius* the Martyr could say out of experience, he found more *light* in the *dungeon*, then without in all the *world*.

The *Scottish* King, prisoner in *Mortimers hole*, learnt more of *Christ*, then in his *Palace* he could all his life. *Gaspar Olevianus* a *Germane* Divine sayes, I never learned how great *God* was, nor what the evil of sin was, to purpose; till this sickness taught me. There is a great deal of difference, saith *Luther*, between a Divine in outward pomp; and a Divine

under the croſs: neither could he underſtand ſome *Pſalmes*, till he was in *affliction*: the *Chriſts-croſs* is no letter, yet it taught him more learning then all the *letters in the rowe*. The *croſs* opens mens eyes; as the taſting of *honey* did *Jonathans*. Yea, what will not *affliction* teach us when even the *ſavageſt Beaſts* are made quiet and docible with abating their *food*, and *reſt*, or by adding of *ſtripes?*

That *Beef-brain'd Fellow* in *Scaliger*, had his *eare bored* with *thunder*: when nothing elſe would do it. Yea (ſaith *Molineus*) *Bonifacius* his *ſilly* reaſons for the *Popes Supremacy*, did well enough, being propounded with a ſword in the hand. Even as the *Clay* with *water*, and the *Iron* with *fire*, are made pliable and apt to receive *impreſſion* from the *workman*; even ſo when we are *ſoaked* in the *floods of ſorrow*, and *ſoftened* in the fire of *affliction*, we are *apteſt* to receive the *impreſſion of Gods Law* into our *hearts*, when he *ſpeaks* unto us by his *Miniſters*. If the *Lord breaks* us in *pieces* with the *Plough* of his *Juſtice*, then let the *Seedſmen* (his *Miniſters*) *ſow* the *ſeed* of his *Word*; we ſhall receive it through the *furrows* of our *eares*, into the ground of our *hearts*, and *grow up in wiſdome*, and *ſaving knowledge*. Or when the *hard heart* is *grown'd* to *powder* between the upper and the nether *Milſtone* of the two *Tables*; it will ſee, and imbrace that *counſel*, which before it *ſlighted*. We *heare*, and read much, of the *corruption* of our *natures*, *odiouſneſs* of our *ſins*, *neceſſity* of a *Saviour*, *ſweetneſs of Gods love* in *Chriſt*, *&c.* but we never fully apprehend theſe things, or taſte how good the *Lord* is, till ſome *ſharp affliction* comes. A *man* knows not where his *houſe* is ill covered till *winter*: *Croſſes* are like *pinching Froſts*, that will *ſearch* us: we learn to know our ſelves by that we ſuffer.

Yea, *Affliction* ſo brings down our *ſtomachs*, that we can ſee even matter of *thankfulneſs*, where our former *pride* found *matter of complaining*. And that which *formerly* had no more taſte then the white of an *Egg* (*viz. the glad tidings of the Goſpel*) is now ſuch a *ſpectacle of unſpeakable mercy*, as *raviſheth* our *ſouls* with *admiration*.

Many a good *word* is even ſpilt upon us, till *God ſets* it on with his *Rod*: *Naomi* will not look *home-ward*, nor we *Heaven-ward*, till the *Almighty* have dealt very bitterly with us. *Zippora* falls preſently to *circumcizing her ſon*, when ſhe ſees her *husbands life lies upon it*.

Were it not for *temptations*, we ſhould be *concealed* from our ſelves: like the *inchanted Aſs* in *Lucian*, which returned to his *proper ſhape* again when he *ſaw himſelf* in a *Looking-glaſs*. So long as we proſper, like thoſe *wives* in *Jeremy*, *Chap.44.17,18*. We judge of things by their events, and raiſe our *confidence* according to the *ſucceſs* we have: and ſo *bleſs our ſelves*, without being *bleſt of God*; like the *Thief* that *applauded* himſelf for *merciful*, becauſe he had never *kill'd any*; and yet rather then loſe a

Ring,

Ring, he would *cut off* the *Travellers finger*; but *ſtrong affections* will give credit to weak *reaſons*. O how *blinde* and *partial* are we, before *affliction* hath *humbled* us! even ſo *ſtupid*, that *Narciſſus*-like, we are *enamoured* of our our own *ſhadows*: bragging, we *diſcharge a good conſcience*, when indeed we *diſcharge it quite away*: and this *righteouſneſs* in opinion, is almoſt the only cauſe of all *unrighteouſneſs*.

Before want came, poverty was more *contemptible* then *diſhoneſty*: but now, it is *diſgraceful* to none except *Fools* and *Knaves*. Then we could *cenſure things indifferent*, and *paſs by hainous crimes*: now we are able to diſtinguiſh them, and ſo, *judge righteous judgement*. Before trouble came, we were either *ungrounded in the principles of Religion*, or *unconſcionable in the practice* and by vertue of our *mother-wit*, could poſt and paſs *ſin* from our *ſelves*, unto ſome other; as *Adam* laid the fault upon *Eve* his wife, ſhe upon the *Serpent*, and the *Serpent* upon *God*, Or *excuſe*, or *extenuate it*: which (ſaith *Fabius*) is to *double it*.

As for *original corruption*, that never troubled us, which now we bewail as the *Mother*, and *Nurſe* of all the reſt: thinking it worthy our ſighes, yea, of our *tears*, and not without need: it being the great *wheel in the Clock*, that ſets all the *wheels a moving*: while it ſeems to move *ſloweſt*. Though not *one* of a *hundred* taketh it ſufficiently to *heart*: as not ſeeing the evil of it. But never did any *truly* and *orderly repent*, that began not here: eſteeming it the moſt *foul*, and *hateful* of all, as *David*, *Pſal.*51.5. and *Paul* crying out of it, as the moſt *ſecret*, *deceitful*, *powerful evil*, *Rom.*7.23,24. And indeed, if we *clearly* ſaw the foulneſs, and deceitfulneſs of it, we would not ſuffer our eyes to ſleep, nor our eye-lids to ſlumber, until a happy change had wrought theſe *hearts* of ours, (which by *nature* are no better then ſo many *Sties* of *unclean Devils*) to be habitations for the God of *Jacob*.

Apt we were to meaſure our own good by anothers *want of it*, and to ſcoff at others *infirmities*: but now; other mens *ſins* ſhall rather be the ſubjects of *our grief*, then of our *diſcourſe*. Before fear of the law; ſhame of men, and ſuch like *baſe ends* bare the greateſt ſway with us: yea, to pleaſe men, we could be like certain *Pictures*, that repreſent to divers beholders, at divers *ſtations*, divers *forms*: but now it is enough to regulate our thoughts, words and actions, that God ſeeth: and indeed where are brains; there needs no more. We read that *Paphnutius* converted *Thais*, and *Ephrem* another famous Strumpet from *uncleanneſs*, only with his argument; That *God ſeeth all things in the dark*, when the doors are ſhut, the windows ſhut, the curtains drawn.

Before, *too much devotion* was made an argument of *too little diſcretion*: and *miſchief* called *vertue*; when it was happy in the *ſucceſs*: as with the *Papiſts*, the *oſtentation* of the *proſperity of their eſtate*, is the beſt de-

demonſtration of the ſincerity of their *Religion:* yea, and think alſo they have *clipt* the wings of *proſperity* (as the *Athenians* did the wings of *Victory*) that ſhe cannot flie away. Before; we thought *drinking* and jovial *company*, the beſt receit to drive away *ſadneſs:* but now, nothing like *living well*, as an *Heathen* hath confeſt. Once we thought *Earth Heaven*; but now we apprehend the World, and glory thereof to be (like a *beautiful Harlot*) *a Paradiſe to the eye*, a *Purgatory to the ſoul.*

Yea, he that before was indifferent in nothing but *conſcience*, and no cauſe ſo bad, but he would undertake it for gain, or glory; & think it well done: As *Satan* prevails chiefly by *deception of our reaſon*, whereby we miſtake *vertue* for *vice*, and *vice* for *vertue:* wherein he imitates *Hannibal*, who having overcome the *Romans*, put on their *Armour*, and ſo his *Souldiers* being taken for *Romans*, won a *City* by that *policy:* and to this purpoſe, what *ſtone ſo rough*, but he can ſmooth it? What *Stuff ſo pitiful*; but he can ſet a *gloſs upon it?* Like a *Bear*, he can *lick into faſhion*, the moſt *miſhapen* and *deformed lump:* or like a *Dog*, *heal* any *wound* he can reach with his *tongue:* yea, what *golden Eloquence* will he whiſper in our *ear?* What *brazen impudence?* What *ſubtil ſhifts?* What *quaint quircks?* What *cunning conveyances?* What *jugling*, *ſhuffling*, and *packing* will he uſe, to make *any ſin feazable?* (like the *Hare*, which if ſhe dare not truſt to her ſpeed, ſhe will try the turn;) and ſo on the contrary to diſcourage us in *good*; ſhewing each thing as it were in *triangular Glaſſes* among the *Opticks*, which will repreſent a *way* ſo *foul*, ſo *deep*, that 'tis *impaſſable*; as if it were *all covered with Tapiſtry*. But as he *pleads* now with *Eloquence*, ſo when he ſees his time, he will ſpeak with *Thunder*. Even ſuch a man I ſay now, hath his eyes opened to diſcern *good and evil*, when God ſpeaks, and when *Satan*; for Gods *chaſtiſements* are *pills* made on purpoſe, to *clear the ſight:* and *vertue* if it be clearly ſeen, moves great *love* and *affection* as *Plato* ſpeaks. Yea, when to our coſt, we can (*Adam*-like) ſee *good* from *evill* clearly; the ſubtile *Serpent* can *deceive* no longer: whereas before, we were eaſily deceived, and led away with the multitude, into *innumerable errors*. Yea, if the *fiſh* did know of the *hook*, or the *bird* did but ſee the *net*, though they have but the underſtanding of *fiſhes*, and *birds*; yet they would let the *bait* alone, fly over the *net*, and let the *Fowler whiſtle* to himſelfe.

Thus Gods *corrections*, are our *inſtructions:* his *laſhes*, our *leſſons:* his *ſcourges*, our *ſchoolmaſters:* his *chaſtiſements*, our *advertiſements*. And commonly the *ſoul waxeth*, as the *body wayneth*, & is *wiſeſt to preſcribe*, when the *bones* and *ſinews* are *weakeſt to execute:* neither do we hereby become wiſe for our own *ſouls* good only, *but affliction* makes us wiſe and able to do others *good* alſo that are in any the like *affliction*. *Bleſſed be God* (ſaith Saint

Saint *Paul*) *which comforteth us in all our afflictions, that we may be able to comfort them which are in any affliction, by the comfort wherewith we our ſelves are comforted of God*, 2 *Cor.*1.4. Yea, the whole *Church*, and every particular member thereof have their *wiſdom* and *knowledge improved*, even by their greateſt enemies. If *Arrius* and *Sabellius* had not vexed the *Church*; the deep *myſteries* of the *Trinity* had not bin ſo accurately cleared by the Catholike *Doctors*. *Subtil Arguments* well anſwered, breed a clear *concluſion: Hereſie* makes men ſharpen their *wits* the better to *confute* it; as *Wormwood* though it be *bitter* to the taſte, yet it is good to clear the *Eyes*: yea, further, the very ſtorms of *perſecution* make us look to our *Tackling*; *Patience*: and to our *Anchor*; *Hope*: and to our *Helm*; *Faith*: and to our *Card*; the *Word of God*: and to our *Captain*; *Chriſt*: whereas *ſecurity*, like a *calm*, makes us forget both our *danger* and *deliverer*. *Experience* is the beſt *Informer*, which makes *Martin Luther* ſay, When all is done; *tribulation* is the *plaineſt* and moſt ſincere *Divinity*. And another, moſt emphatically (ſhewing that *knowledge* is in many reſpects *cumulative*, aſwel as *original*; like *water*, that beſides his own *ſpring-head*, is fed with other *ſprings* and *ſtreams*) That, *Prayer*, *Reading*, *Meditation*, and *Temptations*; make a *Divine*. So that to be altogether exempt from *miſery*, is a moſt miſerable *thing*.

CHAP. 16.

How it increaſeth their Patience.

13 BEcauſe the *malice* of our *Enemies* makes for the increaſe of our *patience*, *We rejoyce in tribulation*, ſaith Saint *Paul*, *knowing that tribulation bringeth forth patience*, Rom.5.3. *My Brethren*, ſaith Saint James, *count it exceeding joy when ye fall into divers temptations, knowing that the trial of your faith bringeth forth patience*, Jam.1.2,3 Thus the *malice* of our *enemies* doth both *prove* and *improve* our *patience*: ſee it exemplified in *Job* and *David*, whoſe practice doth moſt excellently confirm this point; you know *Job* was not ſo *miſerable* in his *afflictions*, as *happy in his patience*, Job 31.35,36,37. And *David* after he had been ſo many years trained up in the *School of affliction*, and *exerciſed* with continual *ſufferings* from innumerable *Enemies of all ſorts*; became a wonder of *patience* to all ſucceeding ages: as take but notice of his carriage towards *Shimei*, and you will ſay ſo; when this his *impotent ſubject curſed and caſt ſtones* at him, and all his *Men of War*: *called*, him *Murderer*, *wicked man*, *&c.* he was ſo far from *revenging it* (when he might ſo eaſily) or ſuffering others; that you ſhall hear him make that *an argument of his patience*, which was the *exerciſe of it*: *Behold my ſon* (ſaith he) *which came forth of*

my

my bowels, ſeeketh my life, how much more now may this Benjamite do it? 2 Sam.16.11. The wickedneſſe of an *Abſalom* may rob his Father of comfort, but ſhall help to adde to his Fathers *goodneſſe:* it is the advantage of great *croſſes*, that they ſwallow up the leſſer. One mans ſin cannot be excuſed by anothers: the leſſer; by the greater: if *Abſalom* be a *Traitor*, *Shimei* may not curſe and *rebel*; but the paſſion conceived from the indignity of a *ſtranger*, may be abated by the harder meaſure of our own.

Indeed in the provocation of *Nabal*; he had his *leſſon* to ſeek: but even that ſlip made him ſtand the faſter afterward. And *Paul* being taken upon the *ſodain*, reviled *Gods High-prieſt*: but he ſoon *checkt himſelf for it*, Acts 23.3,5. *A weak heart faints* with every addition of ſucceeding *trouble*, perhaps is like that Maid in *Scaliger*, who *ſwounded* at the ſight of a *Lilly*: but the ſtrong recollects it ſelf, and is grown ſo skilful that it bears off one miſchief with another. As in the *Fable*, "When the new and old "*Cart* went together; the new made a creaking noiſe under the load, "and wondred at the ſilence of the old: which anſwered, I am accu"ſtomed to theſe burthens, therefore bear them, and am quiet: So, what a degree of patience have ſome men attein'd unto? What a load of *injuries* can ſome *Chriſtians* digeſt, that have been frequent in *ſufferings*, and long exerciſed in the *School of affliction?* Not that they bear them out of *baſeneſs* or *cowardlineſs*, becauſe they dare not *revenge*; but out of Chriſtian fortitude, becauſe they may not: they have ſo *conquered* themſelves, that wrongs cannot conquer them. Nay, we read of ſome *Ethnicks* that could ſay this of themſelves. When *Alcibiades* told *Socrates*, that he could not ſuffer the *frowardneſs* and *ſcolding* of *Xantippe*, as he did: *Socrates* anſwered, but I can, for I am *accuſtomed* to it. And we read, that *Ariſtides* after his *exile*, did not ſo much as note them that were the cauſe of his *baniſhment*, though he were now *advanced above them*. Yea, *Diogenes* rather than want *exerciſe* for his *patience*; would crave *alms* of dead mens *ſtatues:* for, being demanded why he did ſo, he anſwered, That I may *learn to take denials* from others the more *patiently*. Now, if we can therefore *ſuffer*, becauſe we have *ſuffered*; we have well profited by our *afflictions* otherwiſe not.

To ſhew that there is nothing ſo hard and *difficult*, but may be attein'd to by *uſe* and *cuſtome*; give me leave to clear it by ſome familiar *inſtances*. We know the cuſtome of any hardſhip (whether it be labour, cold, or the like) makes it eaſie and familiar: you ſhall have a common *Labourer* work all day like a *Horſe*, without once *ſweating*, or being *weary:* Let a *Scholar* or *Gentleman*, but *dig* one quarter of an hour; you muſt give him leave to *take breath all the day after:* The *face* that is ever *open*, yea, the *eye* that is twice as much *open* as *ſhut*, is able perpetually to endure the *coldeſt winde* can *blow*; when as the reſt of the parts would complain of the

the leaſt blaſt that is cold: Let him that is next *neighbour* to the *Belfrey*, tell me, whether *Ringing* doth ſo moleſt his ſilent *ſleep* now, as formerly. Yea, the fall of the *River Nilus*, which makes a *new commer ſtop* his *ears*; to the *natural inhabitants*, is not ſo much as heard. At *Milton*, neer *Sittingborn* in *Kent*, is (or lately was) one *William Allen* a Tailor, that eats between thirty and forty grains of *Opium* every day, the tythe whereof would kill him that is not *accuſtomed* thereunto; neither can he *ſleep* (no, not *live*) without it: he began but with one *grain*, and ſo *increaſed* the *quantity*, as the operation and quality of it *decreaſed*. But this is nothing, for you have *ſlaves* in the *Turkiſh gallies*, that wil eat neer an ounce at a time, as if it were *bread*. Neither, in my judgement, is it leſs rare for men to *drink a pottle or a gallon* of the richeſt old *Canary* every day, as is uſual with ſome of our *Sack-drinkers*, and *Good-fellows*; without the leaſt *inflammation*: it hath no other operation *in them* than a cup of *ſix hath with me*, or hath had with them *in diebus illis*.

To conclude, as that *Girle* which *Ariſtotle* writes of, being nurſed with *poiſon* in her infancy, lived with it after, as we do with *meat*: and as that young *woman* at *Cullen* in *Almain*, who was frequently ſeen *picking Spiders off the wall*, *and eating them*, *digeſted the ſame into nouriſhment*, as *Albert* an eye-witneſs affirms. And as *Mithridates*, by his accuſtomed *eating of poiſon*, made his body *unpoiſonable*. So the *Godly*, notwithſtanding they are *by nature* as a wilde *Aſs-colt*, as *Zophar* ſpeaks, *Job* 11. 12. Yet, by their frequent and *accuſtomary ſuffering* of injuries, theſe *wilde Aſſes* are made *tame*, and the ableſt to *carry burthens* of any creature: yea, though they were once as *fierce* and *cruell* as *Wolves*, *Leopards*, *Lions* and *Bears*; and as *miſchievous* as *Aſpes* and *Cockatrices*; yet Chriſt will ſo change their *natures*, partly by his *word*, and partly by his *rod of affliction*, that they ſhall now be as apt to *ſuffer evill*, as they have been to *offer it*: What elſe means the *Prophet?* when he tels us that *the Wolfe ſhall dwell with the Lambe*, *and the Leopard with the Kid*, *and the Lyon with the Calfe*, *ſo that a little childe ſhall lead them*: *that the Cow and the Beare*, *and the Lion and the Bullock ſhall eat ſtraw together*, *that the ſucking childe ſhall play upon the hole of the Aſpe*, *and the weaned childe ſhall put his hand on the Cockatrice hole*, *Iſa.* 11. 6. and ſo forward.

And ſo you ſee, that accotding to the ancient Proverbial ſpeech, *Uſe makes perfectneſs*; and that *cuſtom* is not unfitly called a *ſecond*, or *new nature*. Wouldeſt thou then attein to an *unconquerable patience*, & be able to undergo great *trials* hereafter? accuſtom thy ſelf to a *ſilent ſuffering* of *preſent* and *ſmaller griefs*, tongue-provocations, and the like. If, with *Dio*, thou ſhalt take up a *Calf*, ſome ſmall croſſe; and enjoyn thy ſelf carry the like every *day* a little; in proceſs of time thou ſhalt be able carry an *Oxe*, the ſtrongeſt and biggeſt *affliction* can come. For *nothing*

is

is *miserable*, saith *Seneca*, which once *custom* hath made *natural*. *Familiarity* even with *Lions*, taketh away the fear of them: and the being *used to Tempests*, giveth *heart* and *courage* to endure them: whereas any new *disaster* is *tedious* and *irksom* to the *unexperienced*: but *hard* occurrences fall *heavy* upon them, for that the *yoak* is most *cumbersome* to a tender *neck*.

An end of the first Part; fitted, and parted for the penurious: who usually offer for a considerable *Book*; the price of a *Ballad*.

The Second and Third follows: for their sakes that are more generous and ingenious.

Pag. 15. *line* 40. *for them read then. Page* 49. *line* 35, *for repentance read recompence.*

The VICTORY

THE VICTORY OF PATIENCE:

Extracted out of the choyſeſt Authors Ancient and Modern, both Holy and Humane. Wherein are a multitude of rare Examples, neceſſary to be read of all that any way ſuffer Tribulation.

The Fourth Impreſſion.

By R. YOUNGE Florilegus.

Imprimatur, THO. GATAKER.

HAving ſhewn in the *former Part*, the ſeverall *Reaſons*, why *God* ſuffers the beſt of his Children to be afflicted; with the manyfold benefits and advantages they make thereof. I ſhall in this *ſecond Part*, ſhew the *Reaſons*, why the godly are ſo patient in their ſufferings.

Reaſons of Patience.

CHAP. XVII.

That the godly are Patient in ſuffering of wrongs, becauſe innocent.

NOw that *ſome* may be perſwaded to make this *uſe* of their *ſufferings*, and that we may alſo put to *ſilence* the *ignorance* of *others*; (*fooliſh men* who are *miſtaken* in judging of this matter, ſuppoſing it a *baſe* thing to *ſuffer* injuries unrevenged) ſee the *Reaſons* which deſervedly make *Gods children* ſo *patiently* to ſuffer wrongs that the *men of the world* never dream of: And how, through the ſtudy of *vertue* and *Chriſtian prudence*, they make the ſervile *paſſions* of their *mindes* (*fear* and *anger*) ſubject to the more worthy *faculties* of their *ſouls*, *reaſon* and *underſtanding*.

We bear their *reproaches* and *perſecutions* patiently,

Either in regard of
- Our Selves.
- Our Enemies.
- Our Selves and our Enemies.
- Our Enemies and Others.
- GOD.
- CHRIST and the *Saints*.

In regard of our ſelves, Because
1. We are *innocent*.
2. It is more *laudable* to forgive, than to revenge.
3. Suffering is the only way to *prevent* ſuffering.
4. Our ſins have *deſerv'd* it, and a far greater affliction.
5. Our ſufferings are *counterpoyſed* and made ſweet, with more than anſwerable bleſſings.
6. Our patience brings a *reward* with it.

First, They bear the ſlanders and reproaches of wicked men patiently, for that they are falſe, and ſo appertain not unto them. *Socrates* being *rayled upon*, and *called* by one all to naught, took no notice of it; and being demanded a *reaſon of his Patience*, ſaid, It concerns me not, for I am *no ſuch man*. *Diogenes* was wont to ſay when the people *mockt* him, They *deride* me, yet I am not *derided*; I am not *the man* they take me for. This *reaſon* is of more *force* from the mouth of an *innocent Chriſtian*. If a *rich* man be called *poor*, or a ſound *Chriſtian*, an *hypocrite*; he *ſlights* it, he *laughs* at it, becauſe he knoweth the ſame to be *falſe*, and that his *Accuſer* is *miſtaken*; whereas, if a *Begger* be called *bankrupt*; or a *diſſembler*, *hypocrite*; he will *wince* and *kick*, and be moſt grievouſly *offended* at it. Yea, as *ſoares* and *ulcers* are *grieved*, not only at a light *touch*, but even with *fear* and *ſuſpition* of being *touched*; ſo will an *exulcerate minde*, ſaith *Seneca*. And as *ſmall letters* offend *bad eyes*; ſo leaſt *appearances* of contradiction will *grieve* the *ill affected ears* of *guilty perſons*, ſaith *Plutarch*. For, let mens *tongues*, like *Bells*, give but an *indefinite*, and not a *ſignificant ſound*, they imagin them to *ſpeak* and *mean*, whatſoever their *guilty conſciences* frame in the *fancie*, and whiſper in the *ear*: which are thoſe evil *ſurmiſes* of corrupt *mindes*, the *Apoſtle* taxeth, 1 *Tim.* 6. 4. When like *Caius the humaniſt*, one thinks every *word* ſpoken, tends to his *diſgrace*; and is as unwilling to *bear*, as *forbear* reproaches. But where the *conſcience* is *clear*, the *caſe is altered*. *Marius* was never offended with any *report* that went of him, becauſe if it were *true*, it would ſound to his *praiſe*; if *falſe*, his *life* and *manners* ſhould prove it *contrary*. And indeed, the beſt *confutation* of their *ſlanders*, is not by our *great words*, but by our *good works*. *Sophocles* being accuſed by his own *children*, that he grew *Dotard*, and ſpent their *Patrimonies* idly; when he was ſummoned, did not perſonally appear before the *Magiſtrates*, but ſent one of his new *Tragedies* to their peruſall, which being read, made them confeſſe, This is not the *work* of a man that *dotes*. So againſt all *clamours* and ſwelling *opprobries*, ſet but thine *innocency* and *good life*, thou needeſt do no more. That *body* which is in good *health*, is *ſtrong*, and able to bear the *great ſtorms* and *bitter cold* of *Winter*, and likewiſe the exceſſive and *intemperate heat* of the *Summer*; but with a crazie and *diſtempered body*, it is far otherwiſe: Even ſo, a *ſound heart*, and *cleer conſcience*, will abide *all tryals*: in *proſperity* it will not be *lifted up*; in *adverſity*, it will not be utterly *caſt down*: whereas, the *corrupt heart* and *feſtered conſcience*, can

can endure nothing; even a *word*, if it be pleasing, *puffs him up with pride*; if not, it *swels him with passion*. A *guilty conscience* (like *Glasse*,) will *sweat* with the least *breath*, and like a *windy instrument*, be put out of *tune* with the very distemper of the *aire*: but when the *soul is steeled with goodnesse*, no assaults of *evil* can *daunt it*. I more fear what is within me (layes *Luther*) then what comes from without: The storms and wind without, do never move the *Earth*; only Vapours within, cause *Earthquakes*, Jam. 4. 1. No greater sign of *innocency* when we are *accused*, than *mildnesse*, as we see in *Joseph*, who being both *accused* and *committed* for forcing his *Mistresse*, answered just nothing that we can read of, *Gen.* 39. 17, 18. And *Susanna*, who being *accused* by the two *Elders* of an haynous crime (which they alone were guilty of,) *never contended* by laying the fault upon them, but *appeals* unto *God* whether she were *innocent* or no. (The History of *Susanna*, *Vers.* 42. 43.) And *Hannah*, whose reply to *Ely* (when he falsly accused her of *drunkennesse*) was no other, but, *Nay my Lord, count not thine Handmaid for a wicked woman*, 1 Sam. 1. 15, 16. Neither is there a greater *Symptome* of *guiltinesse*, than our breaking into *choler*, and being *exasperated* when we have any thing laid to our *charge*; witnesse *Cain*, Gen. 4 9. That *Hebrew* which struck his fellow, *Exod.* 2. 13, 14. *Saul*, 1 Sam. 20. 32, 33. *Abner*, 2 Sam. 3. 8. *Jeroboam*, 1 King. 13 4. *Ahab*, 1 King. 22. 27. *Amaziah*, 2 Chron. 25. 16. *Uzziah*, 2 Chron. 26. 19. *Herod* the *Tetrarch*, *Luk* 3. 19, 20. The men of *Nazareth*, Luk. 4. 28, 29. The *Pharisees* Joh. 8. 47, 48. And the *High Priests* and *Scribes*, Luk. 20. 19, 20.

Sinne and *falshood* are like an impudent *strumpet*, but *innocency* and *truth* will *veil themselves*, like a modest *Virgin*, 2 Pet. 2. 18. The more false the *matter*, the *greater noise* to uphold it: *Paul* is nothing so *loud* as *Tertullus*: The *weakest cause* will be sure to forelay the *shrewdest counsell*, or the *lowdest Advocates*: *Errour* hath alwayes *most words*, like a *rotten house*, that needs most *props* and *crutches* to uphold it. *Simple truth* evermore requires *least cost*, like a *beautifull face*, that needs no *painting*; or, a *comely body*, which, any *decent apparrell* becomes. We *plaister over rotten posts*, and *ragged walls*; substantiall *buildings* are able to *grace themselves*. So that as *sparks* flying up, shew the *house* to be *on fire*, and as *corrupt sp ittle* shewes *exulcerate lungs*; so a *passionate answer* argues a *guilty conscience*. Why doth the *Hare* use so many *doublings?* but to *frustrate* the *scent* of the *Hounds*. And this is one *reason* why the former are compared to *Sheep* and *Lambes* (Emblems of *innocency*) which being harmed, will not once *bleat*; and the latter unto *Swine*, which will *roar* and cry if they be but *toucht*. But to leave these *Swine*, and return to the *men* we were speaking of.

A *good Conscience* is not put out of *countenance* with the false *accusations* of slanderous *tongues*: it throweth them off, as S^t *Paul* did the *Viper*, unhurt. *Innocence* and *patience* are two *Bucklers* sufficient to *repulse* and abate the violence of any such charge; the *Breastplate of Righteousnesse*, the *brazen wall of a good conscience*, feareth no such *Canons*. The *Conscionable* being *railed upon*, and *reviled* by a *foul mouth*, may reply as once a *Steward* did to his passionate *Lord*, when he called him *Knave*, &c. Your *Honour*

may *ſpeak* as you *pleaſe*, but I beleeve not a *word* that you ſay, for I know my ſelf an *honeſt man*. Yea, ſuppoſe we are circled round with *reproaches*, our *conſcience* knowing us *innocent*, like a conſtant *friend*, takes us by the *hand* and *cheers* us againſt all our *miſeries*. A *good ſpirit*, will be, as *Simon* to *Chriſt*, its *Croſſe-bearer*. A *juſt man* ſaith *Chryſoſtome*, is *impregnable*, and cannot be overcome: take away his *wealth*, his good *parts* cannot be taken from him, and his *treaſure* is above: caſt him into *priſon* and *bonds*, he doth the more *freely* enjoy the *preſence of his God*: *baniſh* him his *Countrey*, he hath his *converſation in Heaven*: *kill his body*, it ſhall *riſe again*: ſo he *fights* with a *ſhadow* that contends with an *upright* man.

Wherefore, let all who *ſuffer* in their good *Names*, if conſcious and *guilty* of an enemies imputations, *repent* and *amend*: if otherwiſe, *contemn* them; own them not ſo much, as once to take notice thereof. A *wicked heart*, is as a *barrell of powder* to *temptation*; let thine be, as a *River of water*. Yea, ſeeing *God* eſteems men as they *are*, and not as they *have been*, although *formerly* thou haſt been culpable; yet *now* thou mayeſt anſwer for thy ſelf, as *Paul* did for *Oneſimus*, *Though in times paſt I was unprofitable, yet now I am profitable*: and oppoſe to them that *ſweet* and *divine ſentence* of *ſweet* and *holy Bernard*, Tell me not, *Satan*, what *I have been*; but, what *I am, and will be*. Or that of *Beza* in the like caſe; Whatſoever *I was, I am now* in *Chriſt* a *New Creature*: and that is it which troubles thee, I might have ſo continued long enough ere thou wouldeſt have *vexed* at it, but now I ſee thou doſt envy me the *grace* of my *Saviour*. Or that *Apothegme* of *Diogenes* to a baſe fellow, that told him he had once been a *forger of money*; whoſe anſwer was, 'Tis true, *ſuch as thou art now*, I was once; but *ſuch as I am now, thou wilt never be*. Yea, thou mayeſt ſay, *by how much more* I have formerly *ſinned, by ſo much more is Gods power* and *goodneſſe* now *magnified*. As S^t *Auguſtine* hearing the *Donatiſts* revile him for the former *wickedneſſe of his youth*; anſwered, The more *deſperate my diſeaſe was*, ſo much the more I *admire the Phyſician*. Yea, thou mayeſt yet ſtrain it a *peg higher*, and ſay, *the greater my ſinnes* were, *the greater is my honour*: as, the *Devils* which *Mary Magdalen* once had, are mentioned for her *glory*. Thus, if we cannot *avoid ill tongues*, let our care be, not to deſerve them, and 'tis all one as if we *avoided them*. For, how little is that man *hurt*, whom *malice condemns on earth*, and *God commends in Heaven*! Let the *World accuſe me*, ſo long as *God acquits me*, I care not.

CHAP. XVIII.

That it is more laudable to forgive, than revenge.

2. BEcauſe it is more *generous* and *laudable* to *forgive*, than *revenge*. Certainly, in taking revenge, a man is but *even with his enemy*; but, in paſſing it over, he is *ſuperiour* to *him*: for it is a *Princes* part to pardon: yea, quoth *Alexander*, there can be nothing more *noble*, than to *do well* to thoſe that *deſerve ill*. And S^t *Gregory*, It is more honor to *ſuffer injuries by ſilence*, than to *overcome them by anſwering again*. *Princes* uſe not to chide, when

when *Embaſſadours* have offered them undecencies, but *deny them audience*; as if ſilence were the *way royall to correct a wrong*. And certainly, he enjoyes a brave *compoſednesſe*, that ſeats himſelf above the flight of the injurious *claw*: Like the *Emperour Auguſtus*, who though of a moſt tenacious and *retentive memory*, would forget wrongs, as ſoon as they were offered: Or *Agathocles*, *Antigonus*, and *Cæſar*, who being great *Potentates*, were as little moved at *vulgar wrongs*, as a *Lyon* at the *barking* of *Curres*: yea, the *Orator* gives it as a high praiſe to *Cæſor*, that he could *forget* nothing but *wrongs*, *remember* nothing but *benefits*; and who ſo truly noble as he that can do ill, and will not?

True, It is not rare to ſee *a great man* vex himſelf at the neglect of a *peaſant*, but this argues a *poor ſpirit*: A true *Lyon* would *paſſe it by*, with an *honourable ſcorn*. You'l confeſſe then 'tis *Princely* to *diſdain a wrong*: and is that all? No, *forgiveneſſe*, ſaith *Seneca*, is a *valiant* kinde of *revenge*: and none are ſo frequent in *pardoning* as the *couragious*. He that is modeſtly *valiant*, ſtirs not till he muſt needs, and then to *purpoſe*: Like the *Flint*, he hath *fire* in him, but it *appears not*, untill you *force it* from him: Who more valiant than *Joſhua*? and he held it the *nobleſt victory*, *to overcome evil with good*: for the *Gibeonites* took not ſo much pains *in coming to deceive him*; as he, in *going to deliver them*. And *Cicero* more commends *Cæſar* for overcoming his *own courage* in pardoning *Marcellus*, than for the *great victories* he had againſt his other *enemies*. Yea, a dominion over ones ſelf is *greater* then the *Grand Signiory of Turkie*. For as the *greateſt knowledge*, is truly to *know thy ſelf*; ſo the *greateſt conqueſt*, is to *ſubdue thy ſelf*. He is a *wiſe man* that can *avoid* an evil, he is a *patient man* that can *indure* it, but he is a *valiant man* that can *conquer* it. And indeed, for a man to *overcome an enemy*, and *be overcome by his own paſſions*, is to *conquer a petty village* with the *loſſe of a large City*. What ſaith a *Father*? Miſerable is that *victory* wherein *thou overcomeſt thine enemy*, and the *Divell* in the mean time *overcomes thee*: thou *ſlayeſt his body*, the *Divell thy ſoul*. Now we deem him to have the *honour of the warre*, that hath the *profit of it*. But as an *Emperour* ſaid of the means preſcribed him to *cure* his *Leproſie* (which was the *blood of Infants*) I had rather be *ſick* ſtill, than be *recovered* by ſuch a *medicine*: ſo wilt thou in this caſe, if thou haſt either *bowels* or *brains*.

Yea, if the *price* or *honour* of the *conqueſt* be rated by the *difficulty*; then to ſuppreſſe *anger* in thy ſelf, is to conquer with *Hercules*, one of the *Furies*: To tame all *paſſions*, is to lead *Cerberus* in *chains*: and to indure *afflictions* and *perſecutions ſtrongly* and *patiently*, is with *Atlas* to bear the whole *World* on thy *ſhoulders*, as ſaith the *Poet*.

It is no ſhame to *ſuffer ill*, but to *do it*: to be *evil*, we are all *naturally* diſpoſed: to be *holy* and *good*, is the *difficulty*. Yea, every *beaſt* and *vermine* can *kill*: it is true *proweſſe* and *honour* to *give life* and *preſerve it*. Yea a baſe being *ſnarled* at by a *cur*, will paſſe by as *ſcorning* to *take notice* thereof. I, but is it *wiſdome* ſo to do? Yes, firſt, the *ancient received opinion* is, that the *ſinews of wiſdome*, are ſlowneſſe of *belief* and *diſtruſt*. Secondly,

None

None more wise then *Salomon*, and he is of opinion, *That it is the glory of a man to passe by an offence*, Prov. 19. 11. We *fools* think it *ignominy* and *cowardise*, to put up the *lye* without a *stab*: a *wrong*, without a *challenge*: but *Salomon*, to whose *wisdome* all *wise men* will subscribe, was of another *judgment*; and to this of *Salomon*, the wisest *heathen* have set their *seal*: *Pittacus* the Philosopher holds, That, *pardon* is better than *revenge*, inasmuch as the one is proper to the *spirit*, the other to a *cruell beast*. And *Demosthenes* being reproached by one, answers, I will not strive with thee in this kinde of fight; in which he that is overcome is the better man. But, how *Socrates*, whom the *Oracle of Apollo* pronounced the *wisest man* alive, and all the rest of the *Philosophers* approved of it, both by *judgment* and *practise*; we shall have occasion to relate in the reasons insuing. No truer note of a *wise man* than this; he so *loves* as if he were to be an *enemy*, and so *hates* as if he were to *love* again. We know a *spark of fire* falling upon a *solid body*, presently *goes out*, which falling upon *combustible matter* *kindles* and *burns*: Now as with fire, the light stuff and rubbish kindles sooner than the *solid* and more *compact*; so, *anger* doth sooner *inflame a fool* than *a man composed* in his resolutions. This the *holy Ghost* witnesseth, Eccles. 7. *Be not thou of a hasty spirit to be angry*; *for anger resteth in the bosome of fools*, vers. 9. So much *fury*, so much *folly*: the *more chafing*, the *lesse wisdome*.

Some have no patience to bear bitter scoffs; their *nases* are too tender to indure this strong and bitter *Wormwood* of the *brain*. Others again like *tyled houses*, can admit a falling *spark unwarmed*; it may be *coals of Jumper*, without any danger *of burning*: Now, what makes the *difference*? the one hath a *good headpiece*, and is more solid, the other are covered with such *light*, *dry straw*, that, with the *least touch* they will *kindle* and *flame* about your troubled ears: and when the *house* is *on fire*, it is no disputing with how *small a matter* it came. I confesse, I finde some *wise men* extreamly *passionate* by *nature*, as there is no *generall rule* but admits of some *exceptions*: Even *God* himself, had *particular exceptions*, from his *generall Laws*: as the *Cherubims* over the *Ark*, was an instance against the *second Commandment*: the *Israelites robbing* the *Ægyptians* against the *eight*: the *Priests breaking the Sabboth*, Matth. 12. 5. against the *fourth*: and *Phineas killing Zimry*, against the *sixth*, Numb. 25. 8. And these, as they are more *taken* with a *joy*, so they *tast a discontent* more heavily: In whom *Choler like fire in stubble* is *soon kindled*, and *soon out*: for they are *fire* with a *Nettle*, and *allayed* with a *Dock*: being like *Gun-powder*, to which you no sooner give *fire*, but they *fly* in your *face*. And they say these *men* are the *best natur'd*: but I say; then the best are *naught*: And it is a strange *fit* that *transformes* a *wise man* (with *Apulcius*) into an *Asse*, yea, a *Tyger*. And others again, *none of the wisest*, who are free from being *affected*; And as they never *joy excessively*, so they never *sorrow inordinately*; but have together *lesse mirth* and *lesse mourning*; like patient *Gamsters*, *winning* and *losing*, are all one. But for the most part, it is otherwise. *Impatience* is the *Cousin-german to frenzie*. How oft have we heard *men*

have been *displeased with others, tear* the Name of *their Maker* in pieces?

And lastly, This of all *others* is the most *divine* and *Christian-like* revenge; witnesse our *Saviour Christ*, who by *death*, overcame *death*; as *David* cut off the *head* of *Goliah*, with his own *sword*: and even then *tryumphed* over his *enemies*, when most they seemed to *tryumph* over *him*, Col. 2. 15. And the *Martyrs*, who are said by the *holy Ghost*, to overcome the great *Dragon*, that *old Serpent* called the *Divell* and *Satan*, in that they loved not their *lives* unto the *death*, Rev. 12 11. Their conquering was by *dying*, not by *killing*: and, can the *back of Charity* now bare no load? are the *sinewes of Love* grown so feeble? And holy *David*, who when he had *Saul* at his mercy, in stead of *cutting off his head*, as his servants perswaded him, only *cut off the lap of his garment*, and after thought that too much also. And at another time, when the Lord had closed him into his *hands*, finding him *asleep* in the *Fort*, in stead of *taking away his life*, as *Abishai* counselled him, he *took away his Spear*, and in stead of *taking away his blood from his heart*, he *takes a pot of water from his head*. That this kinde of *revenge* for a man to finde his *enemy* at an advantage, and let him depart free, is *generous* and noble, beyond the capacity of an ordinary man: you may hear *Saul himself* confesse, 1 *Sam.* 24. 17, to 23. Again, when the *King* of *Syria* sent a mighty *Host* to take *Elisha*, and the *Lord* had *smote* them all with *blindnesse*, and shut them into *Samaria*; what doth the Prophet? *slay* them? No: indeed the *King* of *Israel* would fain have had it so, his *fingers itcht* to be doing: but *Elisha* commanded *bread* and *water* to be set before them, that they might *eat* and *drink*, and *go* to their *Master*, 2 *King.* 6. 22. So a *Christian* truly *generous*, will *omit* no *opportunity* of *doing good*: nor *do evil*, though he have *opportunity*: for to *may*, and *will not*, is the *Christians laud*.

Which yet is not all, for besides that it is the most *generous, noble, valiant, wise, divine* and *Christianlike revenge*, to *passe by* and *forgive injuries*; our *Saviour Christ*, in whom is the *fountain* of all *wisdome* and *knowledge*, as all the *senses* are in the *head*, Zach. 4. 12. allowes none for *magnanimous*, but such as together with forgiving, *blesse those that curse them, and do good to such as hurt them*, Matth. 5. 44. The case of *Moses*, *Steven*, and many others; as I shall shew in *Chapter* 31. which is true *generosity* indeed. But how contrary is the opinion of the World, to the *judgment* of *God*, and the *wisest* of *men* concerning *valour*! For, should the *greatest* and *gravest Divine* in the Land *preach* this; our *impatient Gallants* would not beleeve, but that it consists in a brave *revenge*, and that an humble *patience* is an argument of *baseneſſe*, and that every *wrong* or *disgracefull word*, is quarrell just enough to shed *blood*. And lest there should want offences, or they *give place unto wrath*, as the *Apostle* adviseth, *Rom.* 12. 19. they will *strive* for the *way*, or *contend* for the *wall*, even to the *death*: which proves them to be as *wise as a wall*, for they *come* short of the *wisedom of beasts*. *Pliny* tells us of two *Goates* (*Mutianus* being an eye-witnesse) which meeting on a *straight* and *narrow bridge*, that the *one* could not passe by the *other*, nor *turn* aside to *return* back again: neither made his way by

overturning

overturning the other, but the *one lay down*, that the *other* might *go over* him. I pray *God* their *too much* turning to the *right hand* before *man*, cause them not to be set at *Christs left hand*, with those *Goates* which are destined to *everlasting fire*. But certainly, if they amend not their course, *God* shall *condemn* them for *invading* his *office*, for *vengeance* is his, and that they call *courage*, he shall judge *outrage*.

Woe is me, into what unhappy *times* are we *fallen*, and how hath the *devill blinded* and *bewitcht* our *Gallants*; that the *wretchedest* and *baseſt cowardiſe*, ſhould *ruffle* it out in the *garb* of *valour*; while the *truly valiant* paſſe for, and are *reputed cowards*. And how great is the *corruption* of *mans heart*, which is not *aſhamed* of things *ſhamefull*; and yet *aſhamed* of things wherein they ought to *glory*. Is this *courage*, to *kill* one another for the *wall*? as though *either of their honours* were of more worth then *both their ſouls*. Yea, ſuppoſe they *overcome*, is not this *power* of theirs the greateſt *infirmity*? for whether they thus *die* or *kill*, they have committed *murthers*; if they *kill*, they have *murthered another*; if they *die*, they have *murthered themſelves*: *Surviving*, there is the *plague of conſcience*: *dying*, there is the *plague of torments*: if they both *eſcape*, yet it is *homicide*, that they *meant to kill*. O that they would take notice of this, and lay it to *heart*!

But what's the reaſon of this their *miſtake*? what makes them judge *Job a fool*? and count *David a coward*? for their *humble patience*? this is the difference; there was the *faith, and patience of the Saints*; here is the *infidelity, and impatience of ſinners*, whom the *Devill* hath bewitcht, to glory in their *ſhame*; or in plain *Engliſh*, a *reprobate judgment* is the only cauſe: for with them, every *vertue* is counted a *vice*, and every *vice* a *vertue*, as their *own words witneſſe*: in nicknaming each *vice* and *grace* with oppoſite *titles*. But as when it was objected to a *Martyr*, that his Chriſt was but a *Carpenters ſonne*; he anſwered, yea, but *ſuch a Carpenter as built Heaven and Earth*: ſo we grant, we are *Cowards*, as they tearm us, but *ſuch cowards* as are able to *prevail with God*, Gen. 32. 26, 28. Exod. 32. 10. And *overcome* the *World*, the *Fleſh*, and the *Devill*, 1 Joh. 5. 4. Gal. 5. 24. 1 Joh. 2. 14. which is as much *valour* and *victory* as we care for.

CHAP. XIX.

That ſuffering is the only way to prevent ſuffering.

3. BEcauſe *ſuffering* is the only way to *prevent ſuffering*? *Revenge* being one of thoſe *remedies*, which, not ſeldom, proves more grievous than the *diſeaſe* it ſelfe. When once *Xantippe*, the wife of *Socrates*, in the open *ſtreet* pluckt his *cloak* from his *back*; and ſome of his *acquaintance* counſelled him to *ſtrike her*: he anſwers, You ſay well; that while we are *brawling* and *fighting* together, every one of you may *clap us on the back* and cry; Hoe, well ſaid, to it *Socrates*: yea well done *Xantippe*, the wiſeſt of the twain. When *Ariſtippus* was asked by one in deriſion, where the great high *friendſhip* was become, that formerly had been between him and *Æſchines*? he anſwers, It is *aſleep*, but I will go and *awaken it*; and

did ſo, leſt their *enemies* ſhould make it a matter of *rejoycing*. When *Philip of Macedon* was told that the *Grecians* ſpake *evil words* of him, notwithſtanding he did them *much good*, and was withall counſelled to *chaſtiſe* them; he anſwers, Your *counſel* is not good, for if they now *ſpeak evil* of us, having done them *good only*; what would they then if we ſhould do them any *harm*? And at another time, being counſelled either to *baniſh*, or put to *death* one who had ſlandered him; he would do neither of both, ſaying, It was not a ſufficient cauſe to *condemn* him: and for *baniſhing*, it was better not to let him ſtirre out of *Macedoneia*, where all men knew that he lyed; then to ſend him among ſtrangers, who not knowing him, might admit his *ſlanders* for *truth*: better he ſpeak where we are *both known*, then where we are *both unknown*. And this made *Chryſippus*, when one complained to him, that his *friend* had *reproached him privately*; anſwer, Ah, but chide him not, for then he will do *as much in publike*. *Neglect* will ſooner kill an *injury*, than *Revenge*. Theſe *tongue-ſquibs*, or *crackers of the brain*, will *die* alone, if we *revive* them not: the beſt way to have them *forgotten by others*, is firſt to *forget them our ſelves*. Yea, to *contemn* an enemy, is better then either to *fear him*, *or anſwer him*. When the *Paſſenger gallops* by, as if his *fear* made him *ſpeedy*, the *Cur* followes him with *open mouth* and *ſwiftneſſe*: let him *turn* to the brawling *Cur*, and he will be *more fierce*; but let him ride by in a confident *neglect*, and the *Dog* will never ſtir at him, or at leaſt will ſoon give over and be *quiet*. Wherefore, when aſperſed, labour as the *eclipſed Moon*, to keep on our motion, till we wade out of the ſhadow, and receive our former ſplendor. To *vex other men*, is but to prompt them how they ſhould again *vex us*. Two *earthen pots floating* on the *water*, with this *Inſcription*, If we *knock*, we *crack*; was long ago made the *Emblem* of *England* and the *Low-Countreys*. When *two friends* fall out, if one be not the *wiſer*, they turn *love into anger and paſſion*, *paſſion into evil words*, *words into blowes*; and when they are *fighting*, a third *adverſary* hath a fair *advantage to inſult* over them both. As, have you not ſometimes ſeen two *neighbours*, like *two Cocks* of the Game *pick out one anothers eyes*, to make the *Lawyers* ſport; it may be *kill* them? As while *Judah* was hot againſt *Iſrael*, and *Iſrael* hot againſt *Judah*, the King of *Syria* ſmote them both. At leaſt *Sathan* that common and arch *enemy* will have us at *advantage*. For as vain *men* delight when two *Dogs*, or two *Cocks* are *a fighting*, to encourage and prick them forward to the *combate*: Even ſo doth *Satan* deal with us; *Controverſies*, like a pair of *Cudgels*, are thrown in by the *Devill*, and taken up by *male-contents*, who *baſte* one another while he ſtands by and laughs. And we cannot pleaſe the *Divell* better: for as the *Maſter of the Pit* oft ſets two *Cocks* to *fight* together, unto the *death* of them *both*; and then after mutuall conqueſt, *ſuppeth* perchance with the *fighters bodies*: Even ſo, ſaith *Gregory*, doth the *Devill* deal with *men*. He is an *enemy* that *watcheth* his time, and while *we wound one another*, he wounds and *wins all our ſouls*. Thus, like the *Frog* and the *Mouſe* in the *Fable*; while *men fight* eagerly for a *toy*; the *Kite* comes (that *Prince*, and *chief Fowl* that ruleth in the *aire*,)

and ſnatcheth away both theſe *great warriours*. Or, like two *Emmets* in the *mole-hill* of this *earth*, we *fight for the maſtery*; in mean while comes the *Robin-red breaſt* and picks both up, and ſo *devours them*. But on the other ſide, *by gentleneſſe* we may as much *pleaſure our ſelves*. It is ſaid of *Ariſtides*, when he perceived the *open ſcandall* which was like to ariſe, by reaſon of the *contention* ſprung up between him and *Themiſtocles*, that he beſought him mildly after this manner: Sir, we both are *no mean men* in this *Common-wealth*; our diſſention will prove *no ſmall offence unto others*, nor *diſparagement to our ſelves*: wherefore good *Themiſtocles*, let us be at one again; and if we will needs *ſtrive*, let us *ſtrive* who ſhall *excell* other *in vertue and love*. And we read of *Euclides*, that when his *Brother* (in a *variance* between them) ſaid, *I would I might die* if I be not *revenged* of thee; he anſwered again, Nay, *let me die for it*, if I perſwade thee not otherwiſe before I have done: by which *one word* he preſently ſo *won his Brothers heart*, that he *changed his minde*, and they *parted friends*. Milde words, and gentle behaviour may be reſembled to *Milk*, that quencheth *Wild-fire*; or *Oyl*, that quencheth *Lime* which by water is kindled. And this was *Davids* way of overcoming, 1 *Sam.*24. He whoſe *Harp* had wont to *quiet Sauls frenzie*, now by his *kindneſſe* doth *calm his fury*, ſo that now he *ſheds tears inſtead of blood*: here was a *victory gotten*, and no *blow ſtricken*. The King of *Iſrael* ſet *bread* and *water* before the *hoſt* of the King of *Syria*, when he might have *ſlain them*, 2 King.6.23. What did he loſe by it? or, had he cauſe to repent himſelf? No, he did thereby ſo *prevent ſucceeding quarrels*, that as the Text ſaith, *the bands of Aram* came no more *into the Land of Iſrael*; ſo every *wiſe Chriſtian* will do good to them that do hurt to him, yea bleſſe and pray for them that *curſe him*, as our *Saviour* adviſeth: neither is he a fool in it, for if grace comes (and nothing will procure it ſooner than *prayers* and good examples) though before they were *evil enemies*; now they ſhall neither be evil, nor enemies. It was a witty anſwer of *Socrates*, who replied when one asked him, why he took ſuch a mans *bitter railing* ſo *patiently*, ; *It is enough for one to be angry at a time*. For if a wiſe man contend with a fooliſh man, ſaith *Salomon*, whether he be *angry, or laugh*, there is *no reſt*, Prov.29.9. whereas *gentle ſpeech appeaſeth wrath*, and *patience bridleth the ſecret pratling of mockers*, and *blunteth the point of their reproach*. Had not *Gideon*, Judg.8. learned to *ſpeak fair* as well as to *ſmite*, he had found work enough from the *ſwords* of *Joſephs* ſonnes: but his *good words* are as *victorious* as his *ſword*: his *pacification of friends*, better than his *execution of enemies*, Verſ.2,3.

As it is not good to *flatter* or *lye*, no more is it in ſome caſes, to ſpeak the truth: we know the *Aſſe* and the *Hound* in the *Fable*, were both *kild* by the *Lyon*; the one for his *flattery* in commending the *ſweetneſſe* of his breath; the other for his *plain dealing*, when he affirmed, it had an *ill ſavour*; whereas the *Fox*, by pretending he could not ſmell, by reaſon of a *cold* he had got, *ſaved his life*.

Rage is not ingendred, but by the *concurrence of cholers*, which are eaſily produced one of another, and *born at an inſtant*. When the *ſtone* and the

the *ſteel* meets, the *iſſue ingendred* from thence is *fire*; whereas, the *ſword of anger* being *ſtruck* upon the *ſoft pillow* of a *milde ſpirit*, is broken. The *ſhot* of the *Cannon* hurts not *Wool*, and ſuch like *yeelding things*; but that which is *hard, ſtubborn, and reſiſting*. He is fuller of *paſſion* than *reaſon*, that will flame at every vain *tongues puff*: A man that *ſtudies revenge*, keeps his own *wounds green* and *open*, which otherwiſe would *heal* and do *well*. *Anger* to the *ſoul*, is like a *coal on the fleſh*, or *garment*; *caſt it off* ſuddenly, it doth little harm; but, *let it lye*, it frets deep. Wherefore ſaith one, their *malice* ſhall ſooner ceaſe than my unchanged *patience*. A *ſmall injury* ſhall go as it comes; a *great injury* may *dine or ſup* with me, but none at all ſhall *lodge* with me; for why ſhould I *vex my ſelf*, becauſe *another hath vexed me?* That were to imitate the *fool* that would not come out of the *Pound*, ſaying, They had *put him in by Law*, and he he would *come out again by Law*: or *Ahab*, who becauſe he could not have his will on *Naboth*, would be *revenged on himſelf*. As the *mad-man* tears his own *hair*, becauſe he cannot come at his *enemies*: Or *Thamar*, who defiled her ſelf, to be revenged of her Father in law *Judah*. Or *little children*, who one *while* forbear their *meat*, if you *anger* them; *another* time, if you chance to take away but one of their *gugawes*, amongſt many other *toyes* which they play withall, will throw away the reſt, and then fall a *puling* and *crying* out-right: Or the *Hedg-hog*, which having *laden* himſelf with *Nuts* and *fruits*, if but the leaſt *Filberd* chance to fall off, as he is going to *disburden* them in his *ſtore-houſe*, will fling down all the reſt, in a peeviſh humour, and beat the ground for anger, as *Pliny* writes: Or *Dogs*, which ſet upon the ſtone that hath hurt them, with ſuch irefull teeth, that they hurt themſelves more than the thrower hurt them; and feel greater ſmart from themſelves, than from their enemy: which makes *Archelaus* ſay, it is a great evill, not to be able to ſuffer evill: And a worthy *Divine* of ours, I will rather ſuffer a thouſand wrongs than offer one; I will ſuffer an hundred rather than *return one*; I will ſuffer many ere I will *complain* of one, and indeavour to right it by contending: for, ſaith he, I have ever found, that to ſtrive with my *ſuperiour*, is *furious*; with my *equals*, *doubtfull*; with my *inferior*, *ſordid and baſe*; with *any*, *full of unquietneſſe*. *Satyrus*, knowing himſelf *cholerick*, and in that whirry of minde apt to tranſgreſſe; when he but *ſuſpected ill language* from any, he would *ſtop his ears with wax*, leſt the ſenſe of it ſhould cauſe his *fierce blood* to *ſeeth in his diſtempered skin*, And good *reaſon*; if not for *wiſdomes* ſake, yet for a mans own bodily *healths* ſake: For the Emperour *Nerva*, by paſſionate anger got a *Feaver* that kild him. And the Emperour *Valentinianus* died by an *eruption of blood* through anger. And *Vinceſlaus* King of *Bohemia*, in his rage of choler againſt *his Cup-bearer*, fell into a *Palſie* that killed him. Again, *Cæſar*, although he could *moderate* his *paſſions*, having in that civil garboyl intercepted a *Packet of Letters* written to *Pompey* from his Favorites, *brake them not open but burnt them* immediately. And *Pompey* committed thoſe *Letters* to the *fire* before he read them, wherein he expected to finde the cauſe *of his grief*. Both upon wiſe and mature ground, that they might not

play booty againſt themſelves, in furthering an enemies ſpite. And certainly if we well conſider it, we ſhall meet with *vexations* enough that we cannot avoid if we would never ſo fain. We need not (like *Cercion* in *Suidas*) *wreſtle*, or (with fooliſh *Pannus*) go to *law* with every man we meet. And yet ſome (as if they did delight to vex their own ſouls, like the *Ethiopians*, who, as *Diodorus* relates, *lame themſelves* if their *King* be lame) will be very inquiſitive to know what ſuch a one ſaid of them in private: but had they *as much wit as jealouſie*, they would argue thus with themſelves, Small *injuries* I would either *not know*, or *not minde*; or, *knowing them*, I would not *know the Author*; for by this I may *mend my ſelf* and never *malice the perſon*.

I might go on, and ſhew you, that *Greece* and *Aſia* were ſet on fire for an *Apple*: That, not a few have ſuffered *a ſword in their bowels*, becauſe they would not ſuffer the *lye in their throats*: As, how few of theſe *Salamanders* who are never well but when they are in the *fire of contention*, are *long lived*? Like *Xenophilus*, who as *Pliny* reports lived a hundred and five years without ſickneſſe: Whereas the *Raven*, the *Elephant*, the *Hart* and the *Dove*, which have no *gall* [Patient Chriſtians] *one of them* outlive *many of the other*. And laſtly, I might ſhew, that if we *ſuffer not here with patience*, we ſhall *ſuffer hereafter with grief*; for the *wages* of *anger* is *judgement*, even the *judgement of hell fire*, Mat. 5.22. But two and twenty yards is enough for a piece.

CHAP. XX.

That they bear injuries patiently, becauſe their ſinnes have deſerved it, and a farre greater affliction.

4. HE *ſuffers* his enemies *reproaches* and *perſecutions patiently*, becauſe his ſinnes have *deſerved* it, and a farre greater affliction. *David* felt the *ſpite* of his *enemies*, but he acknowledgeth his *ſinne* to be the *cauſe*, (2 *Sam.* 16.11.) and *God* the *Author*, Pſal. 39 8. From which conſideration he drawes this inference; I ſhould have been *dumb*, and not have opened my mouth, becauſe thou didſt it, *Verſ.* 9. and ſo goeth on: Remove thy ſtroak from me, for I am conſumed by the blow of *thine hand*, *Verſ.* 10. Whatſoever is the *weapon*, it is thy blow. Whence it hath alwayes been the manner of Gods people, to look up from the ſtone to the hand which threw it; and from the effect, to the cauſe. What ſaith *Joſeph* to his envious brethren that ſold him into *Ægypt*? Ye ſent not me hither, but God, *Gen.* 45.8. And *Job* being robbed by the *Sabeans*, they being ſet on by *Satan*; doth not ſay, the *Devill* took away, or the *Sabeans* took away, but the *Lord hath taken away*, Job 1.21. And *David* ſpeaking of his ſonne *Abſoloms treaſon*, I was dumb and ſaid nothing; why? becauſe it was thy doing, *Pſal.* 39.9. And what, think you, was the reaſon *our Saviour Chriſt held his peace* and anſwered nothing, as the Text ſaith, but ſuffered his enemies, the *Chief Prieſts*, *Scribes* and *Phariſees*, and *Pilate*, to revile him, and crucifie him? but to approve the equity and juſtice of God the Author thereof: for, although it were blaſphemy to ſay he was a *ſinner*;

a *ſinner*; yet taking upon him the *ſinnes* of the whole *world*, he knew thoſe ſinnes had deſerved as much, and therefore he is ſilent, *Mat.*26.62,63. It is true, other reaſons are given, as that he anſwered nothing, becauſe it was now his time to ſuffer, not to do; his work was now to be crucified, and not to be dignified: or, as another, he ſpake not a word to *Herod*, becauſe *Herod had taken away his voice* in beheading *John Baptiſt*; but this without doubt was the main reaſon. Even in like manner it is with the truly gracious; they being wronged, do not ſuffer rage to tranſport them, as it doth *beaſts* to ſet *upon the ſtone* or weapon that hath hurt them, like *little Children*, who if they fall, will have the ground beaten: their *falſe grief* is ſatisfied with feigned *revenge*. But, they look higher, even to God that occaſioned it. Or if they be *angry*, they turn their malice from the perſon *which puniſheth them*, to the *ſinne by which and for which he came to have leave and power to puniſh them*; and to themſelves, for committing ſuch *ſins*. The cauſe of their *ſuffering* doth more vex them, than the things which they *ſuffer*: and they grieve more for the diſpleaſure of *God*, than for the ſtripes of his *diſpleaſure*. It is not the puniſhment, but the *cauſe* of it, makes them *ſorrowfull*: And indeed, to ſpeak home to every mans *conſcience*, why are we patient or impatient? it is worth the noting, when *ſinne* lyes light, then *reproaches* and *contempt* lye heavy, whereas if we truly feel the weight of *ſinne*; all *indignities* will be as nothing. Or thirdly, In caſe they do return an anſwer, it is after the manner of *Epictetus*, who would not deny the *ſins* his *enemy* taxed him with; but reproves his *ignorance* rather in that being unacquainted with the *infinity* of his *crimes*, he layes only two or three to his *charge*, whereas indeed he was guilty of a *million*. Or as *Latymer* was wont; who rejoyced when any objected indiſcretion againſt him in his Sermons: ſaying he knew by that, that they could not object againſt the matter it ſelf. Or according to *Philip* of *Macedon* his example, who would not puniſh *Nicanor*, although he *openly ſpake evill* of him; ſaying, when he heard thereof, I ſuppoſe *Nicanor* is a good man, it were better to *ſearch* whether the *fault* be in us, or no: ſo no ſooner ſhall an holy mans enemy accuſe him of *hypocriſie*, *pride*, *paſſion*, *covetouſneſſe*, &c. but he will go to *God*, and accuſe himſelf, and complain, I am ſo indeed; yea with *Paul*, I am the *chief of all ſinners*, I am more vile than his termes can make me, and I much marvell my *puniſhment is no greater then to hear a few ill and bitter words*. And indeed one would think whatſoever is not pain nor ſufferance (or admit it be pain and ſufferance,) ſo long as it is not a curſe but a *croſſe*, may well be born without *grumbling*. What ſaid that *Gentleman* in *Athens* to his friends? when *Aſhuerus* came and took away *half his plate*, as he was at dinner with him, they admiring that he was *not a whit moved* thereat; *I thank God*, quoth he, that his Highneſſe hath *left me any thing*.

Yea, ſuppoſe we loſe all we have; our goods are *furtheſt* off us: and if but in theſe we *ſmart*, we muſt confeſſe to finde favour.

Or admit, they hurt our bodies, or *kill us*, which they may ſoon do if God but give leave; for our life (even the beſt of us) is but like a *bubble*, which

which *boyes blow up in the ayre*, and presently again blow into meer ayr *Cæsar* goes an *Emperour* to the *Senate*, is brought a *Corps* home again. What ever, I say, befals us, this would be our meditation; he that *afflicted me for a time*, could have held me longer; he that *touched me in part*, could have *stricken me in whole*: he that laid this upon my *body*, hath power to lay a greater *Rod* both upon my *body* and *soul*, without doing me the least *wrong*.

That all *crosses* and *curses*, *temporall*, *spirituall* and *eternall*, even from the *pains of the damned*, to the very *Itch*, as *Moses* sets down, *Deut.* 28.27. are *deserved*, and come not upon us against *equity* (*equity* I say in respect of God, not in respect of men; they come from a just *Author*, though from an unjust instrument,) And that *sinne* is the ground of all our griefs, the *source of all our sufferings*, *wickednesse* the root of our *wretchednesse*: that we are *disciplin'd*, is from our *defects*; is a truth undeniable appears plainly: for, first *God affirms it*, Deut. 28. Isa. 57.17. Hos. 13.9. Jer. 30.15. and 4.18.

Secondly, His servants *confirm it*, 1 Chron. 21.17. Isa. 64.5. Dan. 9.7, 8, *&c.* Lam. 1.5, 8. and 3.39, *&c.* Ezra 9.13. Luk. 23.41.

Thirdly, Good *reason makes for it*, sinfull *men smite* not their *dogs*, much lesse their *children*, without a *cause*: and shall we think the just God will smite without just *cause*? his *judgements* (saith a *Father*) are *sometimes secret*, *alwayes just*. No misery had ever *afflicted us*, if *sinne* had not first *infected us*.

What's the reason we all *die*? it could not be in justice if we had not all *sinned*; and so, of all other evils: even *sickenesse* originally proceeds from *sinne*, and all *weaknesse* from *wickednesse*: one man languisheth of a *Consumption*, another laboureth of a *Feaver*, a third is rackt with the *Gout*, a fourth swoln with the *Dropsie*, a fift hath his *soul let out with a sword*: every one hath a severall way to bring him to the common end, *death*: but, *sinne* is the universall *disease*, *Death passed upon all*, *for all have sinned*. Rom. 5.12. *James* 3.2. Yea as we brought a world of *sinne* into the world *with us*; so since, each man hath broken every one of Gods *ten Laws*, ten thousand times, and ten thousand wayes: which is far from a *privative holinesse*, in reforming that which is *evill*, and a *positive holinesse*, in performing that which is good, *Eph.* 4.22, 23. and every *sin* helps: for as *original sin* is the *originall cause* of death, so actuall *sins* hasten it.

But to conclude in *generall*, that *sin* is the cause we *suffer*, is not sufficient: for commonly no *judgement* comes from God, but, some particular *provocation* of *man* went before it: the *hand* of Divine *Justice* seldom makes us *smart*, without some eminent cause foregoing: therefore, *David* seeing a *famine* in the Land, inquires for the particular provoking *sin*, 2 Sam. 21.1. so when we suffer, our question should be, What have we done? yea, what have we done in the same kinde? for, oftentimes we may read our *sin* in our *punishment*, as it fared with *Adonibezeck*, Judg. 1. and many other mentioned in Scripture. *Sodom* was *burnt* with *fire unnaturall*, as they *burned* with *lust unnaturall*. *Absoloms* chief *pride* lay in his

hair; and that became his *halter*. *Salomon* dividing Gods *Kingdom*, had his own *Kingdom* divided. *David* hath ſlain *Uriah* with the *ſword*, therefore the *ſword* ſhall not depart from his *houſe*. *Dives* would not give *Lazarus* a *crum*, *Lazarus* ſhall not bring *Dives* a *drop*. *Judas* was the inſtrument of his *Maſters death*, he ſhall be the inſtrument of his *own death*. Proud *Bajazet* vowes to impriſon *Tamberlaine* in an *Iron Cage*, and carry him about the *world* in triumph: But, *Tamberlaine* having conquered that bragging *Turk*, carried and carted him through all *Aſia*; to be ſcorned of his own people. For inſtance, Is any one cenſured, reviled and perſecuted of lewd men, for being *religious*? Let him *reflect* upon his *life* paſt, and happily their revilings and perſecutions will bring to his remembrance, that he himſelf, before his *converſion*, hath likewiſe *cenſured*, *reviled* or *perſecuted others*: It may be his naturall, ſpirituall or politicall parents, in ſome kind or other: as who can plead innocency herein? and he that is not *humbled* for his *ſin*, is not yet *juſtified* from his *ſin*. Yea, *ſo often* as thou *remembreſt* thy *ſins* without *grief*, ſo *often* thou repeateſt thoſe *ſins* by not *grieving*. *Dion* of *Syracuſa* being *baniſhed*, came to *Theodorus* Court a ſuppliant, where not preſently admitted, he returned to his companion with theſe words: I remember I did *the like* when I was in *the like dignity*: He called his deeds paſt to a new reckoning. So when thou *receiveſt* an injury, remember what injuries thou haſt *offered*: look not to be exempt from the ſame *wrongs* which thou haſt done; for he that doth wrong, may well receive it: we may well *ſuffer patiently*, when we know we *ſuffer* juſtly. To *look for good*, and to do *bad*, is againſt the Law of *retaliation*.

Or ſecondly; Is any one wronged in his *good name*, without giving the leaſt cauſe of ſcandall, either at preſent or heretofore, which troubles him above meaſure? let him nevertheleſſe *reflect* upon *himſelf*, and perhaps he ſhall finde the cauſe lie lurking in his own boſome: as thus it may be, thou haſt not defamed thy neighbour; but haſt thou not *delighted* to hear others *ſpeak* evil of him? Haſt thou been tender of his *reputation*, and as much as thou couldeſt *vindicated his good name*?

Or thirdly, Doth not a *proud heart* make thee over-*apprehenſive* of the wrong? Does not the injury *ſeem great to thee*, becauſe thou *ſeemeſt great to thy ſelf*? If ſo; be but little and lowly in thy own eyes, and the *wrong* will ſeem leſſe: for no man can *ſweetlier* put up diſgraces *from others*, than he who hath firſt learned to *deſpiſe himſelf*. Yea, this *Straw-diadem hurts none*, but the *proud* and *impatient*: for, ſuppoſe thou findeſt here but hard *fare*, and as ill *dreſt*; a poor hungry humble *ſoul* will down with all, well enough.

Or fourthly, Hath not *ſelf-conceitedneſſe* broken thy credit? probably, if thou wouldeſt think *worſe of thy ſelf*, thou ſhouldeſt be better thought of: But commonly *all is well* while we are *well eſteemed*; yea, with many, *their reputation* is more cared for, than their *God*. Neither would he be cenſured for *ſin*, that fears not to be *damned for it*. If this hath been thy *life*; henceforward, let it trouble thee more to *do a fault*, than to *bear* of it;

it: and when thou art *evill ſpoken of* by *another*; call *thy ſelf to account before him:* it may be thou *deſerveſt it*; be more ſorry that *it is true*, than that *it is known.*

Or laſtly, Admit men *charge thee wrongfully*, and thou canſt not finde out thy ſin by thy *puniſhment*; yet know, that what thou ſuffereſt is moſt *juſt* in reſpect of *God* who is the *Author*; and who does not alwayes *puniſh ſin in kinde:* As for example, how many Murthers have been puniſhed in a *mutinous word?* the tongue in ſome *raſh language*, hath ſcourged the iniquity of the *hand.* One hath done many *robberies*, ſcap't many *ſearches*, at laſt when all hath been forgotten, he hath been *hanged* for acceſſary to a *Theft* he never knew: *Suſpected felony* hath often paid the price of an *unknown Rape.* And they that have gone away with *unnaturall filthineſſe*, have yet clipt off their dayes with their *own Coyn:* ſo that ſtill *Gods judgments are juſt*, even when mans *may be unjuſt:* which in all caſes would be acknowledged, as the *godly* ever do. *Mauricius* that good *Emperour*, when *he*, his *wife* and his *five ſons* were taken, his *wife* and *ſons* put to death, and himſelf waiting for the like *fatall ſtroke*, could conclude thus: *Juſt art thou, O Lord, in all thy wayes, and holy in all thy works*, as it is in the *Pſalms.* And a *Martyr*, when he was burning at a ſtake; Welcome *flames*, my ſin hath deſerved more than here I can be able to ſuffer. And certainly, they are *angry with Heaven for juſtice*, that are *angry with them for injuſtice.* Wherefore, if thou haſt been heretofore ſo ſimple as to return *like for like*; henceforward, lay thy hand upon thy mouth, and ſay with *Job*, *Once have I ſpoken, but I will anſwer no more*; *yea twice, but I will proceed no further*, Job 40.4,5 I will not ſo much conſider how *unjuſt* man is that gives the wrong, as *how juſt God is*, that guideth it. And this would be our meditation in all other caſes; namely, to think whoſe *hand* ſtrikes, whether by a *Pliriſie*, or a *Feaver*, or a *Sword*, or whatever the Inſtrument be; and to conclude the blow is *Gods*, whatſoever, or whoſoever is uſed as the *weapon.* Yea it comes not without our deſert, for *God is juſt:* nor ſhall be without our profit, for *God is mercifull.* And he that doth not argue thus, comes ſhort of the very Heathen. For *Socrates* could tell the *Athenians*, when they condemned him to die, that they could do nothing but what the *gods permitted*, and *nature* had before *ordained.* And in common reaſon; can a *Clock* go without a *weight* to move it? or a *Keeper* to keep it? No.

Now this being premiſed, namely, that we endure nothing *from our enemies*, but that we have juſtly deſerved *from God:* Yea, that we are more beholding to our greateſt enemies, touching the *knowledge of our ſelves*, than the beſt friends we have; how ſhould we not with *David*, refuſe to revenge our ſelves, in caſe any wicked *Shemei*, *rayl*, *curſe*, or caſt *ſtones* at us, have we never ſo much *power* and *opportunity* to do it? Yea, admit ſome *Abiſhai* would do it for us, how ſhould we not ſay, *Let him alone, ſuffer him to curſe, for the Lord hath bidden him*, 2 Sam. 16.11.

Again ſecondly, If we make this uſe of our ſufferings; what more precious than the *reproaches* of an *enemy?* for thereby we ſhall ſooner

more plainly hear of our *faults*, than by a *friend*; although neither in a *good manner*, nor to a *good end*. We have great need (quoth *Diogenes*) of *faithfull friends*, or ſharp enemies: Every one hath uſe of a *Monitor*: but friends in this kinde, are ſo rare, that no *wiſe man* would willingly forego his *enemy* at any rate. Wherefore ſaith one, He ſhall be no *friend to me*, that is a *friend* to my *faults*, and I am no *friend* to my ſelf, if I think him my *enemy* that tells me of them.

CHAP. XXI.

They are Patient, becauſe their ſufferings are counterpoyſed and made ſweet with more then anſwerable bleſſings.

1. HE beareth the *Croſſe* patiently, becauſe it is *counterpoyſed* and made ſweet with more than anſwerable bleſſings. *Satan* and the *world* may take many things from us, as they did from *Job*, viz. *health, wealth, outward peace, friends, liberty, credit*, &c. but they can never take *God* from us, *who gives all*: and at the ſame time ſupplies the want of theſe, with *comforts* farre furpaſſing, and tranſcending them. And therefore in the *midſt of miſery* we ſay with *Job*, *Bleſſed be the name of the Lord.*

Queſt. But with what *comforts* doth the Lord *ſupply* our *loſſes?*

Anſw. The *aſſurance* of the pardon of *ſinne* alone, is able to cleer all *ſtorms* of the *minde*: it teacheth *miſery*, as *ſickneſſe, poverty, famine, impriſonment, infamy*, &c. to laugh: not by reaſon of ſome imaginary *epicycles*, but by *naturall* and *palpable reaſons*. Yea, let *death happen*, it matters not: When a *Malefactor* hath *ſued out his pardon*, let the *Aſſiſes* come when they will, the ſooner the better.

But, to this is added the *peace of conſcience* (the marrow of all *comforts*,) otherwiſe called the *peace of God*, which *paſſeth all underſtanding*, and ſurpaſſeth *all commending*: and never did man finde pleaſure upon *earth*, like the ſweet *teſtimony* of an appeaſed *conſcience*, reconciled unto *God*, cleanſed by the *blood* of the *Lamb*, and *quieted* by the preſence of the *holy Ghoſt*. Yea, hadſt thou (who moſt *doteſt* upon the *world*) but theſe *comforts*, thou wouldeſt not change them for all that *Satan* once offered to our *Saviour*, and are now accepted by many. O *good life* (ſaith an Ancient *Father*) what a *Joy* art thou in time of *diſtreſſe!* And another, *Sweet* is the felicity of that man, whoſe *works are juſt*, and whoſe *deſires are innocent*: though he be in *Phalaris Bull*. For theſe are priviledges which make *Paul* happier in his chain of *Iron*, than *Agrippa* in his chain of *Gold*, and *Peter* more merry under *ſtripes*, than *Caiphas* upon the *Judgment-ſeat*: and *Steven* the like: For though he was under his *perſecutors* for *outward* condition, yet he was far above them for inward *conſolation*. Neither had wealthy *Craeſus* ſo much *riches*, in his *coffers*, as poor *Job* had, in his *conſcience*. Yea, how can he be *miſerable*, that hath *Chriſt* and all his *merits* made *ſure* to him; that hath his *Name written in Heaven*, yea, that is already in *Heaven!* for, where our *deſires* are, there our *ſelves* are. And the heavenly-minded live not ſo much, *where they live*, as where they *love*; that is to ſay, in

in *Christ:* Surely, his ſoul muſt be brim full of *brave thoughts*, that is able to refreſh himſelf with this Meditation, *God* is *my Father*, the *Church* my *Mother*, *Chriſt the Judge* my elder *Brother* and *Advocate*, the *holy Ghoſt* my *Comforter*, the *Angels* mine *attendance*; *all the Creatures* mine, for *uſe*, the *ſtock of the Churches Prayers* mine *for* benefit; the *world* mine *Inne*; *Heaven* my *home*; God is alwayes with me, before me, within me, overſeeing me; I talk with him in *Prayer*, he with me in his *word*, &c. Sure if theſe be the accuſtomed *meals of a good ſoul*, it cannot chuſe but keep naturall heat from decaying, and make it *happy*.

But behold yet a greater *priviledge*; Theſe comforts do not only *ſupport* and refreſh us, and ſo ſupply our loſſes in common *calamities*; but even in the midſt of tortures and torments, which otherwiſe were intollerable: The *naturall mans ſtomack* cannot (of all enemies) endure hunger: yea a *priſon*, where he muſt alwayes lie under *hatches*, makes him all *amort*: but worthy *Hawkes* could clap his hands for joy in the midſt of the *flames*. And *Vincentius* (as *Luther* reports) made a ſport of his torments, and gloried, when they made him go upon hot *burning coales*, as if they had been *Roſes*. And another that I read of, ſay; My good friends, I now finde it true indeed, he that *leaveth all to follow Chriſt*, ſhall have in this world *centuplum*, a hundred fold more; I have it in that *centuplum peace of conſcience* with me at parting. And this made *Ignatius* ſay, he had rather be a *Martyr* then a *Monark*: Nor did he ever like himſelf, before he was thus tryed: for when he heard his bones cruſh between the wild beaſts teeth, he ſaid, now I begin to be a Chriſtian. And *Anaxarchus* being laid along in a *Trough of ſtone*, and ſmitten with *Iron ſledges* by the appointment of *Nicocreon* the *Tyrant* of *Cyprus*, ceaſed not to cry out, *ſtrike ſmite* and *beat*; it is not *Anaxarchus*, but his *vail* you *martyr* ſo. And a *Child* in *Joſephus*, being all rent to death with *biting ſnippers* at the commandment of *Antiochus*, could cry with a *loud*, *aſſured*, and *undaunted voice*; *Tyrant*, thou loſeſt time, loe I am ſtill at mine *eaſe*: what is that *ſmarting pain?* where are thoſe *torments* which whilome thou didſt ſo *threaten* me withall? my *conſtancy* more troubles thee, than thy *cruelty me*. And how many more of thoſe *Martyrs* in Queen *Maryes* Raign, were even *raviſhed*, before they could be permitted to *die?* ſo *great*, and ſo *paſſing* all *expreſſing*, is the *peace* and *comfort* of a *good conſcience*.

Now as the *Prieſts* of *Mercury* when they eat their *figgs* and *honey*, cried out, *O how ſweet is truth!* ſo if the worſt of a Beleevers *life* in this *world*, be ſo *ſweet*; how ſweet ſhall his life be in *Heaven!* but Ile hold you no longer in this.

A man that hath his *ſins pardoned*, is never compleatly miſerable, till *conſcience* again turns his *enemy*: whereas on the contrary; take the moſt happy *worldling* that ever was, if he have not his *ſins pardoned*, he is compleatly wretched (though he ſees it not:) ſuppoſe him *Emperour* of the whole *world*, as *Adam*, when he was in *Paradiſe*, and *Lord of all*; what did it avail him ſo long as he had a *tormentor* within, a ſelf-condemning *conſcience?* which told him, that God was his *enemy*, and knew no other

then

then that hell ſhould be *his everlaſting portion?* Certainly this like a damp, could not chuſe but put out all the lights of his *pleaſure*, ſo that *Paradiſe* it ſelf was not *Paradiſe* to him: which is the caſe of all *wicked men*, be they never ſo *great*, never ſo ſeemingly *happy*.

True; *wicked men* think the *godly* leſſe merry, and more *miſerable* than themſelves: yea ſome, that *mirth* and *miſchief* are only *ſworn brothers*, but this is a *foundationleſſe* opinion. For firſt, no man is *miſerable*, becauſe another ſo thinks him. Secondly, *Gods word* teacheth, and a *good conſcience* findeth, that no man can be ſo *joyfull* as the *faithfull*, though they want many things which others may have. S^t *Auſtin* before his converſion, could not tell how he ſhould want thoſe delights, he then found ſo much contentment in: but after, when his nature was changed, when he had another ſpirit put into him; then he ſayes, O how ſweet is it to be without thoſe former ſweet delights! Indeed, *carnall men* laugh more, but that laughter is only the *hypocriſie*, of mirth: they *rejoyce in the face only, and not in the heart*, as the Apoſtle witneſſeth, 2 *Cor.* 5. 12. or as another hath it,

Where O God there wants thy grace,
Mirth is onely in the face.

Yea, their own *conſciences* bear me witneſſe, as that *Spaniſh Fudge* well conſidered; who when a *murther* was committed in a tumultuous crowd of people, bared all their *boſomes*, and feeling upon their breſts, diſcovered the *guilty* Author by the *panting* of his *heart*. And *Tully* who makes it an argument of *Roſcius Amerinus Innocency*, that he killed not his *Father*, becauſe he ſo ſecurely ſlept. Yea, as in *prophane joy*, even in laughter the *heart is ſorrowfull*; ſo in godly ſorrow, even in *weeping*, *the heart is light and cheerfull*. The tears of thoſe that *pray*, are ſweeter than the joyes of the *Theatre*, ſaith S^t *Auguſtin*; for our cheeks may run down with *tears*, and yet our mouthes ſing forth praiſes; the face may be *pale*, yet the heart may be quiet and *cheerfull*: ſo S^t *Paul*, *as ſorrowing, and yet alwayes rejoycing*, 2 *Cor.* 6. 10. Neither can it be ſolid comfort, except it hath his iſſue from a *good conſcience*. Indeed we therefore are not *merry enough*, becauſe we are not *Chriſtians enough*.

Now if all our ſufferings are thus *counterpoyſed*, and exceeded *with bleſſings*; have we any cauſe to be angry and impatient? What ſaith *Job? Shall we receive good at the hand of God, and not evill?* He was content to eat the cruſt with the crumme. Indeed his *wife* (like the *wicked*,) would only have fair weather, all *peace* and *plenty*, no touch of trouble: but it is not ſo with the *godly*, who have learnt better things. Who will not ſuffer a few ſtripes from a Father, by whom he receiveth ſo much good, even all that he hath? *Diogenes* would have no nay, but *Antiſthenes* muſt entertain him his *Scholer*, inſomuch that *Antiſthenes*, to have him gone, was forc't to cudgell him: yet all would not do, he ſtirs not, but takes the *blowes* very *patiently*; ſaying, Uſe me how you will, ſo I may be your *Scholer* and hear your daily *diſcourſes*, I care not. Much more may a *Chriſtian* ſay unto God, Let me enjoy the ſweet *fruition of thy preſence*; ſpeak thou *peace unto my conſcience*, and ſay unto my *ſoul*, I am thy *ſalvation*, and

then *afflict* me how thou pleaſeſt, I am content, yea, very willing to bear it. Yea, if we well conſider the *commodity* it brings, we ſhall rather wish for *affliction*, than be diſpleaſed when it comes, *Col.* 1.24. For, it even bringeth with it the *company of God* himſelf: *I will be with you in tribulation*, ſaith God to the diſconſolate *ſoul*, Pſal. 91.15. When *Sidrack*, *Miſhack*, and *Abednego*, were caſt into the *fiery furnace*, there was preſently a fourth came to bear them company, and that was God himſelf, *Dan.* 3.23, to 27. And his preſence makes any condition *comfortable*, were a man even in *hell* it ſelf. Yea, as when S^t *Paul* was rapt up to the third *Heaven*; he was ſo *raviſhed* with the joy thereof, that he knew not whether he had his *body* about him or not, 2 *Cor.* 12.2. *Whether in the body, or out of the body I cannot tell, God knoweth.* So *Gods preſence* ſo *raviſheth* the *ſoul*, that while a man *ſuffers* the greateſt pain, he knows not whether he be in *pain* or no. Yea God is not only *with them*, to comfort them in all their tribulation, 2 *Cor.* 1.4. but in them: for at the ſame time when the *Diſciples* were *perſecuted*, they are ſaid to be *filled with joy*, and with the *holy Ghoſt*, Acts 13.52. And *as our ſufferings in Chriſt do abound, ſo our conſolation alſo aboundeth through Chriſt*, 2 Cor. 1.5. And laſtly, he doth comfort us according to the dayes we are *afflicted*, and according to the years we have ſeen evil, *Pſal.* 90.15. So that a *Chriſtian* gains more by his loſſes and croſſes, than the happieſt worldling by all his immunities: as it was ſaid of *Demoſthenes*, that he *got more by holding his peace, than other Lawyers did by their pleading.*

And if ſo; our *ſufferings* require *patience* with thankfulneſſe: as it fared with *Job.*

Object. But what ever others finde, thy ſufferings are not thus *counterpoyſed* and *ſweetned?*

Anſw. What's the reaſon? get but the *light of grace* to ſhine in thy heart, thy *priſon* ſhall be an *Heaven*: thy *Keepers Angels*: thy *chains* thy *glory*: and thy *deliverance ſalvation*: Grow but *heavenly minded*, and thou ſhalt be able to extract *gain* out of *loſſe*: *peace* out of *trouble*: *ſtrength* out of *infirmity*: out of *tears joy*: out of *ſin holineſſe*: out of *perſecution profit* out of *affliction comfort*: For godlineſſe in every ſickneſſe, is a *Phyſician*: in every contention, an *Advocate*: in every doubt, a *Schoolman*: in all heavineſſe, a *Preacher*; and a comforter unto whatſoever eſtate it comes, making the whole life, as it were, a perpetuall *hallelujah.*

Beſides, we look for a *Crown of glory*, even that moſt excellent and eternall weight of glory, to ſucceed this wreath of Thorns: but if we are never tryed in the field, never ſet foot to run the race of patience, how can we look for a *Garland?* Ten repulſes did the *Iſraelites* ſuffer, before they could get out of *Ægypt*; and twice ten more, before they could get poſſeſſion of the promiſed Land of *Canaan.* And as many did *David* endure before he was inveſted in the promiſed *Kingdom*: many lets came before the *Temple* was *re-edified.*

All men would come to *Heaven*, but they do not like the way: they like well of *Abrahams* boſome, but not of *Dives door.* But, God ſeeth it fit for

for us to *taſt of that Cup*, of which his *Sonne* drank ſo deep; that we ſhould feel a little *what ſin is*, and *what his love was*; that we may learn *patience in adverſity*, as well as *thankefulneſſe in proſperity*; while one *ſcale* is not alwayes in *depreſſion*, nor the other litted ever high; while none is ſo miſerable, but he ſhall hear of another that would change *calamities* with him.

CHAP. XXII.

That they are patient, becauſe patience brings a reward with it.

6. BEcauſe *Patience* in ſuffering brings a *reward* with it. In reaſon a man would forgive his enemy even for his own ſake, were there no other motive to perſwade him: for to let paſſe many things of no ſmall moment, as that, if we *forgive not*, we can do no part of Gods worſhip that is pleaſing to him; for we cannot *pray aright*, 1 Tim. 2. 8. We cannot *communicate* in the *Sacrament*, but we make our ſelves *guilty of Chriſts blood*, 1 *Cor.* 11. 27. *Matth.* 5. 24. We cannot be good hearers of the Word, *James* 1. 21. and that it makes a man *captive to Satan*, Epheſ. 4. 26, 27. and many the like: *If ye forgive men their treſpaſſes* (ſaith our Saviour,) *your heavenly Father alſo will forgive you; but if you forgive not men their treſpaſſes, neither will your heavenly Father forgive you your treſpaſſes*, Mat. 6. 14, 15. So he that will not *be in charity*, ſhall never be *in Heaven*: And why ſhould I do my ſelf a ſhrewd turn becauſe *another would?* Yea, we *deſire pardon*, as we *give pardon*; and we would be loath to have our *own lips condemn us*. When we pray to *God* to forgive us our treſpaſſes, as we alſo forgive them that treſpaſſe againſt us, and do not reſolve to forgive our *brethren*; we do in effect ſay, *Lord condemn us*, for we will be *condemned*: whereas he that *doth good to his enemy*, even in that act, doth better to himſelf. It is a ſigular *ſacrifice to God*, and well-pleaſing to him, to do *good* againſt *evill*, and to *ſuccour* our very enemy in his neceſſity: but we may perchance heap *coals* of fire upon the others head, *Rom.* 12. 20. though we muſt not do it with an intent to make *his reckoning more*, but *our reckoning leſſe*.

Again, *Bleſſed is the man* (ſaith S^t *James*) *that endureth temptation* (viz. with patience) *for when he is tried, he ſhall receive the Crown of life*, James 1. 12. And this made *Moſes* not only patient in his ſufferings, but joyfull, eſteeming *the rebuke of Chriſt greater riches than all the treaſures of Ægypt*: For, ſaith the Text, he had *reſpect unto the recompence of the reward*, Heb. 11. 26. And well it might; for whereas the *higheſt* degree of ſuffering, is not worthy of the *leaſt* and *loweſt degree of this glory*, Rom. 8. 18. S^t *Paul* witneſſeth, that *our light affliction which is but for a moment* (if it be borne with patience) *cauſeth unto us a far moſt excellent and eternall weight of glory, while we look not on the things that are ſeen, but on the things which are not ſeen*, 2 Cor. 4. 17, 18. Where note the incomparableneſſe and infinite difference between the work and the wages: light *affliction* receiving a weight of glory; and momentary *afflictions*, eternall *glory*: anſwerable to the reward of the wicked, whoſe empty delights live and die in a moment:

but their insufferable *punishment* is interminable and endlesse: As it fared with Pope *Sixtus* the fifth (who sold his soul to the *Devill*, to enjoy the glory and pleasure of the *Popedom* for seven years) their pleasure is *short*, their pain *everlasting*: our pain is *short*, our joy *eternall*. What will not men undergo, so their *pay* may be *answerable*? The old experienced *Souldier* fears not the *rain* and storms above him, nor the *numbers* falling before him, nor the troops of enemies against him, nor the shot of thundring *Ordnance* about him; but looks to the honourable *reward* promised him. When *Philip* asked *Democritus*, if he did not fear to lose his *head*, he answered, No: for (quoth he,) if I die, the *Athenians* will give me a *life immortall*: meaning, he should be statued in the *treasury* of eternall fame: if the *immortality* (as they thought) of their names, was such a strong *reason* to perswade them to *patience*, and all kind of worthinesse; what should the *immortality of the soul* be to us? Alas, *vertue* were a poor thing, if *fame* only should be all the *Garland* that did *crown* her: but the *Christian knowes*, that if every pain he suffers were a *death*, and every crosse an *hell*; he shall have amends enough. Why, said *Ambrose* on his deathbed, we are happy in this, we serve a good *Master*, that will not suffer us to be losers. Which made the *Martyrs* such *Lambs* in suffering, that their *persecutors* were more weary with *striking*, than they with suffering; and many of them as willing to *die* as *dine*. When *Modestus* the *Emperours* Lieutenant, told *Basil* what he should suffer; as confiscation of goods, cruell tortures, death, *&c.* He answered, If this be all, I fear not: yea had I as many lives, as I have hairs on my head, I would lay them all down for *Christ*, nor can your master more benefit me than in this. I could abound with examples of this nature. No matter (quoth one of them) what I *suffer on earth*, so I may be *crowned* in *Heaven*. I care not, quoth another, what becometh of this frail *Bark my flesh*; so I have the passenger, my *soul*, safely conducted. And another,

If (Lord) at night thou grant'st me Lazarus *boon*,
Let Dives *dogs lick all my sores at noon*,

And a valiant *Souldier* going about a *Christian* atchievement; My comfort is, though *I lose my life* for Christs sake, yet I shall not *lose my labour*; yea, I cannot endure enough to come to *Heaven*. Lastly, *Ignatius* going to his *Martyrdom*, was so strongly *ravished* with the joyes of *Heaven*, that he burst out into these words; Nay, come *fire*, come *beasts*, come *breaking* my *bones*, *racking* of my *body*, come all the *torments* of the *Devill* together upon me, come what can come in the whole *earth*, or in *hell*, so I may enjoy *Jesus Christ* in the end.

They were content to *smart* so they might *gain*; and it was not long, but light which was exacted of them, in respect of what was *expected by them*, and *promised to them*, 2 Cor. 4. 17. Neither did they think that God is bound to reward them any way for their *sufferings*; no, if he *accepts* me when I have given my *body to be burned* (saith the beleever) I may account it a mercy.

I might shew the like touching temptations on the right hand, which have

have commonly more ſtrength in them, and are therefore more *dangerous*, becauſe more *plauſible* and *glorious*. When *Valence* ſent to offer *Baſil* great preferments, and to tell him what a great man he might be: *Baſil* anſwers, Offer theſe things to Children not to Chriſtians. When ſome bad, ſtop *Luthers* mouth with preferment: one of his adverſaries anſwered; it is in vain, he cares neither for *Gold*, nor *Honour*. When *Pyrrhus* tempted *Fabritius*, the firſt day with an *Elephant*, ſo huge and monſtrous a beaſt as before he had not ſeen, the next day with *Money* and promiſes of *Honour*, he anſwered, I fear not thy force, and I am too wiſe for thy fraud. But I ſhall be cenſured for exceeding.

Thus *hope refreſheth* a Chriſtian, as much as *miſery depreſſeth* him; it makes him defie all that *men* or *Devils* can do, ſaying, Take away my *goods*, my *good name*, my *friends*, my *liberty*, my *life*, and what elſe thou canſt imagin; yet I am well enough, ſo long as thou canſt not take away the *reward of all*, which is *an hundred fold more even in this world, and in the world to come, life everlaſting*, Mark. 10. 29, 30. As when a *Courtier* gave it out, that *Queen Mary* (being diſpleaſed with the *City*) threatned to divert both *Terme* and *Parliament* to *Oxford*; an *Alderman* askt whether ſhe meant to turn the *Channell of the Thames* thither or no: if not (ſaith he,) by *Gods grace* we ſhall do well enough. For what are the things our *enemies* can take from us, in compariſon of *Chriſt*, the *Ocean* of our *comfort*, and *Heaven* the place of our *reſt*? where is *joy* without *heavineſſe* or interruption; *peace* without *perturbation*: *bleſſedneſſe* without *miſery*: *light* without *darkneſſe*: *health* without *ſickneſſe*: *beauty* without *blemiſh*: *abundance* without *want*: *eaſe* without *labour*: *ſatiety* without *loathing*: *liberty* without *reſtraint*: *ſecurity* without *fear*: *glory* without *ignominy*: *knowledge* without *ignorance*: *eyes* without *tears*: *hearts* without *ſorrow*: *ſouls* without *ſinne*: where ſhall be no *evill preſent*, or *good abſent*: for we ſhall have what we *can deſire*, and we ſhall *deſire* nothing but what is good. In fine, that I may *darkly ſhadow* it out, ſith the lively *repreſentation* of it is meerly impoſſible, this *life everlaſting*, is the perfection of all good things: for *fullneſſe* is the perfection of *meaſure*, and *everlaſtingneſſe* the perfection of *time*, and *infiniteneſſe* the perfection of *number*, and *immutability* the perfection of *ſtate*, and *immenſity* the perfection of *place*, and *immortality* the perfection of *life*, and *God* the perfection of *all*; who ſhall be *all* in *all* to us: *meat* to our *taſt*, *beauty* to our *eyes*, *perfumes* to our *ſmell*, *muſick* to our *ears*; and what ſhall I ſay more? but as the *Pſalmiſt* ſaith; *Glorious things are ſpoken of thee thou City of God*: but alas ſuch is mans *parvity*, that he is as far from comprehending it, as his arms be from *compaſſing it*; *Heaven* ſhall *receive us*, we cannot *conceive Heaven*. Do you *aſk* what Heaven is (ſaith one?) when I meet you there, I will *tell you*; for could this *ear* hear it, or this *tongue* utter it, or this *heart* conceive it; it muſt needs follow, that they were *tranſlated* already thither.

Now if this be ſo; how acceptable ſhould *death* be, when in *dying we ſleep*, and in *ſleeping we reſt* from all the *travels* of a *toyſome life*, to live in *joy* and *reſt* for evermore! Let us then make that *voluntary*, which is

neceſſary,

neceſſary, and yeeld it to *God* as a *gift*, which we ſtand bound to pay as a *due debt* ſaith *Chryſoſtom*: Yea, how ſhould we not with a great deal of *comfort* and *ſecurity*, paſſe through a *Sea of troubles*, that we may come to that *haven of eternall reſt*? How ſhould we not cheer up one another? as the *mother* of *Melatho* did her *ſonne*, when ſhe ſaw his *leggs broken*, and his *body bruiſed*, being ready to *yeeld* up his *ſpirit* in martyrdome: ſaying, *O my ſonne*, hold on yet but *a little*, and behold *Chriſt* ſtandeth by, ready to bring *help* to thee in thy *torments*, and a large *reward* for thy *ſufferings*. Or, as *Jewell* did his friends in *baniſhment*; ſaying, This world will not laſt ever. And indeed we do but ſtay the *tyde*, as a *fiſh* left upon the *ſands*.

Ob. I, but in the mean time, my *ſufferings* are *intollerable*, ſaith the *fainting ſoul*?

Sol. It is no *victory to conquer an eaſie and weak croſſe*; theſe main evils have *crowns anſwerable* to their difficulty, *Rev.* 7. 14. No low attempt a *ſtar-like glory* brings; but ſo long as the *hardneſſe* of the *victory* ſhall increaſe the *glory* of the *tryumph*; indure it *patiently, cheerfully*.

2. Secondly, As *patience* in ſuffering brings an eternall *reward* with it in *Heaven*, ſo it procureth a *reward here* alſo: Suffer him to curſe, ſaith *David* touching *Shemei* (here was patience for a *King*, to ſuffer his impotent *ſubject*, even in the *heat of blood*, and *midſt of warre to ſpeak ſwords*, and *caſt ſtones* at his Soveraign, and that with a purpoſe to encreaſe the *rebellion*, and ſtrengthen the adverſe part,) but mark his reaſon: *It may be the Lord will look upon mine affliction, and do me good*: Why? *even for his curſing this day*, 2 Sam. 16. 12. And well might he expect it, for he knew this was Gods manner of dealing: as when he turned *Balaams curſe* into a *bleſſing* upon the children of *Iſrael*, Numb. 23. And their malice who ſold *Joſeph*, to his great advantage. Indeed theſe *Shemeis* and *Balaams*, whoſe hearts and tongues are ſo ready to curſe and rail upon the people of God, are not ſeldom the very *means* to procure a contrary bleſſing unto them; ſo that if there were no *offence to God* in it, nor *hurt to themſelves*; we might wiſh and call for their *contempt*, *cruelty* and *curſes*: for, ſo many *curſes*, ſo many *bleſſings*.

I could add many examples to the former, as how the malice of *Haman* turned to the good of the *Jews*: the malice of *Achitophel*, to the good of *David*, when his counſell was turned by God into fooliſhneſſe: the malice of the *Phariſees* to him that was born *blinde*, when Chriſt, upon their caſting him out of the *Synagogue*, admitted him into the *Communion of Saints*, Joh. 9. 34. The malice of *Herod* to the Babes, whom he could never have pleaſured ſo much with his *kindneſſe*, as he did with his cruelty; for where his impiety did *abound*, there Chriſts *pitty did ſuper-abound*, tranſlating them from their *earthly mothers arms*, in this valley of tears, unto their heavenly *Fathers boſome*, in his Kingdom of glory. But more pertinent to the matter in hand is that of *Aaron* and *Miriam* to *Moſes*, when they murmured againſt him, *Numb.* 12. where it is evident, that God had never ſo much *magnified him* to them, but for *their envy*. And that of the *Arians* to *Paphnutius*, when they put out one of his *eyes* for

withſtanding

withſtanding their *Hereſie:* whom *Conſtantine* the Emperour, even for that very cauſe, had in ſuch *reverence* and *eſtimation*, that he would often ſend for him to his *Court, lovingly imbracing him*, and *greedily kiſſing* the eye which had loſt his own *light*, for maintaining that of the *Catholike Doctrine:* ſo that we cannot deviſe to *pleaſure Gods ſervants* ſo much, as by *deſpiting them*.

And thus you ſee how patient ſuffering is rewarded, both here and hereafter; that we *loſe* what ever we *do loſe* by our *enemies*, no otherwiſe than the *husbandman loſeth his ſeed:* for whatever we part withall, is but *his ſeed caſt into the ground*, which ſhall even in this life, according to our *Saviours* promiſe, return unto us the *increaſe of an hundred fold*, and in the *world to come, life everlaſting*. Mark. 10. 29, 30. But admit patience ſhould neither be *rewarded* here, nor hereafter; yet it is a ſufficient reward to it ſelf: for, *hope* and *patience* are two ſoveraign and *univerſall remedies* for all diſeaſes. *Patience* is a *counterpoyſon* or *antipoyſon* for all *grief*. It is like the Tree which *Moſes* caſt into the waters, *Exod.* 15. 25. for as that Tree made the *waters ſweet*, ſo *Patience* ſweetens *affliction*. It is as *Larde* to the lean meat of adverſity. It makes the poor beggar rich, teacheth the *bondman* in a narrow priſon to enjoy all *liberty* and ſociety: for, the patient *beleever*, though he be alone, yet he never wants *company:* though his *diet* be *penury*, his *ſawce* is *content:* all his *miſeries* cannot make him *ſick*, becauſe they are *digeſted* by *patience*. And indeed, It is not ſo much the *greatneſſe* of their *pain*, as the *ſmalneſſe* of their *patience*, that makes many miſerable; whence ſome have (and not unfitly,) reſembled our *fancies*, to thoſe *multiplying glaſſes* made at *Venice*, which being put to the *eye*, make *twenty men* in *Arms* ſhew like a *terrible Army*. And every man is truly *calamitous*, that ſuppoſeth himſelf ſo: as oftentimes we *die in conceit*, before we be *truly ſick:* we give the *battell* for loſt, when as yet we ſee not the *enemy*. *Now* croſſes are either *ponderous* or *light*, as the *Diſciples* or *Scholars* eſteem them: every man is ſo *wretched*, as he *beleeveth himſelf* to be. The taſt of goods or *evils* doth greatly depend on the *opinion* we have of them; and *contentation*, like an old mans *ſpectacles*, make thoſe *characters* eaſie and familiar, that otherwiſe would puzzle him ſhrewdly. *Afflictions* are as we uſe them; there is nothing *grievous*, if the thought make it not ſo: even *pain* it ſelf (ſaith the *Philoſopher*) is in our power, if not to be *diſannulled*, yet at leaſt to be *diminiſhed* through *patience:* very *Gally ſlaves*, ſetting light by their *captivity*, finde freedom in *bondage*. *Patience* is like a *golden ſhield* in the *hand*, to break the *ſtroak* of every croſſe, and ſave the *heart* though the body ſuffer. *A ſound ſpirit*, ſaith *Salomon*, *will bear his infirmity*, Prov. 18. 14. *Patience* to the ſoul, is as the lid to the eye; for as the lid being ſhut, when occaſion requires, ſaves it exceedingly; ſo *Patience* intervening between the *ſoul* and that which it ſuffers, ſaves the *heart whole*, and *cheers* the *body* again. And therefore, if you mark it, when you can paſſe by an *offence*, and take it patiently and quietly, you have a kind of *peace* and *joy* in your heart, as if you had gotten a *victory*, and the *more* your *patience* is, ſtill the *leſſe* your *pain* is: for as a

light burthen at the *arms end* weigheth *heavier* by much, than a *burthen* of treble weight, if it be born on the *shoulders* which are made to bear; so if a man set *patience* to bear his *crosse*, the weight is nothing to what it would be if that were *wanting*: In a word, *Patience* is so soveraign a *medicine*, that it cures and overcomes all: it keeps the heart from *envy*, the hand from *revenge*, the tongue from *contumely*, the whole body from *smart*; it overcomes our *enemies* without *weapons*: finally, it is such a vertue, that it makes *calamities* no *calamities*.

But, what needs all this? men commonly say in necessitated *sufferings*, what *remedy* but *patience*? therefore *patience* is a confessed *remedy*. Wherefore, saith one; Being *unable to direct events, I govern my self*; and if they *apply not themselves* to me, *I apply my self* to them; if I *cannot fling* what I would, yet I will somewhat *mend* it, *by playing the cast* as well as I can.

O that all implacable persons, who *double their sufferings* through long study of *revenge*, would learn this *lesson*, and *bear* what they must *bear* patiently: then would they finde that *patience* can no lesse *mitigate evils*, than *impatience exasperates them*. A *profitable prescription* indeed (may some say) but of an hard *execution!* Hard indeed to an *impenitent sinner*, that hath *two burthens* on his *back* at once (*viz.* his *affliction*, and his *sin*, which adds weight to his *affliction*,) to carry them so easily, as he that hath but one, namely his *affliction*. Yea, it is altogether impossible to flesh and blood: for our *hearts* are like the *Isle Pathmos*, in which nothing will *grow*, but on *earth* which is *brought from other places*: If the *will be ours*, the *good will is Gods*. Wherefore if thou art only beholding to *nature*, and hast nought but what thou broughtest into the world with thee, well mayest thou envy at it, but thou canst never *imitate* it; for to speak the truth, *Faith* and *Patience* are two *miracles* in a Christian. A *Protestant Martyr* being at the stake, in the midst of furious and outragious flames, cried out, Behold ye *Papists*, whom nothing will convince but *Miracles*; here see one indeed, for in this fire I feel no more pain, than if I were in a *bed of Down*, yea it is to me like a *bed of Roses*: and *Cassianus* reporteth, that when a *Martyr* was tormented by the *Infidels*, and asked by way of reproach, What *Miracle* his CHRIST had done; he answered, He hath done what you now behold; enabled me so to bear your *contumelies*, and undergo all these tortures so *patiently*, that I am not once moved; and is not this a *miracle* worthy your taking notice of? Indeed, what have we by our second *birth*, which is not miraculous in comparison of our *naturall* condition? It was no lesse than a miracle for *Zachem*, a man both rich and covetous, to give half his *goods* to the *poor*, and make *restitution* with the residue, and, all this in his *health*. It was a great miracle, that *Joseph in the arms of his Mistresse*, should not burn with *lust*. It is a great miracle for a man to forsake *Houses*, and *Lands*, and all that he hath; yea, to hate *Father*, and *Mother*, and *Wife*, and *Children*, and his *own life* to be *Christs Disciple*. It is a great miracle to rejoyce in *tribulation*, and smile *death in the face*. It is a great miracle, that of fierce and cruell *Wolves*, *Bears*, *Lyons*, we should be transformed into meek *Lambs*, & harmlesse

leſſe *Doves:* and all this by the fooliſhneſſe of preaching *Chriſt* crucified. Indeed they were no miracles, if *Nature* could produce the like effects: but ſhe muſt not look to ſtand in competition with *Grace*. S^t *Paul* before his converſion, could do as much as the proudeſt *naturall man* of you all: his words are, *If any other man thinketh that he hath whereof he might truſt in the fleſh, much more I*, Phil. 3.4. Yet when he ſpeaks of *Patience*, and *rejoycing in tribulation*, he ſheweth, That it was becauſe the *love of God* was ſhed abroad in his heart by the *holy Ghoſt*, which was given unto him, *Rom.* 5. 5. of himſelf he could do nothing, though he were *able to do all things through Chriſt which ſtrengthned him*, Phil. 4.13. Haſt thou then a deſire after this *invincible patience?* ſeek firſt to have the *love of God* ſhed abroad in thy *heart* by the *holy Ghoſt*; which *love of God*, is like that *Rod of Myrtle*, which (as *Pliny* reports) makes the *traveller* that carries it in his *hand*, never to be *faint* or *weary*. Wouldſt thou have the *love of God?* ask it of him by *prayer*; who ſaith, If any of you lack in this kind, let him *aſk of God that giveth to all men liberally, and upbraideth not, and it ſhall be given him*, Jam. 1.5. Wouldſt thou pray that thou mayeſt be heard? *Aſk in faith and waver not, for he that wavereth is like a wave of the Sea, toſt of the winde, and carried away*, verſ. 6. Wouldſt thou have *faith?* be diligent to *hear* the word preached, for *Faith comes by hearing*, Rom. 10.17. Unto him therefore that is able to do exceeding abundantly above all that we can ask or think, I commend thee.

CHAP. XXIII.

Becauſe our enemies are ignorant.

2. Reaſons in regard of our enemies are three. } 1 2 3 } Becauſe { They are *ignorant.* / They are rather to be *pitied*, than maligned or reckoned of. / Their *expectation* may not be anſwered.

1. HE well conſiders the *ignorance of his enemies*, who being *carnall*, *fleſhly*, *unregenerate*, cannot diſcern the *ſpirituall Objects* at which they are offended. *Father forgive them* (ſaith our *Saviour* of his enemies,) *for they know not what they do*, Luk. 23.34. Alas poor ignorant ſouls, they did but imitate *Oedipus*, who kild his Father *Laius* King of *Thebes*, and thought he had killed his enemy. *Socrates* being perſwaded to revenge himſelf of a fellow that *kicked* him, anſwered, If an *Aſſe had kickt me*, ſhould I have ſet my wit to his, and *kicke him again?* or if a *Maſtiff* had bitten me, would you have me *go to Law with him?* And when it was told him another time, that ſuch an one ſpake *evill* of him, he replied; Alas the man hath not as yet *learned to ſpeak well*, but I have learned *to contemn what he ſpeaks*. *Diogenes* being told that many deſpiſed him, anſwered; It is the *wiſe mans portion to ſuffer of fools*. *Ariſtotle*, being told that a ſimple fellow railed on him, was not once moved, but ſaid, Let him *beat me alſo being abſent*, I care not: we may well ſuffer their *words*, while

God doth deliver us out of their *hands*: for if we go on in a ſilent *conſtancy*, ſay our ears be beaten, yet our hearts ſhall be free. And this heroicall reſolution had S^t *Paul*, that choſen veſſell; *I paſſe very little to be judged of you* (meaning blind ſenſualiſts:) *or of mans judgement, he that judgeth me is the Lord*, 1 Cor. 4. 3, 4. and indeed, an ounce of credit with God, is more worth than a talent of *mens* praiſes. *I regard not* (quoth *Plato*) *what every one ſaith; but what he ſaith that ſeeth all things:* he knew well enough, that the fame which is derived from *fools* and *knaves* is *infamy*. *Cato* was much aſhamed if at any time he had committed any thing *diſhoneſt*; but elſe, what was reproved by opinion only, never troubled him: Yea, when a *fool ſtruck him in the Bath*; and after being ſorry for it, *cried him mercy*; he would not come ſo *neer revenge*, as to *acknowledge he had been wronged*. Light injuries are made none by a not regarding. The ignorant multitude among the *Jews* ſaid, that S^t *John* had a *Devill*; and that *Chriſt* was a *Glutton*, and a *Wine-bibber*: But what ſaith he by way of anſwer? *Wiſedom is juſtified of her children*, Matth. 11. 18, 19.

Let none object the *Scribes* and *Phariſees* joyning with them, who were *great Scholers*; for no man knows ſo much, but it is through *ignorance* that he *doth ſo ill*. Neither doth our *Saviour* enquire, what the *Phariſees* or *Prieſts* reputed him; but *whom ſay men* (meaning thoſe who minded his Doctrine) *that I the ſonne of man am?* Mat. 16. 13. But this point I have handled at large in another place, therefore to avoid a *coincidence of diſcourſe*, I paſſe it.

If men ſhall hate and revile thee for thy *goodneſſe*, it muſt needs follow, that they are as *fooliſh* as they be *ungodly*: Now ye *ſuffer fools* and *Idiots* to *jeſt* and *play* upon you; yea, you take *pleaſure in it*: ſo ſhould ye *ſuffer theſe fools gladly becauſe ye are wiſe*, as the *Apoſtle* ſpeaks, 2 *Cor.* 11. 19. And certainly if the whole world do *contemn* a generous *Chriſtian*, he will even *contemn* that *contempt*, and not think it worthy a room in his very *thoughts*, that common *receptacle* or place of entertainment. Much more if a ſingle perſon, none of the wiſeſt, will he hear *with patience*, and ſay with *Tacitus*, You are able to *curſe*, and I to *contemn*: *Tu linguæ ego aurium ſum Dominus*, you are maſter of *your tongue*, and I of *mine ears*. What ſaith one adviſedly? When we are provoked to *fight* with *women*, the *beſt way* is to *run away*. And indeed, he that *lets looſe* his *anger* upon every occaſion, is like him that *lets go* his *Hawk* upon every *bayt*.

True, our *Gallants* that have more *heart* than *brain*, and more *pride* than either, think they play the men, when they dare one another to fight: like *boyes*, who ſhall go fartheſt into the *durt*; or vie to ſee who can *drop* moſt *Oathes*, whereof the *deepeſt* is a winning *Card* in this their *game* of *glory*. But what ſaith *Salomon*? If a *wiſe man* contend with a *fooliſh man*, whether he be *angry* or *laugh*, there is no reſt, Prov. 29. 9. Beſides, we may *apprehend* it a wrong, when it is none, if we take not heed: for thoſe things paſſe many times for *wrongs* in our *thoughts*, which were never meant ſo by the *heart* of him that *ſpeaketh*. Words do ſometimes *fly* from the *tongue*, that the *heart* did never *hatch* nor *harbour*; wherefore, unleſſe

we have *proofs* that carry *weight* and *conviction* with them, let not our *apprehension* grow into a *ſuſpicion* of evil; elſe while we think to *revenge* an *injury*, we may begin one; and after that, repent our *miſconceptions*: And it is alwayes ſeen, that a good mans *conſtructions* are ever full of *charity* and *favour*; either this *wrong was not done*, or *not with intent of wrong*; or if that, *upon miſinformation*; or if none of theſe, *raſhneſſe the fault*, or *ignorance* ſhall ſerve for an *excuſe*. Whence thoſe Noble Emperours, *Theodoſius* and *Honorius*; would not have any puniſhed that ſpake evil of them: for (ſaid they;) if it comes from lightneſſe of ſpirit, it is to be contemned; if from madneſſe, it is worthy of pity; if from intended injury, it is to be pardoned; for *wrongs are to be forgiven*. And indeed, in things that may have a *double ſenſe*, it is good to think the *better* was intended; for ſo ſhall we both keep our *friends* and *quietneſſe*.

CHAP. XXIV.

Becauſe they are rather to be pitied than maligned, or reckoned of.

2. BEcauſe their *adverſaries* are rather to be contemptuouſly *pitied* than *maligned* or *reckoned* of; and that whether we regard their *preſent*, or *future eſtate*. Concerning the *preſent*; If a man diſtracted (and ſo are wicked men touching *ſpirituall things*) do rail on us, we are more ſorry *for him*, than for our ſelves: Yea, who will take in evil part the *reproaches* and *revilings* of a man in his *feaver*? or who will be angry with a *Dogge* for *barking*? (and ſuch an one hath but the *minde of a beaſt*, in the *form of a man*:) Let us then do the like, in a caſe not unlike: and not reſemble *Cteſipho* the *wraſtler*, who would not put up a *blow* at the *heels* of an *Aſſe*, but like an *Aſſe* kickt her again. When *Julian* in a mock asked *Maurice* Biſhop of *Chalcedon*, why his *Galilean God* could not help him to his ſight; he replied, I am contentedly blinde, that I may not ſee ſuch a *Tyrant* as thou art. *Anger alone*, were it *alone* in them, is certainly a kind of *baſeneſſe* and *infirmity*, as well appears in the weakneſſe of thoſe Subjects in whom it raigneth, as *Children*, *Women*, *Old folkes*, *Sick folkes*; yea, a ſore diſeaſe of the minde. *Socrates* bidding good ſpeed to a *dogged fellow*, who in requitall of his kinde ſalutation, returned him a baſe *anſwer*; the reſt of the *Company raylng* on the fellow, were reprehended by *Socrates* in this manner: *If any one* (quoth he) *ſhould paſſe by us diſeaſed in his body, or diſtracted in his minde, ſhould we therefore be angry? or had we not more cauſe to be fill'd with joy and thankefullneſſe, that we our ſelves are in better caſe?* What need we return *rayling* for *rayling*? All the harm that a common *ſlanderer* can do us with his foul mouth, is to ſhame himſelf. For his words are like *duſt*, that men throw againſt the *winde*, which flyes back into the throwers *face*, and makes him blinde: for as the *blaſphemer* wounds *himſelf* by wounding *Chriſt*: ſo the rayler *ſhames himſelf*, when he thinks to *ſhame another*. Neither have they power to hurt us; *ſtrong malice* in a *weak breaſt*, is but like a *heavy houſe* built upon *ſlender crutches*.

True, they conceit of their *ſlanders* as the Pope of his *cenſures*, who if he

he put a *Traytor* into the *Rabricke*, he is presently a *Saint in Heaven*; if he curse, or excommunicate a Christian, he must needs be *inrolled in hell*: but we know their words, meer Idols, which as the Apostle witnesseth, *are nothing in the world*; and therefore trouble not thy self about them. What need had *David* to load himself with an unnecessary *weapon*? one *sword* can serve both his enemy and him; *Goliahs* own weapon shall serve to behead the Master: so this mans own *tongue* shall serve to accuse himself, and acquit thee. Yea, as *David* had *Goliah* to bear his sword for him; so thy very enemy shall carry for thee both *sword* and *shield*, even sufficient for defence, as well as for offence.

Wherefore in these cases it hath been usuall for *Gods people*, to behave themselves like *dead Images*, which though they be rayled on, and reviled by their *enemies*, yet *have ears, and hear not*; *mouthes, and speak not*; *hands, and revenge not*; *neither have they breath in their nostrils* to make reply: *Psal.* 115.5,6,7. If you will see it in an example, look upon *David*; he was as *deaf* and *dumb* at *reproach*, as any *stock* or *stone*. *They that seek after my life* (saith he) *lay snares, and they that go about to do me evil, talk wicked things all the day*, (sure it was their *vocation* to *backbite* and *slander*) *but I was as deaf, and heard not*; *and as one dumb, which doth not open his mouth. I was as a man that heareth not, and in whose mouth are no reproofs*, Psal. 38.12, 13. This innocent Dove was also as wise as a Serpent, in stopping his ears and refusing to hear the voice of these blasphemous Inchanters, charmed they never so wisely.

And as their words are to be contemned by us, so are their challenges to fight. When a *young Gallant* would needs pick a *quarrell* with an *ancient tried Souldier*, whose *valour* had made him *famous*: it was generally held, that he might *with credit refuse to fight* with him, untill his worth should be known *equivalent* to his: saying, Your *ambition* is to win *honour upon me*, whereas I shall receive nothing but *disgrace* from you. The *Goshawke* scorns to *fly* at *Sparrows*: Those noble *Doggs* which the King of *Albany* presented to *Alexander*, out of an overflowing of *courage*, *contemned* to encounter with any *beasts*, but *Lyons* and *Elephants*: as for *Staggs*, wilde *Boars* and *Bears*, they made so little account of, that *seeing them*, they would not so much as *remove* out of their places. And so the *Regenerate man*, which *fighteth* daily with their *King*, *Satan*, scorns to *encounter* with his servant and slave, the *carnall man*. And this is so far from detracting, that it adds to his *honour*, and shews his *courage* and *fortitude*, to be right *generous* and *noble*.

Again secondly, The *wager is unequall*, to lay the *life of a Christian* against the *life of a Ruffian* (and the blind sword makes no *difference of persons*) *the one* surpassing *the other*, as much as *Heaven, Earth*; *Angels men*; or *men beasts*: even *Aristippus* (being derided by a *fearlesse souldier*, for *drooping in danger of shipwrack*,) could answer, Thou and I have not the like cause to be *afraid*: for thou shalt only lose the *life of an Asse*, but I the *life of a Philosopher*. The consideration whereof, made *Alexander* (when he was commanded by *Philip* his Father to wrastle in the games

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Olympia,) answer; he would, if there were any *Kings* present *to strive with* him, else not; which is our very Case: and nothing is more worthy our *pride*, than (that which will make us *most humble* if we have it,) that we are *Christians*. When an Embassadour told *Henry* the fourth that Magnificent King of *France*, concerning the King of *Spains* ample Dominions; First said he, He is *King of Spain*: is he so? saith *Henry*; and I am *King of France*: but said the other, He is *King of Portugall*; and I am *King of France*, saith *Henry*: He is *King of Naples*; and I am *King of France*: He is *King of Sicily*; and I am *King of France*: He is *King of Nova Hispaniola*; and I am *King of France*: He is *King of the West Indies*; and I, said *Henry*, am *King of France*: He thought the *Kingdom of France* only, equivalent to all those Kingdoms. The *application* is easie, the *practise* usuall with so many, as know themselves *heirs apparent, to an immortall Crown of glory*. And as touching their *future estate*, *Fret not thy self* (saith *David*) *because of the wicked men, neither be envious for the evill doers; for they shall soon be cut down like grass, and shall wither as the green herb*, Psal. 37.1,2. This doth excellently appear in that *remarkable example* of *Samaria*, besieged by *Benhadad* and his *Host*, 2 King. 7.6,7. As also in *Haman* who now begins to *envy*, where half an hour since he had scorned: as what could so much vex that insulting *Agagite*, as to be made a *Lackie* to a despised *Jew*? yea, not to mention that which followed, stay but one *hour* more, the basest *slave* of *Persia*, will not change conditions with this great *favourite*, though he might have his *riches* and former *honour* to boot.

I might instance the like of *Pharaoh*, Exod. 15.9,10,19. *Senacherib*, Isa. 37.36,37,38. *Herod*, Acts 12.22,23. and many others; but *experience* shews, that no man can sit upon so high a *Cogue*, but may with turning prove the *lowest* in the *wheele*; and that *pride* cannot climbe so *high*, but *Justice* will sit above her. And thus are they to be contemned and pitied *while they live*, and *when they die*.

3. After death, *the Lord knoweth how to deliver the godly out of temptation* (saith *Peter*) *and to reserve the unjust unto the day of judgement to be punished*, 2 Pet. 2.9. Alas, were thy enemy sure to enjoy more Kingdoms than ever the *Devill* shewed *Christ*: to be more healthfull than *Moses*: to live longer than *Methuselah*: yet being out of Gods favour, this is the end; to have his Body lye hid in the silent dust, and his Soul tormented in *hell fire*. And upon this consideration, when *Dionysius* the Tyrant had plotted the death of his Master *Plato*, and was defeated by *Plato's* escape out of his Dominions: when the *Tyrant* desired him in writing not to speak evil of him, the *Philosopher* replied; That he had not so much idle time, as once to think of him, knowing there was a just God would one day call him to a reckoning. The *Moon* looks never the paler when *Wolves* howl against it; neither is she the slower in her motion, howbeit some *Sheepherd* or *Lyon* may watch them a good turn. Wherefore saith S^t *Gregory*, Pray for thine enemies; Yea, saith S^t *Paul*, be gentle toward all that do thee evill, and *instruct them with meekness, proving*

if

if God at any time will give them repentance that they may know the truth, and come to amendment of life, out of the snare of the Devill, of whom they are taken prisoners to do his will, 2 Tim. 2. 25, 26. Which thing himself had formerly found of force, for with that contrary breath, I mean that one prayer which S^t *Steven* made at his death, he was of a *so* made a *friend*, of a *Saul* a *Paul*, of a *Persecutor* a *Preacher*, of an *Impostor* a *Pastor*; a *Doctor* of a *seducer*, of a *Pirate* a *Prelate*, of a *blasphemer* a *blesser*, of a *thief* a *shepheard*, and of a *Wolf* a *Sheep of Christs fold*.

4. And lastly, If we consider our own future estate, we have no lesse cause to contemn their *evil words*; for it is not materiall to our *well* or *ill* being, what censures passe upon us; the tongues of the living avail nothing to the *good* or *hurt* of those that lye in their *graves*: they can neither diminish their joy, nor yet add to their torment (if they finde any,) There is no Common-*Law* in the *New Jerusalem*; there truth will be received, though either *plaintiff* or *defendant* speaks it. Yea, there shall be a *resurrection* of our credits, as well as of our bodies. Nay, suppose they should turn their words into *blowes*, and (in stead of using their *tongues*) take up their *swords* and kill us, they shall rather pleasure than hurt us. When *John Baptist* was delivered from a double prison, of his own, of *Herods*, and *placed in the glorious liberty of the Sonnes of God*, what did he lose by it? His *head was taken off*, that it might be *crowned with glory*; he had no ill bargain of it, they did but hasten him to *immortality*: and the Churches daily *prayer* is, *Come Lord Jesus, come quickly*. Yea, what said blessed *Bradford*? *In Christs cause to suffer death, is the way to Heaven on Horsback*; which hath made some even slight the sentence of *death*, and make nothing of it. It is recorded of one *Martyr*, that hearing the sentence of his *condemnation* read, wherein was expresst many severall *tortures*, of *starving*, *killing*, *boyling*, *burning*, and the like, which he should suffer; he turns to the *People*, and with a smiling countenance saies; *And all this is but one death*; and each Christian may say (of what kinde soever his sufferings be) *The sooner I get home, the sooner I shall be at ease*. Yea, whatever threatens to befall him he may answer it as once that noble *Spartan*, who being told of the death of his *Children*, answered, I knew well they were all begot *mortall*. Secondly, that his goods were *confiscate*, I knew what was but *for my use*, was not mine. Thirdly, that his *honour* was gone, I knew no *glory* could be *everlasting* on this miserable *Earth*. Fourthly, that his *sentence* was to *dye*, That's nothing, *Nature* hath given like sentence both of my condemners and me. Wicked men have the advantage of the way, but *godly men* of the end; Who fear not death because they *feared God in their life*.

So we see the *cudgell* is not of use when the *Beast* but only barks; nay tell me how wouldest thou endure *wounds for thy Saviour*, that canst not endure words for him? if when a man *reviles thee* thou art impatient, how wouldest thou afford thy *ashes to Christ*, and write *patience* with thine own bloud?

CHAP.

CHAP. XXV.

That their expectation may not be answered.

3. BEcause he will not answer his *enemies expectation*; in which kinde he is revenged of his *enemy*, even while he refuseth to *revenge himself*. For as there is no such *grief* to a *Jester* or *Jugler*, as when he doth see that with all his *jests*, *tricks* and *fooleries*, he cannot move mirth, nor change the *countenances* of them that *see* and *hear* him; so there can be no greater *vexation* to a wicked and *malicious enemy*, than to see thee no whit *grieved* nor *moved* at his malice against thee; but that thou dost so bear his injuries, as if they were none at all. Yea, he which makes the *tryall* shall finde that his enemy is *more vexed with his silence*, than if he should *return like for like*.

Dion of *Alexandria* was wont to take this *revenge* of his *enemies*, amongst whom there was one, who perceiving that by injuring and reviling of him he could not move him to *impatience*, whereby he might have *more scope to rayl*; went and made away with himself, as *Brusonius* reports. And *Montaigne* tells us of a Citizen, that having a *Scold* to his *Wife*, would play on his *Drum* when she *brawled*, and rather seem to be *pleased* with it, than *angry*; and this for the present did so mad her, that she was *more vexed with her self, than with him*: but when she saw how it succeeded, and that this would not prevail, in the end it made her quite leave off the same, and prove *a loving wife*, that so she might overcome him with kindnesse, and win him to her *bow*, by *bending* as much the other way; that so like a *prudent Wife*, she might command her *Husband* by *obeying*. And whosoever makes the tryall, shall finde, that *Christian patience*, and *magnanimous contempt*; will in time either *drain the gall out* of bitter spirits, or *make it more overflow* to their own disgrace.

At least it will *still the barking tongue*, and that alone will be *worth our labour*.

Satan and his *instruments* cannot so *vex us with sufferings*, as we *vex them with our patience*. It hath been a *torment* to *Tyrants*, to see that they were no way able, either with *threats* or *promises*; *kindnesse* or *cruelty*, to make the *Christians yeeld*: but that they were as *immoveable as a Rock*; it being *true* of them which is but *fained* of *Jupiter*; namely, that neither *Juno* through her *riches*, nor *Mercury* through his *eloquence*, nor *Venus* through her *beauty*, nor *Mars* through his *threats*, nor all the rest of the *gods*, though they *conspired together*, could pull him *out of Heaven*. Neither feared they to *die*, knowing that death was but their passage to a state of immortality. But to go on; *you cannot anger a wicked man worse than to do* well; yea, he *hates* you more bitterly for this, and the credit you gain thereby, then if you had *cheated him of his patrimony* with *your own discredit*: nor do they more *envy our grace*, than they *rejoyce to see us sin*: For what makes *God angry* makes them merry. And they so *hunger* and *thirst* after our *discredit*, that should we through passion but overshoot our selves in re-

turning like for like, or in *doing* more than befits us, they would *feed themſelves* with the report of it: for like fleſh-flies, our *wounds* are their chief nouriſhment, and nothing ſo glads their *hearts*, or opens their *mouthes*, with inſolency and triumph.

Beſides, what is ſcarce thought a *fault in other men*, is held in us a *hainous crime*: When they could not accuſe *Chriſt* of *ſinne*, they accuſed him for companying with *ſinners*, and doing good on the *Sabboth day*. When the *Rulers* and *Governours* could finde no fault in *Daniel* concerning the Kingdom, he was ſo faithfull, they alledged his *praying to God*, and brought that within compaſſe of a *Premunire*, Dan. 6. 4. 13.

The *World* is ever taxing the leaſt fault (yea no fault, or rather the want of faults) in the *beſt men*, becauſe one imaginary cloud in a *juſt man*, ſhall in their cenſure darken all the ſtarres of his *graces*; yea the ſmalleſt ſpot in his *face*, ſhall excuſe all the *ſores* and *ulcers* in their bodies: ſo that by anſwering their expectation, or by returning like for like, we ſhall both *wrong our ſelves* and *pleaſure them*; which is like the ſetting of a mans own *houſe on fire* through careleſneſſe, in which caſe he not only *bears the loſſe*, and *ſcorches himſelf* in it, but muſt give *five pounds to the Sheriff* alſo, if it be in *London*. So that the beſt anſwer is either *ſilence* or *laughter*; or if neither of theſe will do, a *cudgell*. The *beſt anſwer* to words of ſcorn and petulancy, ſaith learned *Hooker*, is *Iſaacs Apologie* to his brother *Iſhmael*; the *Apologie* which patience and ſilence make, (*no Apologie*) and we have our *Saviours* preſident for it: for when *falſe witneſſes* roſe up and *accuſed him falſly* before the *Prieſts*, *Scribes* and *Elders*, it is ſaid that *Jeſus held his peace*: that infinite wiſdome knew well, how little ſatisfaction there would be in anſwers, where the *Sentence* was determined: where the *Asker* is *unworthy*, the *Queſtion captious*, *words bootleſſe*, the beſt anſwer is ſilence. Let our *Anſwer* then to their *Reaſons* be, *No*; to *their ſcoffs*, *nothing*. And yet, when the *ſlanders* which light on our *perſons*, rebound to the diſcredit of our *profeſſion*, it behoveth us not to be ſilent in anſwering truly, whenas our adverſaries are *eloquent* in objecting *falſly*. An indignity which only toucheth our *private perſons*, may be diſſembled; as *Auguſtin* replied to *Petillian*, *Poſſumus eſſe in his copioſi pariter, ſed nolumus eſſe pariter vani*. But in the other caſe, the *retorting* of a poyſoned *weapon* into the adverſaries own *breaſt*, is laudable.

It is the weakneſſe of ſome *good natures* (the more is the pitty) to grieve and to be angry at wrongs received, and thereby to give *advantage* to an *enemy*. But what would *malice* rather have, than the *vexation* of them whom it *perſecutes*? We cannot better *pleaſe an adverſary*, than by *hurting our ſelves*: and this is no other than to *humour envy*, to *ſerve the turne of thoſe that maligne us*, and draw on *that malice*, whereof we are *already weary*: whereas *careleſneſſe puts ill will out of countenance*, and makes it *withdraw it ſelf in a rage*, as that which doth but *ſhame the Author*, *without hurt of the Patient*. In a cauſeleſſe wrong, the *beſt remedy* is contempt of the Author.

CHAP.

CHAP. XXVI.

Because it is for our credit to be evill spoken of by them, and would be a disparagement to have their good word.

3. Reasons joyntly respecting our selves and our enemies are two. Because it: 1 Were a *disparagement* to have their good word. 2 Is the *greatest praise* to be *dispraised* of them.

THese *two Reasons* being neer of kin, in speaking of them, I will cast *both* into the similitude of a Y, which is *joyned* together at one *end*, *branch't* in the *middle*. And first to joyn them both together.

The *condemnation* and *approbation* of *wicked men*, is equally *profitable* and *acceptable* to *good men*: for every word they speak of the conscionable, is a *slander*, whether it be good or evill: whether in *praise* or *dispraise*, his very *Name* is *defiled* by coming into their *mouthes*; or if this do not hold in all cases, yet (as a *Reverend Divine* saith) it is a *praise to the godly*, to be *dispraised of the wicked*; and a dispraise to be praised of them: their *dispraise is a mans honour*, their praise *his dishonour*: so that when *deboished persons* speak ill of a man, especially their *Minister*, *the worse the better*; for to be well spoken of by the *vicious*, *and evill by the vertuous*; to have the *praise of the good*, and the *dispraise of the bad*, is all one in effect, as *Salomon* sheweth; *They that forsake the Law* (saith he) *praise the wicked*; *but they that keep the Law*, *set themselves against them*, Prov. 28.4.

Thus much of both *Reasons joyntly*, now of each *severally*; and first, That it is a *disparagement to a godly man to be well spoken of by the wicked.*

When it was told *Antisthenes*, that such an one who was a *vicious* person, spake *good words of him*, he answered, *What evill have I done, that this man speaks well of mee?* To be praised of *evill* men (saith *Bion* the Philosopher) is as *evill*, as to be praised for *evill doing*: For such like *Garlick*, suck only the *ill vapours* from all they come neer. Out of which consideration, our *Saviour Christ* rejected the *evill spirits testimony*, which though it were *truth*, yet he would not suffer the *Devill* to say, *Thou art the Christ the Sonne of God*, or *that holy One*; but rebuked him sharply, and enjoyned him to hold his peace, *Luk.* 4.35. No he would not suffer the Devils at another time to say, That they knew him, *Vers.* 41. And good reason, for he knew that the *Devils* commendations would prove *the greatest slander* of all. Neither would S^t *Paul* suffer that maid which had a *spirit of Divination*, to say, he was *the servant of the most high God*, *which shewed them the way of Salvation*, Acts 16.17,18. well knowing that *Satan* did it to this end, that by his *testimony* and *approbation*, he might cause them (which formerly beleeved his doctrine) to *suspect him* for an *Impostor* and *deceiver*, and that he did his *miracles* by the help of some *Familiar spirit*. And indeed, if the *good report of wicked men*, who are set on work by *Satan*, did not derogate from the godly, or from the *glory of God*, *Satan*

ſhould be divided againſt himſelf: *and if Satan be divided againſt himſelf,* ſaith our Saviour, *how ſhall his Kingdom ſtand?* Now we know he ſeeketh to *advance his Kingdom* by all poſſible means, and conſequently in this.

Wherefore if we enjoy any wicked mans love, and have his *good word,* we may juſtly *ſuſpect our ſelves* are faulty in one kinde or other; for it's ſure he could not do ſo, except he ſaw *ſomething in us like himſelf.* If every thing were *unlike him,* how is it poſſible he ſhould love us? *Difference breeds diſunion,* and ſweet congruity is *the Mother of love.* This made *Ariſtotle* when a *Rakeſhame* told him, he would rather be *hanged by the neck,* than be *ſo hated of all men as he was,* reply, And I would be *hanged by the neck,* ere I would be *beloved of all, as thou art:* And *Phocion,* to ask, *when the people praiſed him, What evill have I done?* It was a *juſt doubt in him,* and not an unjuſt in any that are vertuous like him; which occaſioned *Luther* to ſay, I would not have the glory and fame of *Eraſmus*; my greateſt fear is the praiſes of men. Yea, their reproaches and evill ſpeeches are to me, matter of great joy. And another, *Their hatred I fear not,* neither do I *regard their good will.*

Secondly, *A wicked mans tongue,* is ſo farre from being a ſlander, that it makes *for our credit, to be evill ſpoken of* by them. *To be evill ſpoken of by wicked men,* ſaith *Terence, is a glorious and laudable thing:* And another, *It is no ſmall credit; with the vile, to have a vile eſtimation.* As a *wicked* mans *glory is in his ſhame,* ſo the *godly* mans *ſhame* (for doing good) *is his glory:* and to be *evill ſpoken of for well-doing,* is *peculiar to good men*; as *Alexander* uſed to ſpeak of *Kings.* Yea, ſaith *Epictetus, It is the higheſt degree of reputation, for a man to hear evill when he doth well.* And *Job* is of his judgment, which makes him ſay, *If mine adverſary ſhould write a book againſt me, would I not take it upon my ſhoulder, and binde it as a Crown unto me? Yes, I would,* &c. *Job* 31.35,36,37. And who having the *uſe of Reaſon* (eſpecially ſanctified) will not conclude, that *Religion and Holineſſe muſt needs be an excellent thing, becauſe it hath* ſuch enemies as *wicked men,* and wicked ſpirits? What ſaith that *Ethnick* in *Seneca,* in this behalf? *Men ſpeak evill of me, but evill men: It would grieve me if* Marcus Cato, if *wiſe* Lælius, *if the other* Cato, *or either of the* Scipioes, *ſhould ſpeak ſo of me,* but this as much comforts me: for to be diſliked of evill men, is to be praiſed for goodneſſe.

And *Luther* the like: I rejoyce, ſaith he, that Satan ſo rages and blaſphemes: It is likely I do him and his Kingdom the more miſchief: whence *Jerom* told *Auſtin,* It was an evident ſign of glory to him, that all *Hereticks* did hate and traduce him. Indeed, to hear that a good man ſpeaks evil of us (as its poſſible (though rare) for him to credit a falſe report, and ſo crediting it, to *report it too*) goes to the very *heart,* and fetcheth from thence tears into the *eyes,* and into the *mouth, words of paſſion* and *admiration:* As when *Cæſar* ſaw that *Brutus* was one of them that helped to *ſtab* him with bodkins in the *Senate houſe,* he cry'd out, And art thou there my *Son!* but if a hundred other men do the ſame, *if wiſe, we value it not.* Why? O happy art thou, ſaith *Pious Mirandula,* who liv'ſt well

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amongſt the bad; for thou ſhalt either win them, or ſilence them, or exaſperate them: if thou win them thou ſhalt ſave their ſouls, and add to thine own glory: if thou ſilence them, thou ſhalt diminiſh of their torment, and prevent the contagion of their ſin: if thou exaſperate them thereby to hate and traduce thee for thy goodneſſe, then moſt happy; for thou ſhalt not only be rewarded according to the good which thou do'ſt, but much more according to the evill which thou ſuffer'ſt. And S^t *Peter, If any man ſuffer as a Chriſtian* (that is, for righteouſneſſe ſake,) *let him not be aſham'd, but let him glorifie God in this behalf,* 1 Pet. 4. 15, 16. The reaſon is given by S^t *Auſtin*, with whom *this ſpeech* was frequent, *They that backbite me*, &c. *do againſt their wils increaſe my honour both with God, and good men.* Alas, the *durty feet* of ſuch *Adverſaries*, the more they *tread* and *rub*, the more luſtre they give *the figure graven in gold*; their cauſeleſſe aſperſions do but *rub our glory the brighter.* And what elſe did *Judas*, touching *Mary*, when he *depraved* her in our *Saviours* preſence, for powring that *precious oyntment* on his *feet?* Joh. 12. which was the only cauſe, that in remembrance of her it ſhould be ſpoken to *her praiſe, whereſoever the Goſpel ſhould be preached throughout the whole world*, Mar. 14. 9. O what a glorious renown did the *Traytors reproach* occaſion her? like as the treaſon of *Pauſanias*, augmented the fame of *Themiſtocles.*

Yea, their evill *report* may poſſibly enrich a man; A friend of mine came to *preferment* by being reproached for his *goodneſſe*, in the preſence of a religious Gentleman.

And this is the hurt which lewd men do to the *godly*, if they are godly wiſe that hear them; when they think to tax, and *traduce*; they do in truth commend us: and we may ſay of their *words*, as he ſaid of good *fellowes*, the better the worſe, and the *worſe* the *better.*

Indeed, *ſwiniſh men* may beleeve their *miſreports*, becauſe they are *Judges* which for the moſt part will enquire no further, but beleeve at firſt: but the *wiſe* know their *tongues* to be no ſlander; yea, they will either ſmell out the *Serpents enmity* in the relator, or ſpy out in his lyes one *lame leg* or other; as lyes are rarely without. And indeed, if *ill tongues* could make men *ill*, *good men* were in a *bad taking.*

Now to make ſome *uſe of this point:* If the *language* of *wicked men* muſt be *read like Hebrew, backward*, and that all *good men* do ſo for the moſt part, it being a *ſure rule*, that whoſoever preſently gives *credit to accuſations*, is either *wicked* himſelf, or very *childiſh* in diſcretion; then let us count their *ſlanders, ſcoffs* and *reproaches*, the moſt noble and *honourable badges and enſignes of honour and innocency* that can be: And in caſe we are told that any ſuch perſon doth *rail* on us, let our *anſwer* be, He is not *eſteemed*, nor his words *credited* of the meaneſt *beleever*, which underſtands any thing of *Satans wiles.*

Secondly, Care not to have *ill men to ſpeak well of thee*, for if thou wert *worſe*; thou ſhouldſt hear *better*; if thou wouldſt be as *lewd* as they are, thou ſhouldſt never hear *an ill word* from them.

Thirdly, Look not to have *every mans good word*, ſince ſome are as deep-

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ly *in love with vice*, as others are *with vertue:* Beſides, a man may as well *draw* all the *aire* into his *mouth* with a *breath*, and keep it; as purchaſe *every mans good word.*

Indeed, if a man were able, and willing to be at the charge; he might ſtop their *mouthes with money:* for *Philip* of *Macedon* having given a great *reward* to one that *ſpake evill* of him, was after that *highly praiſed* by him; which made him conclude, that it *lieth in our ſelves*, and in our own power, either to be *well*, or *ill ſpoken of*; but this is not a *remedy of Gods preſcribing:* beſides, a man had better endure *the ſoar*, than be at ſuch *coſt* for a *plaiſter.* And thus we ſee, that a man of a *good life*, needeth not fear any who hath an *evill tongue*, but rather *rejoyce* therein; for he ſhall be praiſed of *Angels in Heaven*, who hath, by renouncing the *world*, eſchewed the praiſes of *wicked men on earth.*

CHAP. XXVII.

Becauſe our enemies may learn, and be won by our example.

4. IN the fourth place, one Reaſon why we bear *injuries* ſo patiently, is, That our *enemies and others* may learn and be won by our *example*, which oft prevailes more than *precept:* As, how many *Infidels* were won to the *Chriſtian Faith*, by ſeeing *Chriſtians* endure the flames ſo *patiently?* when their enemies were forc't to confeſſe, *ſlain* they are, but not *conquered.* Thoſe whom *precepts* do not ſo effectually move, we ſee them ſometimes induced by *examples. Sozomen* reports, that the *devout life of a poor captive Chriſtian woman*, made a *King* and all his *family*, imbrace the *Faith of Jeſus Chriſt. Euſebius* from *Clement* reports, that when a wicked *accuſer* had brought S^t *James* to *condemnation*; ſeeing his *Chriſtian fortitude*, he was touched in *Conſcience*, confeſſed himſelf a *Chriſtian*, and ſo was taken to execution with him: where, after confeſſion and *forgiveneſſe*, they kiſſed, and prayed for each other, and ſo were *both beheaded* together. In the *Duell* of *Eſſendon*, between *Canutus* and *Edmond Ironſide*, for the *prize* of the Kingdom of *England*; after long and equall *combate*, finding each others *worth* and *valour*, they caſt away their weapons, embraced and concluded a Peace, putting on each others *apparell* and *arms*; as a ceremony to expreſſe the *atonement* of their mindes, as if they made *tranſaction* of their perſons one to the other; *Canutus* being *Edmond*; and *Edmond Canutus.* Wherefore *in all things* (ſaith *Paul* to *Titus*) *ſhew thy ſelf an example of good works*, Tit. 2. 7. Under the generall of good works is included *Patience* as one main ſpeciall. *The ſervant of the Lord muſt not ſtrive* (ſaith *Paul* to *Timothy*) *but muſt be gentle towards all men, ſuffering the evill men patiently, inſtructing them with meekneſſe that are contrary minded, proving if God at any time will give them repentance, that they may know the truth*, 2 Tim. 2. 24, 25.

And it ſtands to good reaſon, for firſt every *Chriſtian* is, or ought to be a *crucified man.*

Secondly, *Love* is Chriſts badge, the nature whereof is to *cover offences* with the *mantle of peace.* And

And thirdly, *Religion* bindes us to *do good* unto all, even our *enemies*; ſo reſembling the *Sunne*, which is not ſcornfull, but looks with the ſame *face* upon every *plot of earth*; not only the ſtately *Palaces*, and pleaſant *Gardens* are viſited by his beams; but mean *Cottages*, neglected *Boggs* and *Moores*. And indeed, *ſincerity* loves to be *univerſall*, like a *light in the window*, which not only gives light to them that are in the houſe, but alſo to *paſſengers* in the *ſtreet*; well knowing that the whole earth, and every condition is *equidiſtant* from *Heaven*, if God but vouchſafe to ſhew *mercy*, in which caſe who would not do his utmoſt. *Ariſtippus* being demanded why he took ſo patiently *Dionyſius* ſpitting in his face, anſwered, The fiſhermen to take a little Gudgeon, do abide to be imbrued with ſlime and ſalt water; and ſhould not I, a Philoſopher, ſuffer my ſelf to be ſprinkled with a little ſpittle, for the taking of a great Whale?

The Houſe of *God*, is not built up with blowes. A *word* ſeaſonably given, after we have received an injury, like a *Rudder*, ſometimes *ſteers a man* quite into *another courſe*. The nature of many men is forward *to accept of peace*, if it be offered them; and negligent *to ſue for it otherwiſe*. They can ſpend ſecret *wiſhes* upon that which ſhall coſt them no endeavour: unleſſe their enemy yeelds firſt, *they* are reſolved to ſtand out: but if once their deſire and *expectation* be anſwered, the leaſt *reflection of this warmth* makes them yeelding and pliable: and that *endeavour* is ſpent to purpoſe, which either makes a *friend*, or *unmakes* an *enemy*. We need not a more pregnant example then the *Levites father in Law*, I do not ſee him make any means for *reconciliation*: but when remiſſion came home to his door, no man could *entertain* it more *thankfully*, ſeeing ſuch a ſingular example of *patience* and *good condition* in his Sonne. *Ariſtippus* and *Æſchines* two famous Philoſophers, being fallen at variance, *Ariſtippus* came to *Æſchines*, and ſaies, Shall we be friends again? Yes, with all my heart, ſaies *Æſchines*; Remember then ſaith *Ariſtippus*, that though I be your elder, yet I ſought for peace: true ſaith *Æſchines*, and for this, I will ever acknowledge you the more worthy man; for I began the ſtrife and you the peace. When *Iron* meets with *Iron*, there is a harſh and *ſtubborn jarre*; but let *wool* meet that *rougher mettle*, this yeelding turns reſiſtance into *embracing*: Yea, a man ſhall be in more *eſtimation* with his enemy (if ingenuous) having vanquiſht him this way; then if he had never been his enemy at all. Thy greateſt enemy ſhall if he have any ſpark of *grace*, yea, if he have either *bowels* or *brains*, confeſſe ingenuouſly to thee (as *Saul* once to *David*) *Thou art more righteous then I, for thou haſt rendred me good, and I have rendred thee evil*; as what heart of ſtone could have acknowledged leſſe: *Saul* would have killed *David*, and could not, *David* could have killed *Saul* and would not: Beſides the approbation of an enemy (as one ſaith) is more then the teſtimony of a whole Pariſh of friends or neuters. And ſuch a *conqueſt* is like that which *Evagrius* recordeth of the *Romans*, namely, That they got ſuch a *victory* over *Coſroes*, one of the *Perſian* Kings, that this *Coſroes* made a Law, That never after, any Kings of *Perſia* ſhould move warre againſt

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the *Romans*. Actions ſalved up with a free *forgiveneſſe*, are as not done: yea, as a *bone* once broken is *ſtronger* after well *ſetting*, ſo is love after ſuch a *reconcilement*.

Whereas by returning a bitter *anſwer* he makes his enemies caſe his own, even as a *mad dog* biting another dog, maketh him that is bitten become *mad* too.

But this is not all, for happily it may (and not a little) further *Gods glory*, and make *Satan* a loſer; as thus let us ſhake off their *ſlanders*, as *Paul* did the *Viper*; and theſe *Barbarians*, which now conceive ſo baſely of *Gods people*, will change their mindes, and ſay we are *petty gods*; Yea, will they ſay, ſurely theirs is a *good* and *holy*, and operative *Religion*, that thus changes and transforms them into *new Creatures*. The hope whereof ſhould make us think no *endeavour* too much. For if *Zopyrus* the *Perſian* was content (and that *voluntarily*) to ſuſtain the cutting off his *noſe*, *ears*, and *lips*, to further the enterpriſe of his Lord *Darius* againſt proud *Babylon*; what ſhould a Chriſtian be willing to ſuffer, that the Lord of *Heaven* and *Earths* Cauſe may be furthered againſt proud *Lucifer*, and all the powers of darkneſſe? But ſuppoſe thy patient yeelding produceth no ſuch effect, as may anſwer theſe or the like hopes, yet have patience ſtill, and that for three Reaſons.

1. Seem you to *forget him*, and he will the ſooner remember *himſelf*.

2. It oft fals out, that the end of *paſſion* is the beginning of *repentance*. Therefore if not for his *ſake*, yet at leaſt for thy *own ſake* be ſilent; and then in caſe thou *heareſt* further of it from *another*, if ill, *beware of him*, but *condemn him not*, until thou heareſt his own *Apology*, for,

Who judgement gives, and will but one ſide hear;
Though he judge right, is no good Juſticer.

Or laſtly, if not for his *ſake* nor *thine own*, then for *Gods ſake* have patience, and *bear with him* becauſe *his maker bears with thee*.

CHAP. XXVIII.

Becauſe they will not take Gods office out of his hand.

5. Reaſons in regard of God are three. The 1, 2, 3 hath reſpect to his *Office*. *Commandement*. *Glory*.

Reaſon,

1. BEcauſe he will not take Gods *Office* out of his hand, who ſaith, *Avenge not your ſelves but give place unto wrath, for vengeance is mine and I will repay it*, Rom. 12. 19. *Peter* ſpeaking of our Saviour Chriſt, ſaith, *When he was reviled, he reviled not again; when he ſuffered, he threatned not, but committed it to him that judgeth righteouſly*, 1 Pet. 2. 23. And the Pro-

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phet *David* of himſelf, *I return not reviling for reviling, for on thee O Lord do I wait, thou wilt hear me my Lord my God*; meaning, If I call to thee for a juſt revenge *Pſal.* 38.13,14,15. If the *Lord* ſee it meet that our *wrongs* ſhould be *revenged* inſtantly, he will do it himſelf; as he revenged the *Iſraelites* upon the *Ægyptians*: and ſo that all ſtanders by ſhall ſee their fault in their *puniſhment*, with admiration. *Now I know*, ſaith *Jethro*, *that the Lord is greater than all the gods*; *for as they have dealt proudly with them, ſo are they recompenſed*, Exod. 18.11. And as once he revenged *Davids* cauſe upon *Nabal*; For *about ten dayes after, the Lord ſmote Nabal that he died*, ſaith the Text: and it followes, when *David* heard that *Nabal* was dead, he ſaid, *Bleſſed be the Lord, that hath judged the cauſe of my rebuke at the hand of Nabal, and hath kept his ſervant from evill*; *for the Lord hath recompenced the wickedneſſe of Nabal upon his own head*, 1 Sam. 25.38,39. And that inſolent and intolerable wrong of railing *Shimei*, being left to the Lord, he did revenge it; in giving *Shimei* up to ſuch a *ſtupidity*, that he ran himſelf wilfully upon his own *deſerved* and *ſhameſull death*.

Or if God do it not himſelf by ſome immediate *judgement*, nor by the hand of the *Magiſtrate*, yet he will ſee that *ſome other* ſhall do it, though the wronged party be willing to put it up; as for example, *Sampſons Father in Law*, for taking away his *Wife*, and ſhe for her *falſhood*, though they were not puniſhed by him that received the wrong, yet the *Philiſtims burnt* both *her* and *her Father*, Judg. 15. Again, though the *Philiſtims* were not puniſhed by the *Timnite*, or his *daughter*, whom they burnt with fire; yet they were by *Sampſon*, who ſmote them *hip* and *thigh* with a mighty plague, *Judg.* 15. From which examples we may draw this argument, If the *Lord* thus revenge the cauſe of mens particular and perſonall wrongs, much more will he revenge *his own cauſe*: for in this caſe I may ſay to every *childe of God* which ſuffereth for *Religion ſake*, as *Jehaziel* by the Spirit of God ſaid unto all *Judah*, the inhabitants of *Jeruſalem*, and King *Jehoſaphat*; *The battell is not yours, but Gods, wherefore you ſhall not need to fight in this battell, ſtand ſtill, move not, and behold the ſalvation of the Lord towards you*, 2 Chron. 20.15,17. Yea; it ſtands upon Chriſts honour to maintain thoſe that are in *his work*; And Gods too, to defend ſuch as *ſuffer for his ſake*; and he that traduceth, or any way wrongs thee, for thy goodneſſe; his envy ſtrikes at the *Image of God* in thee, becauſe he hath no other way to extend his *malice* to the *Deity* it ſelf: as is apparent by theſe *Scriptures*, which will be worth thy turning to: *Pſal.* 44.22. & 69. 7. & 83.2, to 10. *Prov.* 19.3. *Rom.* 1.30. *Matth.* 10.22. & 25.45. *Luk.* 21. 17. *Zach.* 2.8. 1 Sam. 17.45. *Pſal.* 74 22,23. *Acts* 5.39. *Pſal.* 139 20. *Iſa.* 54.17. 1 *Theſ.* 4 8. *Joh.* 15.18, to 26. *Numb.* 16.11. *Saul, Saul*, ſaith Chriſt, ſeeing him make havock of the Church, *why perſecuteſt thou me? I am Jeſus whom thou perſecuteſt*, Acts 9.4,5. and *Jeſus* was then in Heaven. *Cain* imbrews his hands in the *blood* of his own brother, becauſe he was *better*, and *better accepted* than himſelf: God takes upon him the quarrell, and indeed it was for his ſake that *Abell* ſuffered.

Now if we may ſafely *commit our cauſe*, and our *ſelves to God*, in the

greater matters: much more in *petty things,* as are, evill words.

I but, ſaith the *weak Chriſtian,* I am ſo *wronged, reviled* and *ſlandered,* that it would make a man ſpeak, like *Æagles* that *famous wreſtler,* that never ſpake before in his life. *Anſwer,* There is no ſuch neceſſity.

For firſt: Who ever was, that was not ſlandered?

Secondly, Let him *ſpeak* evill of thee, yet others ſhall not *beleeve* him; or if the *evill* and *ignorant* do, yet report from *wiſe* and *good men* ſhall ſpeak thee vertuous.

Yea, thirdly: Though of ſome the *ſlanderer* be *beleeved* for a while; yet at laſt *thy actions* will outweigh *his words:* and the *diſgrace* ſhall reſt with the intender of the ill. The *conſtancy* of a mans *good behaviour,* vindicates him from *ill report.*

Fourthly, There's no cauſe of thy *anſwering;* innocency needs not ſtand upon its own juſtification; for *God* hath undertaken to *vindicate* it, either by *friends,* as when *Jonathan* and *Michol,* both *ſon* and *daughter,* oppoſed their own *Father* in his evill intents to take *David's* part, and vindicate his *reputation,* 1 Sam. 19.4,5,11,12. Or by *enemies,* as when *Pilate* pronounced him *innocent,* whom he *condemned* to die: which ſhewes that innocency cannot want abetters: and when *Caiaphas* was forc't to *approve* that *Chriſt* in the *Chair,* whom he *condemned* on the *Bench.* And when *Julian* was compelled to cry out, *O Galilean,* thou haſt overcome. And when *Balaam* was forc't to *bleſſe* thoſe for *nothing,* whom he was *hired* to *curſe.* They that will *ſpeak the evill* they ſhould not, ſhall be driven to *ſpeak the good* they would not.

Or by *ſtrangers* that ſtand by; as when young *Daniel* ſtept up to clear *Suſanna* of that foul aſperſion.

Or laſtly, by *himſelf,* as he often vindicated *Mary:* O holy *Mary,* I admire thy *patient ſilence:* thy *Siſter* blames thee for thy *piety;* the *Diſciples* (afterwards) blame thee for thy *bounty* and *coſt,* not a word falls from thy lips in a juſt vindication of thine *honour* and *innocency;* but in an humble *taciturnity,* thou leaveſt thine anſwer to thy *Saviour:* How ſhould we learn of thee, when we are complained of for well doing; to ſeal up our *lipps,* and expect our righting from above! And how *ſure,* how *ready* art thou O *Saviour* to *ſpeak* in the cauſe of the *dumb! Martha, Martha, thou art careſull, and troubled about many things; but one thing is needfull, and Mary hath choſen the better part.* What needed *Mary* to ſpeak for her ſelf, when ſhe had ſuch an *Advocate?* ſhe gave *Chriſt* an *unction* of *thankefullneſſe,* he gave her an *unction of a good Name;* a thing better then *oyntment,* Eccleſ. 7. 1. Again, *the Leper* praiſeth *God, Chriſt* praiſeth the *Leper.*

True, ill *tongues* will be walking, but we need not *repine* at their *inſolency;* why ſhould we anſwer every *dog* that *barks,* with *barking* again?

But admit God ſhould omit to *revenge* thy cauſe, yet, revenge not thy ſelf in any caſe; for by revenging thine own quarrell, thou makeſt thy ſelf, both the *Judge,* the *Witneſſe,* the *Accuſer,* and the *Executioner:* only uſe for thy reſcue, *Prayer to God,* and ſay as *Chriſt* hath enjoyned, *Lead me not into temptation, but deliver me from evil,* Matth. 6.13. and it ſufficeth. Yet

thou wilt ſee what *God hath done*, and what he can and will do, if there be like need; hear what *Ruffinus* and *Socrates* write of *Theodoſius*, in his *wars* againſt *Eugenius*.

When this good Chriſtian *Emperour* ſaw the *huge multitude* that was coming againſt him; and that in the ſight of man there was apparent *overthrow* at hand, he gets him up into a *place eminent*, and in the *ſight of all the Army, falls down proſtrate upon the earth*, beſeeching God, if ever he would look upon a ſinfull creature, to *help* him at this time of *greateſt need*: whereupon there aroſe ſuddenly ſuch a mighty *wind*, that it *blew the Darts of the enemies back upon themſelves*, in ſuch a wonderfull manner, that *Eugenius* with all his *Hoſt*, was clean *diſcomfited*; and ſeeing the *power of Chriſt* ſo *fight for his people*, was forced in effect to cry out, as the Egyptians did, *God is in the cloud, and he fighteth for them*.

No *forces* are ſo *ſtrong* as the *ſpirituall*; the *prayers* of an *Eliah*, are more *powerfull* than all the *Armies of fleſh*: which made the Queen-mother of *Scotland* confeſſe, That ſhe *feared* more the *prayers* and *faſting* of Mr *Knox* and his *aſſiſtants*, than an *Army of twenty thouſand men*.

Thus God either *preventeth our enemies*, as here he did; or *delivereth his ſervants* out of perſecution, as he did *Peter*; or elſe, if he *crowneth* them with *Martyrdom*, as he did *Stephen*; he will in his *Kingdom of glory*, give them in ſtead of this *bitter*, a *better* inheritance; *pro veritate morientes, cum veritate viventes*.

Wherefore in this and all other caſes, caſt thy burden upon the *Lord*, and ſay with the Kingly Prophet, *I will lay me down in peace, for it is thou Lord only that makeſt me dwell in ſafety*, Pſal.4.8.

CHAP. XXIX.

Becauſe they have reſpect unto Gods Commandement.

BEcauſe they have reſpect unto *Gods Commandement*, who ſaith, *By your patience poſſeſſe your ſouls*, Luk.21.19. *Be patient toward all men*, Theſ.5.14. And *Let your patient minde be known unto all men*, Phil.4.5. More eſpecially; *Let not the Sun go down upon your wrath, neither give place to the Devill*, Epheſ.4 26,27. From whence obſerve this by the way; that *he which lies down in wrath hath the Devill for his bedfellow*.

See, ſaith *Paul*, *that none recompence evill for evill unto any man*, 1 Theſ.5. 15. And again, *Be not overcome with evill, but overcome evill with goodneſſe*, Rom.12.21. *Yea*, ſaith our Saviour, *Love your enemies, do well to them that hate you, bleſſe them that curſe you, and pray for them which hurt you*, Luk.6.27, 28. And in caſe thine *enemy hunger*, inſtead of adding to his affliction, *give him bread to eat; if he thirſt, give him water to drink*; or elſe thou breakeſt Gods Commandement touching patience; *Prov.25.21. Rom.12.20.* and conſequently art in the ſight of *God a tranſgreſſor of the whole Law*; and ſtandeſt guilty of the breach of *every Commandement*, James 2.10,11. We know the frantick man, though he be ſober eleven moneths of the year, yet if he rage one, he cannot avoid the imputation of *madneſſe*.

Now as *Gods Children* ſhould do whatſoever he commands cheerfully, and take whatſoever he doth thankfully; ſo *God ſuffers* ſuch wrongs to be, that he may *exerciſe thy patience*; and he *commands* thee to forgive thoſe wrongs, that thou mayeſt *exercise thy charity*, and *approve thy ſincerity*: Many ſay, *Lord, Lord*; but *if you love me*, ſaith Chriſt, *keep my Commandements*. It is an idle ceremony *to bow* at the Name of *Jeſus*, except we have him in our *hearts*, and honour him with our *lives*. *Phraates* ſent a *Crown* as a preſent to *Cæſar*, againſt whom he was *up in Arms*; but *Cæſar* returned it back with this anſwer; Let him return to his obedience firſt, and then I'le *accept of the Crown, by way of recognizance*. *God* admits none to *Heaven* (ſaith *Juſtin Martyr*) but ſuch as can *perſwade him* by their works, that they *have loved him*.

And indeed, take a man that truly *loves God*, he will *eaſily be friends*, not *eaſily be provoked*.

True, take him unexpectedly, he may have his leſſon to ſeek (even he that was the meekeſt man upon *earth*, threw down that in a *ſudden indignation*, which in *cold blood* he would have *held faſter than his life*, Exod. 32. 19.) but when he bethinks himſelf what *God requires*, it is enough. When *Teribazus* a noble *Perſian* was *arreſted*, at firſt he *drew his ſword*, and *defended himſelf*; but when they charged him in the *King's Name*, and enformed him they came from his Majeſty, he yeelded *preſently, and willingly*.

If then we will *approve* our ſelves *true obedienciaries*, let our *revenge* be like that of *Eliſha's* to the *Aramites*, *in ſtead of ſmiting them, ſet bread and water before them*: Or like that of *Pericles*, who as *Plutarch* reports, when one had ſpent the *day* in *rayling* upon him at his *own door*, leaſt he ſhould go home in the dark, cauſed his man to *light him with a Torch*. And to do otherwiſe is *Ammonite-like*, to entreat thoſe *Embaſſadours* ill, which are ſent in kindneſſe and love: for theſe *afflictions* are *Gods Embaſſadors*, and to handle them ruſhly, yea, to repine or grudge againſt them, is to *intreat them evill*. And certainly, as *David* took it not well when the *Ammonites* ill intreated his *Embaſſadours*, ſo *God* will not take the like well from thee, 1 *Chron.* 19. But ſecondly, as the *Law of God* bindes us to this, ſo doth the *Law of Nature*: *Whatſoever you would that men ſhould do unto you even ſo do you unto them*, Matth. 7. 12. Our Saviour doth not ſay, *Do unto others*, as others do *unto you*; but as you would have others do unto you. Now if we have *wronged* any man, we deſire that he ſhould *forgive us*, and therefore we muſt *forgive him*. Nor would we have any man traduce us behind our backs: therefore S^t *Auſtin* writ over his Table this,

To ſpeak ill of the abſent forbear:
Or elſe ſit not at table here.

Lex talionis was never a good Chriſtian Law. If I *forgive* not, I ſhall not be *forgiven*, Mar. 11. 26. So to ſay of our *Enemies*, as *Sampſon* once of the *Philiſtims*: even as they did *unto me*, ſo I have done *unto them*, is but a bad plea. For the *Law of God*, and the *Law of Nature* forbids it; and doth not the *Law of Nations* alſo? Yes, throughout the *whole world*: either they have no *Law*, or elſe a *Law to prohibit* men from *revenging themſelves*.

pre

preſſion or injury may not be righted by *violence*, but by *Law* (and to ſeek *revenge by Law*, when it is not expedient to paſſe it by, is *lawfull:*) the redreſſe *of evill* by a perſon unwarranted, *is evill.*

Obj. But thou wilt ſay, *The Law* doth not provide a juſt *remedy* in *all caſes* of injury, eſpecially in *caſe of reproach and ſlander*, which is now the Chriſtians *chief ſuffering*; or if in part it doth, yet he that is juſt cannot be quit in *one Terme or two.* Nay, if he have right in a *year*, it is counted *quick diſpatch*, and he is glad that he met with ſuch a *ſpeedy Lawyer.*

Anſ. If thou know'ſt the *remedy* to be worſe than the *diſeaſe*; I hope thou wilt leave it, and *commit thy cauſe to God*; who (if thou wilt give nim the like time,) will *cleer thy innocency*, and *coſt thee nothing.*

When we have ſuffered ſome evill, *the fleſh*, *our own wiſedom*, like the King of *Iſrael*, 2 King.6.21. will bid us *return evill* to the doer; but the *Spirit or wiſdome of God*, like *Eliſha*, oppoſeth, and bids us *return him good* notwithſtanding his *evill:* But *the fleſh* will reply, *he is not worthy to be forgiven:* I, but ſaith the *Spirit*, *Chriſt is worthy* to be *obeyed*, who hath *commanded* thee to *forgive him.* Now, whethers *counſell* wilt thou follow? It is not alwayes good to take *our own counſell*; our own *wit* often hunts us into the *ſnares*, that above all we would ſhun. We oft uſe *means of preſervation*, and they prove *deſtroying ones.* Again, we take *courſes to ruin us*, and they prove *means of ſafety.* How many flying *from danger*, have met with *death*; and on the other ſide, found *protection* even in the very jawes of *miſchief*, that God alone may have the *glory.* It fell out to be part of *Mithridates miſery*, that he had made himſelf *unpoyſonable.* All *humane wiſedom* is defective, nor doth the *Fools bolt* ever miſſe: whatſoever *man* thinketh to do in contrariety, is by *God* turned to be an *help of haſtning the end* he hath appointed him. We are governed by a power that we cannot but obey, *our mindes* are wrought *againſt our mindes* to alter us. In brief, man is oft his own *Traytor*, and maddeth to undo himſelf. Wherefore take the *Spirits* and the *Words* direction. Render *good for evill*, and not *like for like*, though it be with an *unwilling willingneſſe*; as the *Merchant* caſteth his *goods over-board*, and the *Patient* ſuffers his *arm or leg* to be *cut off:* and ſay with thy Saviour, *Neverthleſſe, not my will, but thy will be done.*

But yet more to induce thee hereunto; conſider in the laſt place, That to *avenge* thy ſelf, is both to *loſe Gods protection*, and to *incur his condemnation.* We may be ſaid to be out of his protection, when we are *out of our way* which he hath ſet us: he hath promiſed to *give his Angels charge over us, to keep us in all our wayes*, Pſal.91.11. that is, in the *wayes of obedience*, or the *wayes of his Commandements.* But this is one of the *Devils ways*, a *way* of *ſinne* and *diſobedience*; and therefore hath no promiſe or aſſurance of *protection:* we may *truſt God*, we may not *tempt him:* if we do, what *ſeconds* ſoever we get, *Chriſt* will not be our *ſecond.* Where is no *commandement*, there is no promiſe; if we want his *word*, in vain we look for his *ayd.* When we have *means* to keep our ſelves, *Gods omnipotency* is for the preſent *diſcharged.* If *Eutychus* had fallen down out of a *ſaucy malapertneſſe*,

I doubt

I doubt whether he had been *reſtored* by S^t *Paul*, Acts 20.9. *Waſts* and *ſtrayes*, are properly due to the *Lord* of the *ſoyl*: and you know what the *Devill* ſaid to our *Saviour*, Luk.4.6. which in a reſtrained ſenſe is true. And therefore when one in *Gods* ſtead rebuked *Satan*, touching a *Virgin* whom he *poſſeſt at a Theatre*, ſaying, How durſt thou be ſo bold, as to enter into *my houſe*? *Satan* anſwers, Becauſe I found her in my houſe: as *Chryſoſtom* delivers it. I am ſure *Dinah* fell into *foul hands*, when her *Fathers houſe* could not *hold her*: and *Sampſon* the like, when he went to *Dalilah*: and *Jonah*, when he went to *Tarſhiſh*: and the *ſeduced Prophet*, when he went *beyond his Commiſſion*, ſet him by *God*: and many the like, who left the path of *Gods protection*, where the *Angels guard* and *watch*, to walk in the *Devils by-way of ſinne* and *diſobedience*. The *Chickins* are ſafe under the wings of their *mother*, and we under the *providence* of our *Father*; ſo long as we hold the tenure of obedience, we are the *Lords Subjects*; and if we *ſerve him*, he will *preſerve us*. A *Prieſt* might enter into a *Leprous* houſe without danger: becauſe he had a calling from *God* ſo to do, and we may follow *God* dry-ſhod through the *Red-Sea*. Neither need we vex our ſelves with *cares*, as if we lived at our own *coſt*, or truſted to our own *ſtrength*: but when a man is fallen to the ſtate of an *Out-Law* or *Rebell*; the *Law* diſpenſeth with them that *kill him*; becauſe the *Prince* hath excluded him from his *Protection*. Now this being our caſe, ſay there ſhall happen any thing amiſſe, through thy taking revenge, what mayeſt thou not expect to *ſuffer*, and in thy *ſuffering*, what *comfort* canſt thou have? Whereas, if *God* bring us into *croſſes*, he will be with us in thoſe *croſſes*, and at length bring us out of them more refined. You may obſerve, there is no ſuch *coward*, none ſo *valiant* as the *beleever*: without *Gods warrant* he dares do nothing; with *it*, any thing. Nothing without it. Thoſe ſaith *Baſil* (to a great man that perſwaded him to yeeld) who are trained up in the *Scriptures*, will rather *die in an holy quarrell*, than abate one *ſyllable of divine truth*. Nor would any ſolicite them to do ill, did they rightly know them: for what *Cicero* ſpeaks of *Cato* (viz. O gentle *Cato*, how happy art thou to have been ſuch an one? that never man durſt yet preſume, to ſolicite thee in any diſhoneſt cauſe, or contrary to duty) may be applied to every Beleever, rightly ſo ſtiled. When the *Tormentors* of *Marcus Arethuſius* (who laid to his charge the *pulling down* of an *idolatrous Temple*) offered him his *pardon*, in caſe he would give ſo much as would *build it up again*, he refuſed it; and being further urged to give *but half*, he refuſed it: at laſt, being told that if he would give but *a little* towards it, they would releaſe him; he refuſed to give them ſo much as an *half penny*: ſaying, No not an *half penny*; for it is as great wickedneſſe, ſaid he, to *confer one half penny*, in caſe of impiety, as if a man ſhould *beſtow the whole*. A good *conſcience* being in the greateſt *torture*, will not give one *half penny* to be releaſed, with hurt to his *conſcience*: he ſcans not the weight of the thing, but the authority of the *Commander*: and ſuch have no good *conſciences*, that dare *gratifie Satan*, in committing the leaſt ſinne, or neglect *God* in the ſmalleſt *precept*. The conſcionable *Nazarite*,

Numb.6.

Numb.6. did not only make ſcruple of *guzling*, and *quaffing* whole *Flagons of wine*, but of eating only an huſk, or a *kernell of the grape*: knowing the one was as well forbidden as the other. Will any man eat *poyſon* becauſe there is but a little of it? A ſmall *bullet* may kill a man as well as a great one. *Goliah* was as much hurt by *Davids* little ſtone, as *Sampſon* by the weight of a whole houſe. And *Ely* died as well by falling back in his chair, as *Jezabel* by being thrown down from an high window. And what ſaith our *Saviour* to the *unjuſt ſteward*? He that is *faithfull* in that which is *leaſt*, is *faithfull* alſo in *much*; and he that is *unjuſt* in the *leaſt*, is *unjuſt* alſo in *much*, Luk.16.10. He that will *corrupt* his conſcience for a pound, what would he do for a thouſand? If *Judas* will ſell his Maſter for *thirty pence*, what would he not have done for the Treaſury?

Alas, there are no *ſins ſmall* but *comparatively*: *Theſe things* (ſpeaking of *Mint* and *Cummin*) ought ye to have *done*, ſayes our Saviour, and not have left the other *undone*, Luk.11.42. Wherefore it is with a *good* and *tender conſcience*, as it is with the *apple of the eye*, for as the leaſt hair or duſt grieves and offends that which the skin of the *eye-lid* could not once complain of; ſo a good and tender *conſcience* is diſquieted, not only with *beams*, but *motes*, even ſuch as the *world* accounts *trifles*; it ſtrains not only at *Cammels*, but *Gnats* alſo.

A ſincere *heart* is like a neat ſpruce *man*, that no ſooner ſpies the leaſt ſpeck or ſpot on his *garment*, but he gets it waſht or ſcrap't off: the common *Chriſtian*, like a naſty ſloven, who, though he be all foul and beſmeared, can indure it well enough: yea, it offends him that another ſhould be more neat than himſelf. But ſuch men ſhould conſider, that though they have *large conſciences*, that can ſwallow down any thing, yet the ſincere and tender *conſcience* is not ſo wide. A ſtrait *ſhooe* cannot indure the leaſt pibble ſtone, which will hardly be felt in a wider; neither will *God* allow thoſe things in his *Children*, which he permits in his enemies: no man but will permit that in another mans *Wife* or *Child*, which he would abhor in his own. A box of precious *oyntment*, may not have the leaſt fly in it; nor a delicate *Garden*, the leaſt *weed*, though the *Wilderneſſe* be overgrown with them.

I know the blind *world* ſo blames the *Religious*, and their *Religion* alſo, for this niceneſſe, that they think them *Hypocrites* for it: but this was *Jobs* comfort in the aſperſion of *Hypocriſie*, My witneſſe is in *Heaven*, and my record *on high*. And as touching others that are offended, their anſwer is, Take thou O *God* (who needeſt not our ſinne to further thy work of *Grace*) the charge of thy *Glory*, give us grace to take charge of thy *Precepts*. For ſure we are, that what is abſolutely *evill*, can by no *circumſtance* be made *good*; *poyſon* may be qualified and become *medicinall*: there is uſe to be made of an *enemy*; *ſickneſſe* may turn to our better health; and *death* it ſelf to the *faithfull*, is but a *door* to *life*; but *ſinne*, be it never *ſo ſmall*, can never be *made good*.

Thus you have ſeen their *fear*, but look alſo upon their *courage*, for they *more fear* the *leaſt ſinne*, than the greateſt *torment*.

All

All the fear of *Satan* and his *instruments*, ariseth from the want of the true *fear of God*; but the more a man fears *God*, the lesse he fears *every thing else*. Fear *God*, honour the *King*, 1 Pet. 2. 14, 17. He that *fears God*, doth but *honour the King*, he need not *fear him*, Rom. 13. 3. the Law hath not power to smite the vertuous.

True, many have an *opinion not wise*, That *Piety* and *Religion* abates *fortitude*, and makes *valour Feminine*: but it is a *foundationlesse conceit*. The true *believer fears nothing* but the *displeasure* of the *highest*, and *runs* away from nothing but *sinne*.

Indeed he is not like our *hot-spurs*, that will *fight* in no *cause* but a *bad*; that *fear* where they should not *fear*, and fear not where they *should fear*; that fear the *blasts of mens breath*, and not the *fire of Gods wrath*; that fear more to have the *world* call them *Cowards* for refusing; than *God* to judge them *rebels* for undertaking: that tremble at the thought of a *Prison*, and yet not fear *Hell fire*: That can *govern Towns* and *Cities*, and let a silly *woman over-rule them* at home; it may be a *servant* or a *Childe*, as *Themistocles Sonne* did in *Greece*: What *I will*, said he, my *Mother* will have done, and what my *Mother* will have, my *Father* doeth. That will undertake a long *journey by Sea* in a *Wherry*, as the desperate *Marriner* hoyseth sayl in a *storm*, and sayes None of his *Ancestors* were drowned: That will rush fearlesly into *infected* houses, and say, The *Plague* never ceizeth on *valiant blood*, it kills none but *Cowards*: That languishing of some *sickness*, will strive to drink it away, and so make hast to dispatch both *body* and *soul* at once: that will run on *high battlements*, gallop down *steep hils*, ride over *narrow bridges*, walk on *weak Ice*, and never think what if I fall? but what if I passe over and fall not?

No, he is not *thus fearlesse*, for this is *presumption* and *desperate madnesse*, not that courage and fortitude which ariseth from faith, and the true fear of God; but from *blindnesse* and invincible *ignorance* of their own estate: As what think you? Would any man put his *life to a venture*, if he knew that when he died he should presently *drop into hell*? I think not. But let the beleeving Christian, (who knowes he hath a place reserved for him in *Heaven*) have a *warrant from Gods word*; you cannot name the service, or danger that he will stick at. Nor can he lightly fail of successe. It is observed that *Trajan* was never vanquished, because he never undertook *warre* without just cause. In fine, as he is *most fearfull* to offend, so he is *most courageous* in a good cause; as abundance of examples witnesse, whereof I'le but instance two: for the time would be too short to tell of *Abraham*, and *Moses*, and *Caleb*, and *David*, and *Gideon*, and *Baruck*, and *Sampson*, and *Jeptha*, and many others; of whom the *holy Ghost* gives this generall testimony; that by faith, *of weak they were made strong, waxed valiant in battell, turned to flight the Armies of the Aliants, subdued Kingdoms, stopt the mouthes of Lyons, quenched the violence of the fire*, &c. Heb. 11. 22, to 35. Nor will I pitch upon *Joshua*, whom neither *Cæsar*, nor *Pompey*, nor *Alexander the Great*, nor *William the Conquerour*, nor any other ever came near, either for valour or victories: but even *Jonathan before*,

and

and the *Martyrs, after Christ,* ſhall make it good. As what think you of *Jonathan,* whom neither ſteepneſſe of *Rocks,* nor *multitude of enemies,* could diſcourage, or diſſwade from ſo unlikely an aſſault? Is it poſſible, if the *divine power of Faith,* did not add *ſpirit and courage,* making men more than men; that *two* ſhould dare to think of *encountering* ſo many thouſands? and yet behold *Jonathan* and his *Armour-bearer put to flight, and terrified the hearts of all the Philiſtims, being thirty thouſand Chariots, ſix thouſand Horſe-men, and Foot-men like the ſand of the Sea-ſhore,* 1 Sam. 14. 15. O divine power of *faith!* that in all attempts and *difficulties* makes us more than men, and regards no more *Armies of adverſaries,* than *ſwarms of flies.*

A *naturall man* in a project ſo unlikely, would have had many *thoughts of diſcouragement,* and ſtrong reaſons to diſſwade him: but his *faith diſſolves impediments,* as the *Sunne* doth *dewes*; yea, he *contemns all fears,* overlooks all *impoſſibilities,* breaks through all difficulties with a reſolute courage, and flies over all *carnall objections* with *celeſtiall wings*; becauſe the *ſtrength of his God,* was the ground of *his ſtrength* in *God.*

But ſecondly, To ſhew that their *courage* is no leſſe *paſſive,* than *active*; look upon that Noble *Army of Martyrs,* mentioned in *Eccleſiaſticall Hiſtory,* who went as willingly and *cheerfully* to the *ſtake,* as our *Gallants* to a *Play*; and leapt into their *beds of flames,* as if they had been beds of *down*: yea, even *weak women,* and *young ſtriplings,* when with one daſh of a pen, they might have been *releaſed.* If any ſhall yet doubt which of the two (the *Religious* or *Prophane*) are moſt *valiant* and *couragious*; let them look upon the demeanour of the twelve *Spies,* Numb. the 13th and 14th Chapters; and obſerve the difference between the two faithfull and true hearted, and the other ten: then will they conclude, that *Piety* and *Religion* doth not make men *Cowards*; or if it do, that as there is no feaſt to the *Churles,* ſo there is no fight to the *Cowards.* True, they are *not ſoon,* nor *eaſily provoked*; but all the better, *the longer the cold fit* in an Ague, *the ſtronger the hot fit.*

I know men of the *Sword* will be loth to allow of this Doctrine; but truth is truth, as well when it is *not acknowledged,* as when it is: and experience tells us, that he who fears not to do *evill,* is alwayes afraid to ſuffer *evill.* Yea the Word of God is expreſſe; That none can be truly valorous, but ſuch as are *truly religious, The wicked fly when none purſueth, but the righteous are as bold as a Lyon,* Prov. 28. 1. The reaſon whereof is, If they live, they know by whom they ſtand; if they die, they know for whoſe ſake they fall.

But what ſpeak I of their not fearing *death,* when they ſhall not fear even the day of *Judgement,* 1 Joh. 4. 17. Haſt not thou O *Saviour* bidden us, *when the Elements ſhall be diſſolved, and the Heavens ſhall be flaming about our ears, to lift up our heads with joy, becauſe our redemption draweth nigh,* Luk. 21. 25, to 29. Wherefore ſaith the valiant *Beleever,* come death, come fire, come whirlewinde, they are worthy to be welcome that ſhall carry us to immortality. Let *Pagans* and *Infidels* fear death, ſaith St *Cyprian,* who

never feared God in their life, but let *Christians* go to it as travellers unto their native *home*; as *Children* unto their loving *Father*; willingly, joyfully. Let such fear to die, as have no hope to live a better life: well may the brute *beast* fear death, whose end of life is the *conclusion* of their being: well may the *Epicure* tremble at it, who with his life looketh to lose his *felicity*: well may *ignorant* and *unrepentant sinners* quake at it, whose *death* begins their *damnation*: well may all those make much of this *life*, who are not sure of a *better*; because they are conscious to themselves, that this *dying life*, will but bring them to a *living death*; they have all *sown in sinne*, and what can they look to *reap*, but *misery* and *vanity*? sinne was their *traffique*, and grief will be their *gain*; detestable was their *life*, and damnable will be their *decease*.

But it is otherwise with the *Godly*, they may be *killed*, but cannot be hurt; for even death (that fiend) is to them a *friend*, like the *Red Sea* to the *Israelites*, which put them over to the *Land of Promise*, while it *drowned their enemies*. It is to the faithfull as the *Angels* were to *Lot*, who snatcht him out of *Sodome*, while the rest were consumed with *fire* and *brimstone*. Every *believer* is *Christs* betrothed *Spouse*, and death is but a *messenger* to bring her home to her *Husband*: and what chaste or *loving Spouse*, will not earnestly desire the *presence of her Bridegroom* (as S^t *Austin* speaks?) Yea, the *day of death* to them, is the *day of their Coronation*: and what *Princely heir* does not long for the day of his *instalment*, and rejoyce when it comes? Certainly it was the sweetest *voice* that ever the *Thief* heard in this life, when *Christ* said unto him, *This day shalt thou be with me in Paradise*, Luk. 23.43. In a word, as death to the *wicked*, puts an end to their *short joyes*, and begins their *everlasting sorrowes*: so to the *Elect*, it is the end of all *sorrow*, and the beginning of their *everlasting joyes*.

The end of their *sorrow*; for whereas complaint of *evils past*, sense of *present*, and fear of *future*, have shared our lives amongst them; *death* is

1. A *Supersedeas* for all *diseases*; the *Resurrection* knows no *imperfection*.

2. It is a *Writ of ease*, to free us from *labour* and *servitude*: like *Moses* that delivered *Gods people* out of *bondage*, and from *brick-making* in *Ægypt*.

3. Whereas our *ingresse* into the world, our *progresse* in it, our *egresse* out of it, is nothing but *sorrow* (for we are born *crying*, live *grumbling*, and die *sighing*) death is a *medicine*, which drives away all these, for we shall rise *triumphing*.

4. It shall revive our *reputations*, and cleer our *Names* from all *ignominy* and *reproach*; yea, the more *contemptible* here, the more glorious *hereafter*. Now a very *Duellist* will go into the *field* to seek *death*, and finde *honour*.

5. *Death* to the *godly* is as a *Gaol-delivery*, to let the *Soul* out of the *prison* of the *body*, and let it free.

6. *Death* frees us from *sinne*, an *Inmate* that (spite of our teeth) will roust with us, so long as life affords it house-room: for what is it to the *faithfull*, but the *funerall* of their *vices*, and the *resurrection* of their *vertues*.

And

And thus we ſee, that *death* to the Saints is not a penalty, but a remedy; that it acquits us of all our *bonds*, as *ſickneſſe*, *labour*, *ſorrow*, *diſgrace*, *impriſonment*, and (that which is worſe than all) *ſinne*; that it is not ſo much the *death of nature* as of *corruption* and *calamity*. But this is not half the good it doth us; for it delivers *us up*, and lets us *into* ſuch *Joyes*, as *eye* hath not ſeen, nor *ear* heard, neither hath entred into the *heart* of man to conceive, 1 *Cor.*2.9. Yea, a man may as well with a coal, paint out the *Sunne* in all his *ſplendor*, as with his pen, or tongue expreſſe; or with his heart (were it as deep as the Sea) conceive, the fullneſſe of thoſe joyes, and ſweetneſſe of thoſe pleaſures, which the Saints ſhall enjoy at Gods right hand for evermore, *Pſal.*16.11. *In thy preſence is the fullneſſe of joy, and at thy right hand are pleaſures for evermore.* For quality they are *pleaſures*; for quantity, *fullneſſe*; for dignity, *at Gods right hand*; for eternity, *for evermore*: and *millions* of years *multiplied* by *millions*, make not up *a minute* to this *eternity*.

Our diſſolution is nothing elſe but *æterni natalis*, the birth-day of eternity (as *Seneca* calls it, more truly than he was aware,) for when we are born, we are mortall; but when we are dead, we are immortall: yea, even their mortall wounds make the ſufferers immortall; and preſently tranſport us from the contemplation of felicity, unto the fruition. Whereas, if the corn of our bodies be not caſt into the earth by death, we can have none of this increaſe: which is the reaſon, firſt, that we celebrate the memory of the *Saints*, nor upon their *birth-dayes*, but upon their *death-dayes*; to ſhew how *the day of our death*, is better than the day of our birth: And ſecondly, that many Holy men have wiſht for death; as *Jeremy*, *Job*, *Paul*, &c. As, who can either marvell, or blame the deſire of advantage? for the weary traveller to long for reſt, the priſoner for liberty, the baniſhed for home; it is ſo naturall, that the contrary diſpoſition were *monſtrous*.

And indeed it is our ignorance and infidelity; at leaſt our impreparation, that makes *death* ſeem other than *advantage*. And look to it, for he hardly mourns for the *ſinnes of the time*, who longs not to be freed from the time of ſinne: he but *little loves* his Saviour, who is not willing to go unto him, and is too fond of himſelf, that would not go out of himſelf to God.

True, he that *beleeveth* will not make haſte, *Iſa.*28.16. that is, he will not go out by a back-door, ſeek redreſſe by *unlawfull means*: for though *here* he hath his pain, and in *Heaven* he looks for his *payment*, yet he will not make more haſte than good ſpeed. Though he *deſires* to be *diſſolved*, *and to be with Chriſt*, *which is beſt of all*, Phil.1.23,24. Yet he is *content to live*, yea, he *lives patiently*, though he *dies joyfully*: In his *wiſdome* he could chuſe the gain of death, but in his obedience he refuſeth not the ſervice of life: and it is to be feared, that God will refuſe that ſoul, which leaves the body before himſelf calls for it; as *Seneca* ſpeaks (like a Divine.)

Now, what are we to learn from this double leſſon, but a two-fold *inſtruction*? Is a calling a good warrant, and can it not want danger to go

unſent? is *death to the godly* no other then the *Brazen Serpent to the Iſraelites?* which was ſo farre from hurting them, that contrarily it healed them. And wouldeſt thou not fear *death* (for to *labour not to die* is *labour in vain*, and *Kings* in this are *Subjects*.)

Firſt, *Look through death at glory*, as lee but the unfolded *Heavens* give way to *Stevens eyes*, to behold *Chriſt* in the *glory* of his *Father*; how willing is he to aſcend by that *ſtony paſſage?* Acts 7.56,59.

Secondly, *Fear* to commit the *leaſt ſinne*, which is forbidden by ſo *great a God*, and ſuffered for by ſo *loving a Saviour*.

Now *God* hath ſo farre forth *forbidden revenge*, that he hath *forbidden all kinde of hatred* and *malice*; for the *Law* in every Commandement is *ſpirituall*, and bindes *the heart* as well as *the hand*; and to thy power thou haſt ſlain him whom thou *hateſt*: he is alive, and yet thou haſt kil'd him, ſaith S^t *Auguſtine:* and therefore theſe two, *hatred* and *murther*, are coupled together as *yoak-fellowes*, in that long teame of the *fleſhes* beaſtly works, *which draw men to perdition*, Rom.1.29. Gal.5.21. and wherein do they differ? but as the Father and the Sonne, or as Devill and evill, only in a letter. Yea, ſaith *Chriſt*, in the places before quoted, *Love your enemies, do well to them that hate you, overcome evill with good*, &c. *Luk* 6.27. *Rom.* 12. 21. Be ſo farre from ſnatching Gods weapon out of his hand, that you rather maſter *unkindneſſe* with *kindneſſe*.

And as this is Gods word, ſo hearing what the word ſpeaks, is an *earmark of Chriſts ſheep*, as witneſſeth the chief *ſheepherd*, Joh.8. *He that is of God, heareth Gods word:* and he is of an uncircumciſed *ear*, and one of the Devils *Goats*, that wants this *mark:* for *he heareth it not, becauſe he is not of God*, Verſ.47. Wherefore lay it to heart; loſe not the priviledge of *Gods protection*, by an unwarrantable righting of thy ſelf: Do not like the Fool, that leapt in *the water*, for fear of being *drowned* in *the boat*. But above all fears, *fear him, which, after he hath kil'd, hath power to caſt into hell*, *Luk.*12.5. compare the preſent with the future, the action with the reward; think thou ſeeſt beyond pleaſing thy appetite, and doing thine own will, *ſinne againſt God*; beyond that, *death*; beyond *death, judgement*; beyond *judgement, hell*; beyond that, no limits of time, or torments; but all eaſeleſſe, and endleſſe. Thou cryeſt, *God be mercifull to me*; but be thou *alſo* mercifull to thy ſelf: Fear God, fear ſinne, and fear nothing; for *ſinne is the ſting of all troubles:* pull out the *ſting*, and deride the *malice* of the *Serpent*. Yea, have but Gods warrant for what thou goeſt about, and then let death happen, it ſhall not happen amiſſe; for the aſſurance of *Gods call* and protection, when a mans actions are warranted by the Word, will even take away the very fear of death: for, death (as a Father well notes) hath nothing terrible, but what our life hath made ſo. He that hath lived well is ſeldom unwilling to die; life or death is alike welcome unto him; for he kowes, whiles he is here, God will protect him; and when he goes hence God will *receive him*. I have ſo behaved my ſelf (ſaith S^t *Ambroſe* to the Nobles of *Millain*) that I am not aſhamed to live, neither having ſo good a Lord, am I *afraid to die*. And old

Hilarion,

Hilarion, Theſe ſeventy years and upwards, thou haſt *ſerved the Lord*; therefore now *go forth my ſoul with joy*, &c. Whereas he that hath lived wickedly, had rather *loſe* any thing *even his ſoul, than his life*: whereby he tels us, though his tongue expreſſe it not, that he expects a worſe eſtate hereafter. How oft doth guiltineſſe make one avoid, what another would wiſh in this caſe? Yea, *death* was much *facilitated* by the vertues of a well-led life, even in the Heathen. *Phocion* being condemned to *die*, and the *executioner* refuſing to do his office, unleſſe he had twelve Drachmes paid him in hand; *Phocion* borrowed it of a *friend* and gave it him: *ne mora fieret morti*. Again, *Cato* was ſo reſolute, that he told *Cæſar*, he feared his pardon, more than the pain he threatned him with. And *Ariſtippus*, as I take it (though I may be miſtaken,) told the *Saylers* (that wondred why *he* was not, as well as *they*, afraid in a *ſtorm?*) that the *odds* was much; for they feared the *torments due to a wicked life*, and he expected the *reward of a good one*. Its a *ſolid* and *ſweet reaſon*, being rightly *applied*. *Vice* drawes *death* with a *horrid look*, with a *whip*, and *flames*, and *terrors*; but ſo doth not *vertue*. Whence it was that *death was ugly* and fearfull unto *Cicero*; *wiſhed* for, and *deſired* of *Cato*; and indifferent to *Socrates*.

Obj. But a *violent* and painfull *death*, is by far, more *terrible* and *intollerable* than a *naturall?*

Anſw. Seldom have the *Martyrs* found it *ſo*, but often the *contrary*: which made them *kiſſe the wheele* that muſt *kill them*, and think the *ſtayres of the ſcaffold* of their Martyrdom, but ſo many *degrees of their aſcent to glory*. Beſides *Elias* his *fiery Chariot*, or they which ſtoned *Steven*, took no more from them, than an *ordinary ſickneſſe* did from *Lazarus*; and let *death* any way *crumble* the *body* to *duſt*, the *Reſurrection* ſhall *reſtore* it whole *again*. Indeed if we *live* (and God by ſome *lingring ſickneſſe*, ſhall in mercy ſtay till we *make us ready*,) we ſhall *do well*: but if we *die* as the *Martyrs* did, half *burnt*, and half *blown up*; we ſhall do *better*. And thus much to prove that the Godly indure *reproaches* and perſecutions patiently, becauſe *God hath commanded them* ſo to do.

CHAP. XXX.

That they are patient in ſuffering of wrongs, for Gods glory.

3. THe *Children of God are patient* in ſuffering *wrongs*, for Gods glory; leſt *Philoſophy* ſhould ſeem more operative in her Diſciples, than *Divinity* in hers; leſt *Nature* and *Infidelity* ſhould boaſt it ſelf againſt Chriſtianity. It is a ſaying of *Seneca*, *He that is not able to ſet light by a ſottiſh injury, is no Diſciple of Philoſophy*. And the examples before rehearſed ſhew, that *Socrates*, *Plato*, *Ariſtippus*, *Ariſtotle*, *Diogenes*, *Epictetus*, *Philip of Macedon*, *Dion of Alexandria*, *Agathocles*, *Antigonus*, and *Cæſar*, were indued with *rare* and *admirable Patience*; whereunto I will add three other examples: *Philip of Macedon* asking the Embaſſadors of *Athens*, how he might moſt pleaſure them; received this anſwer, *It were the greateſt pleaſure to*

Athens

Athens that could be, if you would hang your ſelf; yet was not moved a jot, for all his *might* was anſwerable to his *patience*: Why? he cared not ſo much to *revenge* the *evill*, as to *requite* the *good*.

Polæmon was not ſo much as appalled at the *byting of a Dogge* that took away the brawn or *calf of his leg*; nor *Harpalus* to ſee two of his *Sonnes* laid ready dreſt in a *ſilver charger*, when *Aſtyages* had bid him to *ſupper*. And laſtly, when it was told *Anaxagoras* (from the *State*) that he was *condemned to die*, and that his Children were already executed, he was able to make this anſwer; *As touching* (ſaid he) *my condemnation, nature hath given like ſentence both of my condemners and me*; *and as touching my Children, I knew before that I had begot mortall creatures*. But what of all this? Let every naturall man know, that a continued *patience* may be different from what is goodneſſe: for as *Auſtin* well, There is no true *vertue*, where there is no true *Religion*; neither is it a *naturall meekneſſe* which proceeds from a good conſtitution, nor a *morall meekneſſe* which proceeds from *good education* and breeding; but *ſpirituall meekneſſe* which is a *fruit of the ſpirit*, Gal. 5. 22, to 25. That is the *ſubject of our diſcourſe*, and will carry away the *bleſſing*.

But to give them the utmoſt *advantage*, let the *vertues* of all theſe *Philoſophers* be *extracted* into one *Eſſence*, and that *ſpirit* powred into *one man* (as *Zeuxis* pourtraying *Juno*, choſe the five Daughters of *Croton*, out of all the *Agrigentine Virgins*, that from their ſeverall *perfections*, he might compoſe one excellent and moſt *beautifull picture*:) Yet this *Philoſopher* muſt be acknowledged to fall *ſhort* of a compleat *Chriſtian* guided by the *Spirit of God*. Or if you will gather out of Hiſtories the *magnanimity* of *Hector*, of *Alexander*, of *Cæſar*, of *Scipio*, and of *Scævola*, put them to the reſt; yet for *patience* and *conſtancy*, they come not near that one preſident laid down in the example of that holy man *Job*, and other *ſervants* of *God* in ſucceeding ages; and that in *five* main *particulars*.

1. One notable *difference* between the *patience of a Philoſopher* and a *Chriſtian*, is, They lacked a *pure heart*, truly *ſanctified* by the *holy Ghoſt*, which is the *fountain* of all well doing. Now if the *fountain* be *corrupt*, the *ſtreams* cannot be pure; but the beſt of them were but in the *ſtate of nature* unregenerate, and conſequently *unreconciled to God in Chriſt*, and ſo enemies to him, *Rom.* 5. 10. And our *perſons* muſt firſt be *juſtified* and accepted of *God*, before our *actions* can pleaſe him: as of neceſſity the *Tree* muſt be good, before it can bear good *fruit*. Yea, ſaith our *Saviour*, as the *Branch cannot bear fruit of it ſelf, except it abide in the Vine, no more can ye, except you abide in me*, Joh. 15. 4. *Chriſtian vertues* are not naturall; a man is no more born with *Grace in his ſoul*, than with *Apparell on his back*.

Again, the beſt of our *Works* are *imperfect*, and mingled with corruptions; and therefore cannot abide the examination of *Gods exact juſtice*, till they be covered with *Chriſts Righteouſneſſe*, and their corruption waſhed away with his moſt *precious blood*. Neither can thoſe works *pleaſe God*, which are *done without* him: for as it will be no excuſe before *God* when

when the matter of the work is *ill*, to plead the *goodneſſe* of the heart; ſo, neither when the *heart is nought*, to plead that the matter of the work is good; as many notable examples prove, namely the *Jews* urging God with their *faſting*, Iſa. 58. and yet ſent away empty. And thoſe *reprobates*, Matth. 7. who alleadg their *preaching* in Chriſts Name, *caſting out Devils*, &c. but receiving that fearfull anſwer, *Depart from me ye workers of iniquity, I know you not.* As alſo *Cain*, whoſe *outward works* in ſacrificing were the *ſame* with his *brothers*; and yet S^t *John* ſayes, *Cains* works were *evill*, and his *brothers good*; which may ſerve to comfort *poor Publicans*, and confound all *proud Phariſees*, as S^t *Auſtin* obſerves, *Qui viret in foliis venit a radicibus humor.*

2. As the *Chriſtian bears injuries patiently*, ſo he doth it and all other performances in *knowledge* of, and in *obedience* to Gods *Word* and *Commandement*; which obedience alſo proceeds from a *true love of* God, and an *humble heart*: thinking when he hath done that, he falls far ſhort of performing *his duty*. Whereas they had neither *knowledge* in, nor *love* to, nor the leaſt reſpect of God or his *word*, in their bearing injuries: and therefore as God ſaid once to the *Jews* in matter of *faſting*, Have ye *faſted to me?* ſo he will ſay to them in the matter of *ſuffering*, Have ye *ſuffered in love and obedience to me*, and my *word?* No: but in love to your own credit, and other the like *carnall* reſpects. And indeed, how can they expect a reward from God, when they have done him *no ſervice*? If in bearing with, or *ſerving of men*, we ſerve our *ſelves*, and *ſeek our ſelves* rather than God: when we come for our reward, Gods anſwer will be, Let him *reward you*, whom ye have ſerved; thou *ſervedſt thy ſelf*, therefore reward *thy ſelf*, if thou wilt: for I never reward any ſervice but mine own. As, why will Chriſt at the latter day remember, and reward the duties of *love* and *liberality* done to men? but becauſe they were done for his ſake, and as to himſelf, *Matth.* 25.40. *Ye have done them unto me*, there is the cauſe of the reward. Whence it is, S^t *Paul* willeth *Chriſtian ſervants*, yoaked with cruell *heatheniſh* Maſters, to be obedient unto them, *as unto Chriſt*; ſerving the *Lord*, and not men, *Col.* 3.22, 23, 24.

3. What ever they did or ſuffered, was either to *purchaſe fame* to themſelves, or to *merit reward* by it; their aym and end was not *Gods glory*, but their own *honour and glory*, and vertues are to be judged, not by their *actions*, but by their ends. Yea, they called vertue, *Bonum Theatrale*, as if a man would not be *vertuous*, if he had not *ſpectators* to take notice of him: but it is falſe, for *vertue* will be as cleer *in ſolitudine*, as *in Theatro*, though not ſo conſpicuous; only it may grow more ſtrong by the obſervation, and applauſe of others, as an heat that is doubled by the *reflection*.

But, O the difference between theſe *naturall* and meer *morall* men, and a true *Chriſtian*: the *Chriſtian* loves *goodneſſe* for it ſelf, and would be holy, were there no Heaven to *reward* it; he does all, and *ſuffers* all, out of ſincere affection, and a *zeal of Gods glory*, and the *Churches good*, Matth. 5.16. to the end his Name may be *magnified*, and others won and *edified*, 1 Pet. 2.12. as moſt fit it is, that the profit being *mans*, the *honour* ſhould be

Gods.

Gods. And this his *ſincerity* the rather appears, in that he holds out maugre all *oppoſition, diſgrace, perſecution*, &c. whereas the other, like *windmills*, would not turn about to do any good ſervice, but for the *wind of mens praiſes*.

Now, it is one method to practiſe *ſwimming* with *Bladders*, and another to practiſe *dauncing* with *heavy ſhooes*. We read of ſome that in the *Monaſtery* could *faſt whole dayes* together with eaſe, but in the *deſart* they could not hold out untill *noon*, but their *bellies* would be craving preſently.

4. The one doth it in *faith*, which only *crowns good actions*; for *whatſoever is not done in faith is ſin*, Rom. 14.23. *and therefore cannot pleaſe God*, *Heb.* 11.6. the reaſon is this, If our beſt actions be not the *fruits of a lively faith*, they ſpring from *ignorance* and *infidelity*, as *herbs* may do from a *dunghill*. And its evident they have not faith; for how ſhould they *beleeve* in him, of whom they have not *heard?* Rom. 10.14.

And it were well if all that are meer civill and morall men, would look to the *Rock* where-out their *works* are hewn; and to the *Pit*, where-out they were *digged*: for God looketh at no *action* further, than it is the *work of his Spirit*, but the ſpirit is no where but in the *ſons of God*, Gal. 4.6. and no ſons but by *faith in Chriſt*, Gal. 3.26. So that *obedience* without *faith*, is but as the *ſhell* without the *kernell*, the *huſk* without the *corn*, the *carkaſſe* without the *ſoul*, which the *Lord abhors*, as the ſacrifice of *fools*, Iſa. 66.3. Whence it is, that all the *vertues of the Heathen* are called by Divines *ſplendida peccata*, ſhining or gliſtering ſinnes, ſinnes as it were in a *ſilken Robe*.

5. The ſum of all *Morall Philoſophy* is included in theſe two words, *ſuſtain*, and *abſtain*, and a *wicked* man may *reſtrain* evill as do the *godly*; but here is the difference, *the one keeps in corruption, the other kills corruption*.

6. The *Philoſopher*, and ſo all *civill* and *morall* men, can *forbear*, the *Chriſtian forgive*; they *pardon* their enemies, we *love* ours; pray for them, and return *good* for *evill*: and if not, we no whit ſavour of Heaven. *For if you love them that love you* (ſaith our Saviour,) *what thanks ſhall you have? for even the ſinners do the ſame* (ſuch as ſee not beyond the clouds of humane reaſon:) *But I ſay unto you which hear, Love your enemies, bleſſe them that curſe you, do good to them that hate you, and pray for them which hurt you, and perſecute you*, Matth. 5.44. Luk. 6.27, 32, 33. ſhewing that if we will ever hope for good our *ſelves*, we muſt return good for evill unto others. In which words you may note a *triple injunction*, one to the *heart*, the *treaſury of love*; another to the *tongue*, *loves interpreter*; the third and principall to the *hand*, *which is loves Factor* or *Almoner*. Wherein our *Saviour* ſeems to ſet *man* like a *Clock*, whoſe maſter-*wheel* muſt not only go right within, nor the *bell* alone ſound true above; but the *hand* alſo point ſtraight *without*: as for the motion and ſetting of the wheel within, he ſayes to the *heart*, *love your enemies*: for the *ſtroke* and *ſounding of the bell above*, he ſaith to the *tongue*, *bleſſe them that curſe you*: and for the *pointing of the hand*, or *Index* without, he ſaith to the *hand*, *Do good to them that hurt you*.

Now

Now, well may naturall men *sayl* with the *winde* of their naturall *passions* and corrupt *affections*, in rendring *evill* for *evill*; but Christ the *Master* and *Pilot* of his *Ship* the *Church*; hath charged all *passengers bound for Heaven*, the *Haven* of their hope, and *Harbour* of their rest; like *Pauls Mariners*, Acts 27. to sayl with a contrary *wind and weather*, of doing *good* for *evill*: and like the *Disciples* on the *Lake* of *Genazereth*, *Rowe* through the raging *waves* of their enemies *reproaches*, with a *contrary breath*; not rendring *rebuke* for *rebuke*; but contrariwise, *to blesse*, 1 *Pet.* 3 9. And the better to teach us this *lesson*, he practised it himself, adding *example* to *precept*: for his *word* and his *work*, like *mercy* and *truth*, *met together*; his *precept* and his *practise*, like *righteousnesse and peace*, *kissed each other*: for when they in deviliſh *malice* sought nothing but his *condemnation*, he in *great love* went about the work of their *salvation*: when they *shed* his *blood* to quench their malice, he *swet water and blood* to wash their souls. Yea, when the *Jews* were *crucifying* of him, he at the same time (though the torments of his passion were *intollerable*, *incomparable*, *unconceivable*) sollicireth God for their *pardon*, Luk. 23.34. Now his *prayer* could not but be efficacious, and a *pardon* for such *murderers*, was no mean good turn. And this likewise is the *practice* of the *Saints*, who strive to imitate their *Master* in all things which he did as man: S^t *Steven*, at the instant, while his *enemies* were stoning of him, kneeled down and *prayed*, *Lord lay not this sinne to their charge*, Acts 7.60. Where is one thing very remarkable; he *stood* when he prayed for *himself*, but *kneeled* when he prayed for his *enemies*; hereby shewing the *greatnesse of their impiety*, which easily could not be forgiven, as also the *greatnesse of his piety*. And indeed, as to render *good* for *good*, is the part of a man; and to render *evill* for *evill*, the part of a beast; and to render *evill* for *good*, the part of a *devill*; so to render *good* for *evill*, is only the part of a *Saint*: *Be mercifull as your heavenly Father is mercifull*, Luk. 6.36. It were easie to abound in *examples* of this kinde; How often did *Moses* return good unto *Pharaoh* for his evill, in praying to, and prevailing with God for him, to the removall of nine severall plagues, notwithstanding his cruell oppression? And *David*, what could he have done for *Saul*, that he left undone; notwithstanding he so cruelly persecuted him, and hunted after his life? And the like I might shew in that *man of God* to *Jeroboam*, and they that went to *Heaven* by that bloody way of *Martyrdom*, who prayed for others, even their *persecutors* and *murtherers*; an easier passage to *Heaven*: Yea, Gods people account it a *sinne* to *cease praying for their worst enemies*, 1 Sam. 12.23.

But what do I tell them of these *transcendent examples*? when I never yet heard or read of that *Philosopher*, which could parallel D^r *Cooper* Bishop of *Lyncolne*, in an act of patient suffering; who, when his *Wife* had burnt all his *Notes*, which he had been *eight years a gathering*, least he should kill himself with overmuch study (for she had much ado to get him to his *meales*,) shew'd not the least token of passion, but only reply'd, *Indeed wife it was not well done*: so falling to work again, was

eight years more in gathering the ſame *Notes*, wherewith he compoſed his *Dictionary*: which example, I confeſſe, more admires me, than any that ever I heard of from a man, not extraordinarily and immediately inſpired and *aſſiſted* by the *holy Ghoſt*: and ſure he that could endure this, could endure any thing, whether in *body*, *goods*, or *good name*: for of *neceſſity* there muſt be *in that man* that can patiently bear ſuch a *loſſe*, ſomewhat *more than man*. I know there are ſome *men* (or rather *two legged Beaſts*) that eſteem no more of *Books* and *Notes*, than *Eſops Cock* did of the *Pearl* he found; and theſe accordingly will ſay, this was nothing in compariſon of what they ſuffer: as when once a *Hotſpur* was perſwaded to be patient as *Job* was, he replied, What do you tell me of *Job*? *Job* never had any *Suits* in *Chancery*.

Yea, indeed the meaneſt of *Chriſts royall Band*, for patience, puts down all *the generation of naturall men*; as even their enemies will confeſſe. *Conſalvus* a *Spaniſh* Biſhop and Inquiſitor, wondred, how the *Proteſtants* had that Commandement, *Thou ſhalt love thy neighbour as thy ſelf*, ſo indelibly printed in their *hearts*, that no *torture* could blot it out, and make them confeſſe, and *betray* one another. And indeed, how ſhould it be otherwiſe? For

Firſt, If *Morall Principles* cheriſhed and ſtrengthened by *good education*, will enable the ſoul againſt *vicious inclinations*; ſo that though ſome *influence of the Heavens* do work upon the *aire*, and the *aire* upon the *ſpirits*, and the *ſpirits* upon the *humours*? and theſe incline the *temper*, and that inclines the *ſoul* of a man, ſuch and ſuch wayes: yet *breeding* in the refineder ſort of *evill perſons*, will much prevail, to draw them another way; what may we think of *grace*, and *faith*, and *Gods Spirit*, which are *ſupernaturall*?

Secondly, Every *Chriſtian* ſuffering for *Chriſts ſake*, and for *righteouſneſſe ſake*, hath Gods mighty *power* to ſupport him, and *Chriſt* to ſuffer with him, and *bear a part* in his miſery: whereas the *naturall man* ſuffers all himſelf as a *delinquent* or *malefactor*; whoſe *guilty conſcience* adds weight ro his *puniſhment*. A woman called *Felicitas* (whom S^t *Auſtin* much praiſeth,) being brought to bed in the time of her *impriſonment* for the truth; (and by reaſon of the great *pains* ſhe had in her labour, that ſhe could not forbear *ſcreeching*;) one of the *Officers* hearing her cry out, tauntingly *mockt* her thus: Ah woman, if thou canſt not bear *theſe ſorrowes*, without ſuch cryings; how wilt thou endure, when thou ſhalt be *burnt*, or *cut in pieces*, or *torn aſunder*! what thou now ſuffereſt, is but ſport, but the *Tragedy* is to follow: whom ſhe anſwered; Now, ſaid ſhe, I *ſuffer* for *my ſelf*, and for *ſinne*; but then, *Chriſt* is to *ſuffer in me*, and I for *him*: And it fell out as ſhe ſaid, for when ſhe was thrown to the *wild beaſts*, ſhe neither ſent out ſchreeings, nor ſo much as a ſigh or groan; but entertained *death* with ſo *merry* and cheerfull a *countenance*, as if ſhe had been invited to a *Feaſt*

And thus you ſee in the firſt place, that *Nature* hath but a ſlow foot to follow *Religion* cloſe at the heels, that *grace* and *faith* tranſcend *reaſon*, as

as much as *reaſon* doth *ſenſe*; that *patience* (rightly ſo called) is a *Prerogative-royall*, peculiar to the *Saints*. It is well if *Philoſophy* have ſo much wiſdome, as to ſtand amazed at it.

2. That it is not true *Chriſtian patience*, except 1. It flow from a pious and *good heart, ſanctified by the holy Ghoſt*. 2. Be done in *knowledge of*, and *obedience to Gods command*. 3. That we do it in *humility*, and ſincere *love to God*. 4. That it be done in *faith*. 5. That we aim at *Gods glory* (not at our own,) and the *Churches good* in our ſufferings. 6. That we forgive, as well as forbear; yea, *love, pray* for, and *return good* to our enemies for their *evill*: Which being ſo, what hath the *Swaſhbuckler* to ſay for himſelf? And what will become of him, if he repent not, who can afford no time to *argue*, but to *execute*? Yea, what hath the more *temperate worldling* to ſay for himſelf, who hath ſome ſmall piece of *reaſon for his guide*? arguing thus, I would rather make *ſhew* of my paſſions, than *ſmother* them to my coſt; which being vented and expreſt, become more *languiſhing* and *weak*: better it is to let its point work outwardly, than bend it againſt our ſelves; and in reaſon, *Tallying* of *injuries* is but juſtice: To which I anſwer, it is not reaſon, eſpecially *carnall reaſon*, but *Religion*, which all this while hath been diſputed of, which is *Divine* and ſupernaturall; and that teacheth how *good* muſt be returned for *evill*, and that we ſhould rather invite our *enemy* to do us more wrong, than not to ſuffer the former with *patience*, as our *Saviours* words do imply: If (ſaith he) *they ſtrike thee on the one cheek, turn to him the other alſo: If they ſue thee at the Law, and take away thy coat, let them have thy cloak alſo*, *Matth.* 5. 39, 40. He ſpeaks *comparatively*, as if he ſhould ſay, Rather *ſuffer two wrongs*, than do one.

Indeed, the difficulty of the duty, the ſeeming *danger*, and want of *faith* in carnall men, *weakneth* the force of the *ſtrongeſt reaſons*; for no more among *Ruffians*, but a *word* and a *blow*; among *civill men*, but a *word* and a *Writ*, can you expect. But as thrice Noble *Nehemiah* ſaid to that falſe Belly-god betraying-Prieſt *Shemaiah*, Should ſuch a man as I flee? So the true *Chriſtian* will *encounter* all *diſcouragements* and frighting alarms thus; Should ſuch a man as I, fear to do that which my *Maſter, King* and *Captain Chriſt Jeſus* hath commanded me, which is of more neceſſity than *life it ſelf*?

Yea, ſeeing *Heathens* could go ſo farre as to *ſubdue their paſſions*; for ſhame let ſo many of us as would be accounted *Chriſtians*, go further, even to the mortifying of ours: or if we go not before *Publicans* and *Sinners*, in the *Kingdom of grace*, Publicans and ſinners ſhall go before us into the *Kingdom of Heaven*. And ſeeing the duty of the *Childe*, is the *Fathers Honour*, let us that are *Chriſtians*, be known from *worldlings* by our *practice*; as once the *Grecians* were known from the *Barbarians* by their *vertuous lives*, as *Quintus Curtius* notes. Shall a *wilde Olive tree*, growing upon the *barren mounts* of *Gilboa*; and nature, where neither *dew* of the *ſpirit*, nor *rain* of *grace* falleth, bear ſuch *fruit*? and ſhalt not thou, a *green Olivetree*, in the *houſe of God*, planted beſide the

waters of comfort, bring forth this *fruit of the Spirit?*

We ſee that *civill honeſty*, ſevered from *true piety, humility, ſaving knowledge, ſincere love to God, true obedience to his word, juſtifying faith, a zeal of Gods glory*, and deſire to *edifie and win others*, God accepts not, as proceeding from the *love of our ſelves*, and other *carnall reſpects*, namely, to obtain *praiſe* or *profit* thereby. So that to ſuffer as the *Heathen* did, without obſerving other *circumſtances*, is but to imitate that fooliſh *Patient*, who when the *Phyſician* bade him take that *preſcript*, eat up the *paper*. Wherefore do not only *ſubdue* thy *paſſions*, but *fayl* with that *contrary breath* of the Apoſtle, 1 *Cor.*4.12. We are *reviled*, and we *bleſſe*: and with that of S^t *Steven*, who *rowed* both againſt *winde* and *tyde*, not only through the *raging waves* of his enemies *reproaches*, but even in a *ſtorm of ſtones*, being as earneſt to *ſave their ſouls*, as they were to *ſlay his body*.

Meer Civill and *morall* men have *ſpeculative knowledge*, if thine be *ſaving*, it will take away *barrenneſſe* and make thee *fruitfull* in the *works of obedience*; Who planteth a *Vineyard*, and *eateth* not of the *fruit* thereof? we expect this of the *Earth* that hath only *nature*, and ſhall not God expect it of us, who have *ſenſe* to govern *nature*, *Reaſon* to govern *ſenſe*, *grace* to govern *reaſon*, *Jeſus Chriſt* to govern all?

The *little World Man*, is ſo the *compendium* and *abridgement* of all *creatures*, that whatſoever is imprinted with Capitall Letters in that *large Volume*, as in *Folio*, is ſweetly and harmoniouſly contracted in *decimo ſexto*, in the brief *text of man*, who includes all: *Planets* have *being*, not *life*; *Plants* have *life*, not *ſenſe*; *Beaſts* have *ſenſe*, not *reaſon*; *Angels* have *being, life, reaſon*, not *ſenſe*; *Man* hath *all*, and contains in him more generality than the *Angels*; Being with *Planets*, life with *Plants*, ſenſe with *Beaſts*, reaſon with *Angels*: But the beleever hath over and above *Gods Spirit*, and *faith*, which are peculiar *prerogatives* belonging to the *godly*, which no man (being a *meer man*) is capable of.

Here alſo, if it were as orderly as pertinent, I might take occaſion to ſhew another *peculiar* and proper adjunct belonging to the patience of a *Chriſtian*, which a *Philoſopher* may ſooner *envy* than *imitate*; yea, it muſt put him beſides his reaſon, before he can conceive it poſſible; namely, That a Chriſtian *rejoyceth* in his ſufferings: *We rejoyce in tribulation* (ſaith S^t *Paul*,) *knowing that tribulation bringeth forth patience, and patience experience, and experience hope*, &c. *Rom.*5.3. Yea, he goeth yet further and ſaith; *I am filled with comfort, I am exceedingly joyfull in all our tribulation*, 2 Cor.7.4. which is to over-abound exceedingly with joy, ſuch an *exuberation* of joy, as brake forth into *thankefulneſſe*: And S^t *James* the like, ſaying, *My brethren, count it exceeding joy, when ye fall into divers temptations; knowing that the trying of your faith, bringeth forth patience: and let patience have her perfect work, that ye may be perfect and intire, lacking nothing*, Jam.1.3,4.

Gods people do not only acknowledge that they *ſuffer juſtly frm God*, even when they ſuffer unjuſtly *from men*, as *Joſephs* brethren did, who

were

were no *Spies*, nor *coyners*, as they were accuſed; yea, they had faithfully preſented their *Monies* for their *Wheat*, neither had they ſtolen their Lords *Cup?* yet ſay they, *juſtly is this evill come upon us, becauſe we have ſinned againſt our brother*, Gen. 42. 21. As a treſpaſſe being committed, perhaps *thirty* or *forty* years ago, and no puniſhment till now inflicted; behold thy *Creditor* is now come, and thou muſt pay the *debt*; haſt thou any wrong done thee? I trow not. But this is not all (though nature will ſcarce acknowledge ſo much) for we muſt proceed, and not alwayes continue in the nethermoſt *Forme*, like drones: he is not uppermoſt in this *School of Patience*, who ſuffereth things patiently, that muſt be ſuffered: but he who doth it *willingly*, *cheerfully* and *thankefully*.

Paulus Diaconus relates, how the Empreſſe *Irene* being depoſed from ruling, by her own *ſervant*, ſaid, I thank God, who of his free *mercy* advanced me an unworthy *Orphane* to the *Empire*, but now that he ſuffereth me to be caſt down, I aſcribe it wholly to my ſinnes: bleſſed be his Name, for his mercy in the one, in the other for his juſtice. And S^t *James* being *cut into pieces* limb by limb, was heard to ſay, *God be thanked*, upon the cutting off of each member or joynt. The very *Heathen*, ſaith S^t *Hierome*, know that *thanks* are to be given for benefits received, but *Chriſtians* only, give thanks for calamities and miſeries.

But becauſe this path leads from the way of my intended diſcourſe, and you affect not to have mee digreſſe: come we to the ſixteenth Reaſon.

CHAP. XXXI.

That they may follow Chriſts example, and imitate the Patience of the Saints in all Ages.

16. *Reaſon.*

6. IN the ſixth and laſt place, they bear the *ſlanders* and *perſecutions* of wicked men *patiently*, that they may follow *Chriſts example*, and imitate the patience of the *Saints* in all ages.

Chriſt alſo ſuffered for you (ſaith S^t *Peter*) *leaving you an example that you ſhould follow his ſteps*, 1 Pet. 2. 21. And it is written of him, that *When he was reviled, he reviled not again*; *when he ſuffered he threatned not*, 1 *Pet.* 2. 23. He was called of his enemies *Conjurer*, *Samaritane*, *Winebibber*, &c. was ſcoft at, ſcorned, ſcourged, crucified, and what not? yea, he ſuffered in every place, in every part.

Firſt, In every place, *hunger* in the *deſart*, *reſiſtance* in the *Temple*, *ſorrow* in the *Garden*, *contumelies* in the *Judgement-hall*, *Crucifying* without the *City*, &c.

Secondly, In every part, his *eyes* run down with *tears*, his *temples* with *blood*, his *ears tingled* with *buffetings*, *glowed* with *reproaches*; they afflicted his *taſte* with *Gall*, *ſpit* in his *face*, *pierc'd* his *head* with *thorns*, his *hands* with *nayles*, his *ſide* with a *ſpear*: his *heart* was full of *ſorrow*, his *ſoul* of *anguiſh*, his whole *body* was ſacrificed as an *offering* for *ſinne*; and

yet

yet he ſuffered all for us, *to the end he might leave us an example, that we ſhould follow his ſteps.* Neither was it ſo much what he *ſuffered*, as with what *affection, willingneſſe* and *patience* he *ſuffered*, that did *Nobilitate* the merit of his *ſufferings*.

As touching the firſt, Why *deſcended* he to take our *fleſh?* but that we might *aſcend* to take his *Kingdom*; he deſcended to be *crucified*, that we might aſcend to be *glorified*; he deſcended to *hell*, that we might aſcend to *Heaven*.

Touching the ſecond, What *King* ever went ſo willingly to be *Crowned*, as he to be *crucified?* Who ſo gladly *from execution*, as he to it? What man was ever ſo deſirous to *ſave his life*, as Chriſt was to *loſe it?* witneſſe that ſpeech, *I have a baptiſme to be baptiſed with, and how am I pained till it be accompliſhed*, Luk. 12.50? His *minde* was in *pain*, till his *body* and *ſoul* came to it: And to him that diſſwaded him from it, he uſed no other termes, than *avoid, Satan*.

And thirdly, With what *patience* he *ſuffered* all, let both *Teſtaments determine*; *he was oppreſſed and afflicted, yet did he not open his mouth*; *he was brought as a ſheep to the ſlaughter, and as a ſheep before the ſhearer is dumb, ſo opened he not his mouth*, Iſa. 53.7. His behaviour was ſo *mild* and *gentle*, that all the *malice* of his *enemies*, could not wreſt an *angry word* from him. Yea, when his own *Diſciple* was determined to betray him; I ſee not a *frown*, I hear not a *check* from him again: but *what thou doeſt, do quickly*. O the admirable *meekneſſe* of this *Lamb of God!* Why do we ſtartle at our petty *wrongs*, and ſwell with anger, and break into *furious revenges*, upon every occaſion, when the pattern of our *patience* lets not fall one harſh word, upon ſo foul and bloody a Traytor? When the Jews cried out, *Crucifie him*, as before they cried out, *His blood be upon us and upon our Children*; he out cries, *Father, pardon them*: being beaten with *Rods*, crowned with *Thorns*, pierced with *Nayls*, nayled to the *Croſſe*, bathed all his body over in blood, filled with *reproaches*, &c in the very pangs of death; as unmindfull of all his great griefs, he prayeth for his perſecutors, and that earneſtly, *Father forgive them*: *Pendebat, & tamen petebat*, as S^t *Auguſtine* ſweetly: O *patient* and *compaſſionate* love! Yee *wicked* and *fooliſh Jews*, you would be miſerable, he will not let you: His *ears* had been ſtill more open to the voice of *grief*, than of *malice*: and ſo his *lips* alſo are open to the one, ſhut to the other.

Thus Chriſt upon the Croſſe, as a *Doctor* in his chair, read to us all a *Lecture* of *Patience*; for his *actions* are our *inſtructions*: and the ſame that *Gideon* ſpake to *Iſrael*, he ſpeaks ſtill to us: *as ye ſee me do, ſo do you*: And no man be he never ſo cunning, or practiſed, can make a *ſtrait line*, or *perfect circle* by ſteddineſſe of hand, which may eaſily be done by the help of a *Rule* or *Compaſſe*: Beſides, is Chriſt gone before us in the like *ſufferings?* what greater incouragement? When we read that *Cæſars example* (who not only was in thoſe battels, but went before them) yea his very *Eye* made his *Souldiers* prodigall of their *blood*: when we read that young King *Philip*, being but carried in his *Cradle* to

the

the *Warres*, did greatly animate the *Souldiers*. Beſides, what *ſervant* will wiſh to fare better than his *Lord*? Is it meet that he who is not only thy *Maſter*, but thy *Maker*, ſhould paſſe his time in *continuall* travell, and thou in continuall *eaſe*?

When a lewd *Malefactor* being condemned to die with juſt *Phocion*, rayled at the *Judge*, the *Law*, his *Accuſers*, and looked on *Death* with *terrour* and *amazednesse*: he thus cheered him with encouragement, Doſt thou grudge to die with *Phocion*? ſo ſay I to thee: Doſt thou grudge to ſuffer with thy *Saviour*? O bleſſed *Jeſus*! O thou *Co-eternall* Sonne of thine *Eternall Father*, why ſhould I think ſtrange to be *ſcourged* with *tongue* or *hand*, when I ſee thee *bleeding*? what *laſhes* can I fear, either from *Heaven* or *Earth*, ſince thy *ſcourges* have been *born* for me, and have *ſanctified* them to *me*?

True, It is *Satans* policy to make men beleeve, that to do and ſuffer as a Chriſtian, is ſo extreamly difficult for them, that it is altogether impoſſible; wherein he deals like the *inhoſpitable Salvages* of ſome Countreys, who make *ſtrange fires*, and a ſhew of *diſmall terrours* upon the *ſhores*, keep *paſſengers* from landing: But if *Chriſt* be gone before us in the like, and it is for *his ſake* that we ſmart; then we may be ſure to have him preſent with us (even *within us* by his *ſpirit*, 1 Pet. 4.12,13,14.) to *aſſiſt* us, and *prevent our enemies*; and is not he able enough to *vindicate* all our wrongs?

Learn we therefore from him to ſuffer { *Innocently.* / *Patiently.*

Wilt thou (ſaith one) *look to reign*, and not *expect to ſuffer*? Why *Chriſt* himſelf went not up to his *glory*, until firſt he ſuffered pain: Or wilt thou (ſaith Saint *Cyprian*) be impatient, by ſeeking preſent *revenge* upon thine *enemies*, when *Chriſt* himſelf is not yet *revenged* of his *enemies*? Do thou *bear with others*, God bears with thee; Is there a *too much*, which thou canſt ſuffer for ſo patient a *Lord*? But to go on; wilt thou follow Gods *example*? Then note, whereas *Chriſt* hath in many particulars commanded us to follow his example; yet *in no place* (ſaith Saint *Chryſoſtome*) *he inferreth we ſhould be like our Heavenly Father, but in doing good to our enemies.* And therein reſemble we the whole three *Perſons in Trinity*. God was only in the ſtill *winde*; *Chriſt* is compared to a *Lamb*, the *holy Ghoſt* to a *Dove*. Now if we will reſemble theſe three Perſons, we muſt be *ſoftly*, *Lambs*, *Doves*; but if on the contrary we be fierce, cruell, and take revenge, ſo uſing violence, we reſemble rather the *devil* who is called a *roaring Lion*; and the wicked, who are termed *Dogges*, *Wolves*, *Tygers*, &c.

3. To adde to the *precept of God*, and the *practice of our Saviour*, the example of *Gods people*; they are patient in ſuffering of injuries, that they might *imitate the Saints* in all ages. They were ſo, and we are likewiſe commanded to follow their ſteps, as in all things which are good; ſo eſpecially in this, *Take, my brethren the Prophets* (ſaith Saint *James*) *for an example of ſuffering adverſities, and of long patience*, Jam. 5.10. *Brethren,*

thren, ſaith Saint *Paul* to the *Theſſalonians*, *Ye are become followers of the Churches of God, which in Judea are in Chriſt Jeſus, becauſe ye have alſo ſuffered the ſame things of your own Countreymen, even as they have of the Jews*, 1 Theſ. 2.14. And to the *Philippians*, *Be ye Followers of me, Brethren, and look on them which walk ſo, as ye have us for an example*, Phil. 3.17. And ſee how he followed his Maſters example; for who, amongſt us ſo *loves his benefactors*, as Saint *Paul loved his malefactors*? He would do any thing (even be raſed out of the *book of life*) to ſave them that would do any thing to *kill him*. Amongſt many examples recorded for *thy imitation* and mine; Behold the patience of *Job*, Jam. 5.11. of *Abraham*, Gen. 20.17,18. of *Iſaac*, Chap. 26.15. of *Joſeph*, Chap. 37. 32,33. who notwithſtanding his *brethren* hated him for his goodneſſe, and could not ſpeak peaceably unto him, conſpired to kill him, ſtript him of his *Coat*, caſt him into a *pit*, ſold him for a *ſlave*, recompenc'd them *good* for *evil*; when he was armed with power to revenge: for when theſe his enemies did *hunger*, he fed them; when they were *thirſty*, he gave them drink; whereas they *ſtript* him of his *party-coloured-coat*, he gave them all *change of rayment*; whereas they ſold him for twenty pieces of money, he would not ſell them Corn, but gave it them freely, and put their money again into their *ſacks*: whereas they caſt him into a *pit*, without either bread or water, he brought them into his own *lodging*, and *feaſted* them ſumptuouſly with *delicate fare*, and gave them of the *beſt wine*: Thus he gave them *a good meaſure preſſed down, and ſhaken together*; yea, *running over into their boſomes*, of *kindneſſe* for *unkindneſſe*. And thus holy *David* trod in the ſteps of good *Joſeph*, Pſal. 38.12, to 15. 1 *Sam.* 26.20. For when *Saul* had bent his *bowe*, and made ready the *arrowes* within his *quiver*, to ſhoot at this upright in heart, and ſweet ſinger of *Iſrael*: Yea, when this *Fowler hunted* him like a *Partridge* to the *mountains*; ſo that his ſoul was fain to ask for the *wings of a Dove*, that he might fly away and be at reſt: Yet ſee when his mortall foe was delivered into his hand in the *Cave*, he would not lay hands on his enemy, nor ſuffer his bloodthirſty followers to fall upon him; but only to give him notice what he could have done, cut off the *lap of his garment*, and rendred him *good for evill*, as *Saul* himſelf confeſſed, 1 *Sam.* 24.18. Yea again, when he found him aſleep in the *field*, he ſpared his life which was in his hand; and to give him a *ſecond warning*, only took away his pot of *water* and his *ſpear*, 1 Sam. 26. And laſtly of *Steven*, who when the *Jews* were ſtoning him to death, kneeled down, and cried with a loud voice, *Lord, lay not this ſinne to their charge*, Acts 7.60. A true *Scholer of CHRIST*: For firſt, He prayed for enemies; Secondly, For mortall enemies that ſtoned him: Thirdly, In hot blood, at the time when they wronged him moſt; as being more ſorry for their ryot, than for his own ruin. Now what is it that *we ſuffer*, being compared with *their ſufferings*? Even nothing in a manner: *Ye have not* (ſaith S^t *Paul* to the *Hebrews*) *yet reſiſted unto blood: we have paſſed* (ſaith the Prophet) *through fire and water*; not *fire only*, as the *three Children*; nor *water only*, as the *Iſraelites*;

Israelites; but *fire* and *water*, all kinde of *afflictions* and *adversities*. For shame then let us passe through a little *tongu-tryall*, without the least *answering* or *repining*. In which, take Mr *Calvin* for a pattern, who said, Though *Luther* call me a *Devill*, yet I will honour him as a dear servant of God.

Now all ye *scoffers*, behold the *patience of the Saints*, and stand amazed. That which you (not for want of *ignorance*) esteemed *base*, *sottish* and *unworthy*, ye see hath sixteen *solid Reasons*, as so many *pillars* to *support* it; and these hewen out of *the Rock of Gods Word*. Ye see the Childe of God is above nature, while he seems below *himself*: the vilest creature knowes how to turn again; but to command himself, *not to resist*, being urged, is more then *Heroicall*. Here then is matter worth your *emulation*, worthy your *imitation*.

Again, Behold the Reasons why God suffers you to *deride*, *hate* and *persecute* his people, which are likewise declared to be *sixteen* in number, and those no lesse *weighty*; of which *three* concern his *own glory*; *thirteen* our spiritual and everlasting *good*, *benefit* and *advantage*. Yea reflect yet further you *seed of the Serpent*, and see * the *Originall*, *continuance*, *properties*, *causes*, *ends*; and what will be the *issue* of your devillish *enmity* against the *seed of the Woman*; And then you will *acquit the Religious with Christ* and his *Apostles* for well doing; or confesse that you *condemn Christ* and his *Apostles* with them; as *Erasmus* said in his own defence. But if of the two, you will *choose* to go on, and perish; your *blood* be on your own *heads*, and not on *mine*; I have discharged my duty.

* *In the Cause and Cure of Prejudice*, &c.

CHAP. XXXII.

Rules to be observed touching Thoughts, Words and Deeds, when we are wronged.

I Must needs confesse (may some say) you have shewn *sixteen* solid and substantiall *Reasons* of *Patience*, sufficient to perswade any *reasonable creature* to imbrace it, at least in *affection*; but is it therefore in *all cases* necessary we *suffer injuries*, without righting of our selves, or being *angry*?

No: he that makes himself a *Sheep*, shall be eaten of the *Wolfe*. In some cases *tolerations* are more than *unexpedient*; they inspire the party with *boldnesse*, and are as it were *pullies to draw on* more *injuries*; *bear one* wrong, and *invite more*; put up this *abuse*, and you shall have your belly full of them. Yea, he that suffers a lesser wrong, many times *invites* a greater; which he shall not be long without. As how doth *Davids patience* draw on the *insolence* of *Shimei*? *Evill natures* grow presumptuous upon forbearance. In *good natures* and *dispositions*, injury unanswered *growes* weary of it self, and dies in a voluntary remorse; but in those *dogged stomacks*, which are only capable of the *restraints* of *fear*; the silent digestion of a former wrong, provokes a *second*. Neither will a *Beef-braind*

fellow be ſubdued with *words.* Wherefore *mercy* hath need to be guided with *wiſdome,* leſt it prove cruell to it ſelf.

Neither doth *Religion* call us to a weak ſimplicity, but allowes us as much of the *Serpent,* as of the *Dove.* It is our duty indeed to be *ſimple as Doves, in offending them*; but we are no leſſe charged to be *wiſe as Serpents, in defendiag our ſelves:* lawfull remedies have from God, both liberty in the *uſe,* and bleſſing in the *ſucceſſe*; no man is bound to tender his *throat* to an unjuſt ſtroak. Indeed, when the perſecuted Chriſtians complained againſt their adverſaries, to *Julian* the Emperour, deſiring juſtice; he anſwered them, as ſome of our *ſcoffers* may do in the like caſe, *It is your Maſters commandment that you ſhould bear all kinde of injuries with patience.* But what did they anſwer? It is true, he commands us to bear all *kindes* of injuries patiently, but not in all *caſes*; beſides, ſaid they, we may bear them patiently, yet crave the *Magiſtrates* ayd for the repairing of our wrongs paſt, our preſent *reſcue,* or for the preventing of what is like to enſue. But to make a full *Anſwer* to the *Queſtion* propounded:

There are *Rules* to be obſerved, { 1, 2, 3 } touching our { *Thoughts.* *Words.* *Actions.* }

Firſt, Touching our *Thoughts:* He that deceiveth me oft, though I muſt *forgive him:* yet Charity bindes me not, not to *cenſure him* for untruſty; and though Love doth not allow *ſuſpicion,* yet it doth not thruſt *out diſcretion*; it judgeth not raſhly, but it judgeth *juſtly:* it is not ſo ſharp ſighted, as to ſee a *moat where none is,* nor ſo purblinde, but it can diſcerne a *beam where it is:* the ſame ſpirit that ſaith, *Charity beleeveth all things,* 1 Cor. 13. 7. ſaith alſo, that a *fool beleeveth all things,* Prov. 14. 15. and Charity is no fool: as it is not *eaſily ſuſpicious,* ſo neither *lightly credulous:* It is neither *ſimple,* nor *ſubtill,* as *Bias* ſpake wiſely of her; or rather not only *ſimple as a Dove,* to think no *evill,* but alſo *wiſe as a Serpent,* to diſcern all things, and ſee what is *evill.*

2. For our tallying of *words,* as it argues *little diſcretion* in him that doth it, ſo it is of as *little uſe,* except the ſtanders by want information of thy *innocency,* and his *guiltineſſe,* which gives the occaſion. Wherefore in hearing thy own private and perſonall *reproaches,* the beſt anſwer is *ſilence*; but the wrongs and *indignities offered to God,* or contumelies that are caſt upon us in the *cauſes of Religion,* or the *Church,* may ſafely be repayed. If we be *meal-mouthed* in Chriſts, and the *Goſpels cauſe,* we are not patient but *zeal-leſſe.* Yea, to hold a mans peace when Gods *Honour* is in queſtion, is to miſtake the end of our *Redemption,* 1 Cor. 6. 20. What ſaith the Apoſtle? *Joyn with patience godlineſſe,* 2 Pet. 1. 6. for elſe, *patience* without *godlineſſe,* while it receives *injury of man,* may do more *injury to God.* Neither is there a better argument of an *upright heart,* than to be *more ſenſible* of the *indignities offered to God,* than of our *own dangers.* And certainly no ingenuous diſpoſition can be ſo tender of his *own diſgrace,* as the true Chriſtian is at the *reproach of his God;* as we ſee in *Moſes,*

Moſes, who when *Aaron* and *Miriam* offered him a private injury, it is ſaid his meekneſſe was ſuch, that *he gave them not a word*, Numb. 12. But when the people had fallen to *idolatry*, and he heard them *murmur againſt their Maker*; he ſpares neither *Aaron*, nor the people, but in a godly fit of *zeal*, takes on at them; yea, breaks the *Tables* in pieces, *Exod.* 32. *A meek Lamb* in his own cauſe, *a fierce Lyon* in Gods. Yea, it was alwayes his manner, to plead the *peoples cauſe* to God, with *prayers* and *tears*; but *Gods cauſe* againſt the people, with *ſword* and *revenge*. And thus it fared with *David*, who was a man *deaf* and *dumb*, and wholly *ſenſeleſſe* at *Shemei's private reproach*; when he *curſed* him, *caſt ſtones* at him, called him *murtherer* and *wicked man*, 2 Sam. 16. But not ſo, at *Goliahs* publick revilings of *God*, and his *Church*; no, not at *Michols* deſpiſing his holy *zeal* in the publick ſervice of God, 2 *Sam.* 6. In theſe caſes, how full of life, and *ſpirit*, and holy impatiencie did he ſhew himſelf to be! And our *Saviour Chriſt*, who ſuffered himſelf to be *ſpit upon*, *buffeted*, *crowned with Thornes*, &c. without giving an angry word; but when he ſaw the *Temple* abuſed, he burned in a *zealous anger* againſt them; took a *ſcourge*, and whipt the *buyers* and *ſellers* out, ſaying, *Te have made my Fathers houſe a den of thieves*, Matth. 21. 12. 13.

3. Touching our actions; whether it be in thine *own cauſe*, or in the *cauſe of God* and *Religion*, thou maiſt not be a *revenger*. All that private perſons can do, is either to *lift up their hands to Heaven* for redreſſe of ſinne, or to lift up their tongues againſt the ſinne, not their hands *againſt the perſon*. Who made thee a *judge?* is a lawfull *queſtion*, if it meet with a perſon unwarranted. True, *Phineas* in the caſe of *Zimry* and *Cozby*, lift up his hand, and thruſt them both through with a *ſpear*: And when *Moſes* ſaw the *Ægyptian* ſmiting the *Hebrew*, he ſmote the *Ægyptian*: but they had *peculiar warrants* ſigned from *Heaven*, either by *inſtinct*, or ſpeciall *command*, which we ſhall expect in vain.

Well may we *flee* from danger, as *Jacob* fled from *Eſau*, *Moſes* from *Pharaoh*, *David* from King *Saul*, *Elias* from *Jezabel*, *Paul* from the *Damaſcens*, and *Chriſt himſelf* from the *Jews*: And expect to finde comfort in our *flight*, even a City of refuge; as *Jacob* found favour in *Labans* houſe, *Moſes*, a rich *Father-in-Law*, *Elias*, an *Angel* to feed him, *Paul*, ſpirituall *brethren* to comfort him; beſides the *holy Ghoſt*, the true Comforter. But the *weapons* of a Chriſtian in adverſity, ought only to be *patience* and *prayer*; for as *Theodoret* ſaith, If *Mucntius*, and *Maximinian*, in the heat of *zeal*, ſhall *rayl* on wicked *Julian* at a Feaſt; juſtly may their deaths be caſt upon their *petulancy*, but not upon their *Religion*. Yea, the Councell of *Eleberis* decreed, that if any man did take upon him to *break down* the Heathens *Idols*, and were *ſlain* in the place, that he ſhould not be reckoned among the *Martyrs*.

Indeed, God ſo loves this heat of *zeal*, in all the carriages of his ſervants, that if it tranſports us too far, he pardoneth the errour of our fervency, rather than the *indifferency* of *lukewarmneſſe*: as may be ſeen in that act of *Moſes*, when being wroth with the people about the *molten*

Calf, he brake the *Tables* in pieces, *Exod.*32. Nevertheleſſe, if we ſhall either out of *ſuperſtition* or *preſumption*, do that we have neither *calling* nor *warrant* for out of the *Word*: ſuch our works (be our *intention* what it will) are but the *blinde whelps* of an *ignorant zeal*: and an *unadviſed zeal* (when *knowledge* is not made the *Pilot of devotion*) may be more prejudiciall, than a cold *remiſſeneſſe*. Swift *horſes* without a skilfull *waggoner*, and full ſayls without a good *Pilot*, endanger more.

Object. Every baſe nature will be ready to *offer* injuries, where they think they will not be repaid: he will many times beat a Coward, that would not dare to ſtrike him, if he thought him *valiant*: as a Cur that goes through a *Village*, if he clap his *tayl* between the *legs*, and run away, every Cur will inſult over him; but if he briſtle up himſelf, and *ſtand to it*, give but a counter-ſnarle, there's not a *Dog* dares meddle with him.

Anſw. Nevertheleſſe, *avenge not thy ſelf, but give place unto wrath, and that for conſcience ſake*, Rom.12.19. If thou receiveſt wrong in thy perſon, goods or good Name; it is the Magiſtrates *office* to ſee thee righted; and *for this cauſe ye pay alſo tribute. He is the Miniſter of God for thy wealth, to take vengeance on him that doth evill, and for the praiſe of them that do well*: neither doth he *bear the ſword for nought*, Rom.13.4,5,6. 1 *Pet.*2.14. Now in this caſe, he that hath *endamaged* me much (as you have ſome that will *deprive men of their poſſeſſions*, and then *perſwade them to be content*,) cannot plead breach of charity in my ſeeking his Reſtitution: and becauſe *patience* without *diſcretion* wrongs a good cauſe, I will ſo *remit wrongs*, as I may not encourage others to *offer them*; and ſo retain them, that I may not induce God to retain mine to him. Have you not ſeen a *Crow* ſtand upon a *Sheeps back*, pulling off wool from her ſide? even creatures *reaſonleſſe*, know well whom they may be *bold* with, that *Crow* durſt not do this to a *Wolfe* or a *Maſtiffe*: the known ſimplicity of this innocent beaſt, gives advantage to this preſumption. *Meekneſſe of ſpirit* commonly *drawes on injuries*, and the cruelty of *ill natures* uſually ſeeks out thoſe, not who *deſerve worſt*, but who will *bear moſt*. Wherefore *patience*, and mildneſſe of ſpirit, is ill beſtowed, where it expoſes a man to wrong and *inſultation*: Sheepiſh diſpoſitions are beſt to *others*, worſt to *themſelves* I could be willing to *take injuries*, but I will not be *guilty of provoking* them by lenity: for harmleſneſſe, let me go for a Sheep; but whoſoever will be tearing my *fleece*, let him look to himſelf.

Diogenes the *Stoick*, teaching his auditors how they ſhould refrain *anger*, and being earneſt in preſſing them to *patience*; a waggiſh *boy ſpit in his face*, to ſee whether he would *practiſe* that which he *taught* others: but *Diogenes* was not a whit moved at it, yet ſaid withall, I fear I ſhall commit a *greater fault*, in letting this boy go unpuniſhed, than in being angry. In ſome caſes, for *reaſon* to take the *rod* out of the *hands of wrath*, and *chaſtiſe*, may be both *lawfull* and *expedient*. The ſame which *Ariſtotle* affirmed in *Philoſophy*, viz. That *choler* doth ſometime ſerve as a

whetſtone

whetſtone to *vertue*, is made good *Divinity* by S^t *Paul*; *Be angry, but ſinne not*, Epheſ. 4. 26. that is, be angry with ſinne only.

For *Cautions* and *Rules* to be obſerved, when we appeal to the *Magiſtrate*: First, Let it be in a matter of weight, and not for *trifles*.

True, thou canſt not be more forward to *caſt away* thy money, than ſome *Lawyers* are to *catch it*: but the *Phyſician* and *Lawyer*, are for *neceſſity*, not for *wantonneſſe*. What ſaid one to a *Lawyer*, offering to *right his wrongs*, and revenge him of his *adverſary*, by *Law*? I am reſolved rather to *bear* with patience an *hail ſhower* of injuries, than ſeek *ſhelter* at ſuch a *thicket*; where the *brambles* ſhall pluck off my *fleece*, and do me more hurt by *ſcratching*, than the *ſtorm* would have done by *hailing*. I care not for that *Phyſick*, where the *remedy* is worſe than the *diſeaſe*.

Secondly, Let it be in caſe of *neceſſity*, after we have aſſayed all good *means of peace* and agreement; uſing *Law*, as a Father doth the *Rod*, ful ſore *againſt his will*. As whatſoever our wrongs be, true wiſdome of th *ſpirit* will ſend the *Apoſtle lenity*, as *admonitions harbinger*, with offers o peace, before ſhe takes out *proceſs*, 2 Tim. 2. 25.

Thirdly, Let not our *aym* and *end* be the hurt of our *enemy*; but, firſt the *glory of God*; ſecondly, the *reformation of the party* himſelf, that ſo he which is overcome, may alſo overcome; and (if it may be) others by his example, whereby *more than one Devill* ſhall be ſubdued. And thirdly, to procure a further *peace* and quiet afterwards; as *Princes* make warre to avoid warre: yea, in caſe we ſee a *ſtorm* inevitably falling, 'tis good to meet it, and break the force.

Fourthly, Let us not be tranſported either with *heat* or *hate*, but begin and follow our ſuits without *anger*, or uſing the leaſt *bitterneſſe* or extremity againſt the perſon of our *adverſary*: as *Tilters* break their *Spears* on each others *breaſts*, yet without wrath or intention of *hurt*; or as *Charles* the *French King* made warre againſt *Henry* the ſeaventh King of *England*, rather with an *Olive-branch*, than a *Lawrell-branch* in his hand, more deſiring *peace* than *victory*: not uſing *bribery*, or any other means to corrupt or hinder *juſtice*, but to ſeek our own *right*.

Fifthly and laſtly, Having uſed this ordinary *means* that the Lord hath given us for the righting of our ſelves, in caſe we finde no redreſſe; let us reſt with *quietneſſe* and *meekneſſe* therein, without *fretting*, or deſiring to right our ſelves by *private revenge*; knowing aſſuredly, that the *Lord* hath thus *ordered* the whole matter, either for our *correction*, or for the *exerciſe* of our *patience* and *charity*; or that he will take the matter into his own hand, and revenge our cauſe of ſuch an enemy, far more *ſeverely*: or for that he means to deal *far better* with us, if we *commit our cauſe to him*, than either *our ſelves* or any *Magiſtrate* could have done.

To

To conclude this argument in a word. If thou go to *Law*,

Make { *Conſcience* thy *Chancery*, *Charity* thy *Judge*, *Patience* thy *Counſellor*, *Truth* thy *Attorney*, *Peace* thy *Solicitor*;

And ſo doing, thou ſhalt be ſure to finde two *friends in thy ſuit*, that will more beſtead thee, than any ten *Judges*; namely, *God* and thy *Conſcience*. *God*, who being *Chief Juſtice* of the whole world, *can do* for thee whatſoever he will, and *will do* for thee whatſoever is beſt: thy *Conſcience*, which is inſtead of a thouſand good *Witneſſes*, a thouſand good *Advocates*, a thouſand good *Furies*, a thouſand *Clerks* of the *Peace*, and *Guardians* of the Peace, to *plead*, *procure*, *pronounce*, *record*, and *aſſure* to thee that *peace which paſſeth all underſtanding*.

But I fear I have incited your *impatiency* by ſtanding ſo long upon *patience*.

An End of the Second Part, the Third follows.

Together with

London, Printed by *A. M.* for *James Crump* in Little *Bartholomews* Well-yard. 1654.

A handfull of Nuts.

MEn no more differ from *Beaſts*, *Plants*, *Stones*; in *ſpeech*, *reaſon*, *ſhape*: then ſome differ from others, in *heart*, in *brain*, in *life*. Nor is the Epicure more like a *ſwine*, the Luſtfull perſon a *Goat*, the Fraudulent man a *Fox*, the Backbiter a *barking Dog*, the Slanderer an *Aſp*, the Oppreſſor a *Wolf*, the Perſecutor a *Tyger*, the Church-robber a *wild Bore*, the Seducer a *Serpent*, yea a *Devil*, the Traytor a *Viper*, &c. 2 *Tim.*4.17. *Luk.*13.32. *Phil.* 3.2. *Pſal.*22.12,13,16,20,21. & 74.13,14,19. & 80.13. *Matth.*23.33. *Dan.*7.4,5,6, &c. *Zeph.*3.3,4, &c. *Cant.*2.15,17, &c. then every of them is unlike another; as the *holy Ghoſt* intimates, in comparing *ſeverall men*, to almoſt every *ſeverall Creature* in the *Univerſe*.

Neither does ſin and grace only make this difference, or occaſion the very *Heathen Poets* (uſually and moſt fitly) to compare ſome men to *Stones* for their *hardneſs* and inſenſibleneſſe; (which may be underſtood of the Adamant ſtone, as *Zech.Chap.*7.12. hath it) others to *Plants*, that only *fill their Veins*; a third ſort to *Beaſts* that pleaſe their *ſenſes* too; a fourth *to evil Angels*, that only *ſin*, and cauſe others to *ſin*: a fifth to *Good Angels* that are ſtill in *motion*, alwaies *ſerving God*, and *doing good*, yet ever reſt. But as *Menander* ſpeaks, there is no leſſe difference between the *wiſe* and *ſimple*, the *learned*, and *unlearned*, then there is between *men* and *beaſts*, or between the *living* and the *dead*, as another hath it.

And yet the *rational* does not ſo much excell the *ſenſuall*, as the *ſpirituall* excels the *rationall*. For as the *ſoul* is the lamp of the *body*, and *reaſon* of the *ſoul*, and *Religion* of *reaſon*, and *Faith* of *Religion*; ſo *Chriſt* is the *light* and *life* of *Faith*, Joh 1.9. & 8.12, Act.26.18. Epheſ.5.14. Chriſt is the *Sun* of the *ſoul*, and the *day* we know with *one eye* doth far more things deſcry; then night can do with more then *Argus* eyes. Whence it is, that all men in their *natural* condition are ſaid to be *blinde* and in *darkneſſe*, Mat.4.16. & 15.14. Eph.4.18,19. & 5.8. 1 Pet.2.9. whereas *Believers* are called *Children of light*, and of the *day*, 1 Theſſ.5.5. 1 Pet.2.9. And as no man can *ſee* the *light* of the *Sun* but by the benefit of the *Sun*, ſo no man can know the *ſecrets of God* but by the *revelation* of *God*, 1 Cor,2.11, 12,13. Mat.16.16,17. To know the *myſteries* of the *Kingdom of heaven*, we muſt have *hearts*, *eyes*, and *ears* ſanctified from above, *Deut.*29.2,3,4. *Pſa.*111.10. *Luk.*24.45. *Joh.*15.15. *Rom.*8.14,15.

No *learning* nor *experience* will ſerve, to know the *riches* of the *glory of Gods inheritance in the Saints*; to know *the love of Chriſt*, *which paſſeth knowledge*, Eph 1.17,18. & 3.19.

Reaſon and *Faith* are the *two Eyes* of the *ſoul*; Reaſon diſcerns *natural objects*, Faith *ſpirituall*, and *ſupernaturall*. But as meer *ſenſe* is uncapable of the rules of *Reaſon*, ſo *Reaſon* is no leſſe uncapable of the things that are *divine* and *ſupernaturall*, Jer.10.14. 1 Cor.2.14,15,16. Eph.5.8. And as to *ſpeak* is only proper to *men*, ſo to *know* the ſecrets of the *Kingdom of Heaven* is only proper to *Believers*, Pſa.25.14. Pro.3.32. Amos 3.7.

Faith and *illumination* of the *Spirit*, addes to the *ſight* of our *mindes*; as a *proſpective glaſſe* addes to the *corporall ſight*, Mat. 16.17. 1 Cor. 2.7,8, 10,11,12,14,15,16. Joh.12.46.

Senſe is a meer *Beaſts*, *Reaſon* a meer *Mans*, *Divine knowledge* is only the *Chriſtians*. Some men are like the *Moon at full*; have all their *light* towards *Earth*, none towards *Heaven*: Others like the *Moon at wain*, or *change*, have all their light to *Heaven*-wards, none to the *Earth*: A third ſort are like the *Moon in Eclipſe*, having no ſight in it ſelf, neither towards *Earth* nor towards *Heaven*.

Now according as men are *wiſe*, they priſe and value *wiſedom*; and endeavour to obtain it, *Pro.*18.15. like *Solomon* who prayed for wiſedom, and *Moſes* who ſtudied for wiſedom, and the *Queen of Sheba* who travelled for wiſedom, and *David* who to get wiſedom made the word his Counſellour, *hated every falſe way*, and was *a man after Gods own heart*. As O the pleaſure that rational men take in it, *Prov.* 2. 3,10,11. & 10.14. *Phil.*3.8.

Whereas on the contrary, *brutiſh* and *blockiſh men*, as little regard it, *Prov.*1.5,7,13. A man *deſires not*, what he *knoweth not*, ſaith *Chryſoſtome*, neither are *unknown* evils *feared*: wherefore the work of *regeneration* begins at *illumination*, Act.26.18. Col.1.13. 1 Pet.2.9.

Knowledge is ſo *fair* a *Virgin*, that every *clear eye* is in *love* with her: it is a *pearl* deſpiſed of none but *Swine*. It is more true of divine *wiſdome*, then it was of that *Grecian beauty*: no man ever *loved her*, that never *ſaw her*; no man ever *ſaw her*, but he *loved her*.

Lucian tells of an *Egyptian King*, who had *Apes* taught (when they were young) to *dance*, and keep their poſtures with much *art*: theſe he would put into *rich Coates*, and have them in ſome *great preſence* to exerciſe their *skill*; which was to the admiration of ſuch as knew them not; what *little* ſort of *active*, *nimble* men the *King* had got: And ſuch as knew them, thought it no leſſe ſtrange; that they ſhould be trained up to ſo *man-like*, and handſome a *deportment*. But a *ſubtile Fellow* that was once admitted to ſee them; brought and threw amongſt them, a handfull of *Nuts*: which they no ſooner ſpied; but they preſently *left off* their dance, *fell a ſcrambling*, *tore* one anothers *rich Coats*; and to the deriſion of the beholders (who before admired them,) they diſcovered themſelves to be *meer Apes*.

Theſe enſuing *Notions* (which I have purpoſely taken; as a *handfull* out of the whole *ſack*, to ſquander away amongſt my *acquaintance*) are ſuch *Nuts*, as will diſcover not a few (who are *men* in *appearance*, and their *own opinion*) to be as wiſe, and well affected as *Æſops Cock*; that preferred a *barley Corn*, before a *Pearl*: or *Plinies Moal*, that would *dig under ground* with great *dexterity*: but was *blind*, if brought *into the Sun*. Or *Diaphontus*, that refuſed his mothers bleſſing, to hear a ſong: Or the *Iſraelites*, who preferred *Garlick* and *Onions*, before *Quails* and *Manna*.

And ſo much for overplus to this diviſion.

A SOVEREIGN ANTIDOTE against all Grief.

Extracted out of the choiſeſt Authors, Ancient and Modern, both Holy and Humane.

Neceſſary to be read of all that any way ſuffer Tribulation.

The Fourth Impreſſion.

By R. YOUNGE, Florilegus.

Imprimatur Thomas Gataker.

CHAP. 33.

Uſe and Application of the former Reaſons.

Uſe 1.

THeſe *latter Reaſons* being diſpatcht, return we to make uſe of the *former*; for I may ſeem to have left them, and be gone quite out of ſight: though indeed it cannot properly be call'd a digreſſion, ſeeing the laſt of the former reaſons, was; That *God ſuffers his Children to be perſecuted and afflicted for the increaſe of their Patience.*

Firſt, if God ſends theſe *afflictions*, either for our *Inſtruction*, or *Reformation*, to ſcoure away the ruſt of corruption, or to try the truth of

our *ſanctification*, either for the increaſe of our *patience*, or the exerciſe of our *faith*, or the improvement of our *zeal*, or to provoke our *importunity*, or for the doubling of our *Obligation*: ſeeing true *gold* flies not the *touchſtone*; Let us examine whether we have thus *husbanded* our *affliction* to his *glory*, and our own ſpiritual and everlaſting good. I know *Gods* fatherly *chaſtiſements* for the time, ſeem *grievous* to the beſt of his *Children*; Yea, at firſt they come upon us, like *Samſons Lion*, look terrible in ſhew; as if they would *devoure* us; and as *Children* are afraid of their *friends* when they ſee them masked, ſo are we. But tell me, hath not this *roaring Lion* prevailed againſt thy beſt part? Haſt thou kept thy *head whole?* (I mean) thy *ſoul*; *free?* For as *Fencers* will ſeem to fetch a blow at the *leg*, when they intend it at the head; ſo doth the *Devil*, though he ſtrike at thy name, his aim is to ſlay thy *ſoul*. Now inſtead of being overcome doeſt thou overcome? Hath this *Lion* yielded thee any *Honey* of *Inſtruction*, or *Reformation?* Hath thy ſin died with thy fame, or with thy health, or with thy *peace*, or with thy *outward eſtate?* Doeſt thou perceive the *graces of Gods Spirit*, to come up, and flouriſh ſo much the more in the ſpring of thy recovery, by how much more hard and bitter thy *winter* of adverſity hath been? Then thou haſt approved thy ſelf Chriſts faithful *Souldier*, and a *Citizen* of that *Jeruſalem*, which is above: Yea, I dare boldly ſay of thee, as Saint *Paul* of himſelf, That *nothing ſhall be able to ſeparate* thee *from the love of God, which is in Chriſt Jeſus our Lord*, *Rom.*8.39. To finde this *Honey* in the *Lion*, more then makes amends for all former fear and grief: and in caſe any man, by his *humiliation* under the hand of God, is grown more *faithful* and *conſcionable:* there is *Honey* out of the *Lion:* or is any man by his temptation or fall, become more *circumſpect* after it? There is alſo *Honey* out of the *Lion*, *&c.* For there is no *Samſon*, to whom every *Lion* doth not yield ſome *Honey*; for as *affliction ſanctified*, ever leaves ſome *bleſſing* behinde it, like the *River Nilus*, which, by overflowing the Land of *Egypt*, *fattens*, and *fils* it, with *flowers* and *fruits*; ſo a *fine wit*, and a *Chriſtian will*, makes uſe of any thing: like the little *Bee*, which will not off the meaneſt *flower*, till ſhe hath made ſomewhat of it. Even *Sauls* malice ſhall ſerve to enhance *Davids zeal:* and the likelihood of loſing *Iſaac*, ſhall both evidence and improve *Abrahams love to God:* or, Hath the *Lord* made *Hannah* barren? And doth her *adverſary vex her* ſore, year by year; and grievouſly *upbraid* her for it, ſo that ſhe is *troubled in her minde?* why even that ſhall make her *pray*, and *weep* ſore unto the Lord, and make *vows:* yea, and when God gives *Samuel* to her, ſhe will give *Samuel* back again to God. Laſtly, Saint *Paul* in this *School of Affliction*, will learn *in what eſtate ſoever he is, (proſperous,* or *adverſe,) therewith to be content:*

Phil.

Phil. 4. 11. And thou mayeſt fouly *ſuſpect* thy ſelf, if thou beeſt not the better for thy being the *worſe*. He is no *true born Chriſtian* who is not the *better for his evils*, whatſoever they be; no price can buy of the true believer, the *gain of his ſins*. Yea, *Satan* himſelf, in his exerciſe of Gods Children, *advantageth them*. And look to it, if the malice and enmity of wicked men hath *beaten thee off from thy profeſſion*, thou wert at the beſt but a *counterfeit*, and none of Chriſts own Band. A little faith, even ſo much as a *grain of Muſtard-ſeed*, would be able to remove greater *mountains of fear and diſtruſt* out of thy *ſoul*; then theſe: for know this, that *Good men* are like *Diamonds*, which will *ſhine in the dirt*: yea, they reſemble *Glow-wormes*, which ſhine moſt in the *dark*; or *Juniper*, which ſmels *ſweeteſt* in the *fire*; or *Pomander*, which becomes more *fragrant* by *chafing*; or *Roſes* which are *ſweeter* in the *Still*, then on the *ſtalk*.

Uſe 2.

2 If the *malice of our enemies*, as it is husbanded to our thriſt (by a divine and ſupream *providence*) doth make ſo much for our *advantage* and *benefit here*, and *hereafter*; as namely, that it *opens our eyes* no leſs then peace and proſperity had formerly ſhut *them*; that nothing doth ſo powerfully call home the *conſcience*, as *affliction*; and that we need no other *art of memory* for ſin, beſides miſery; If commonly we are at *variance with God*, when we are at *peace with our enemies*, and that it is both hard and happy, not to be the *worſe with liberty*, as the *ſedentary* life is moſt *ſubject to diſeaſes*: if vigour of body, and infirmity of minde, do for the moſt part *lodge* under one *roof*, and that a *wearish* outſide be a ſtrong motive to *mortification*: if God, the All-wiſe *Phyſician*, knows this the fitteſt *medicine* for our ſouls *ſickneſs*, and that we cannot otherwiſe be *cured*; if our pride forceth God to do by us, as *Sertorius* did by his *Army*, who perceiving his *Souldiers puſt* up through many *Victories*, and hearing them boaſt of their many *Conqueſts*, led them of purpoſe into the *lap of their Enemies*, to the end that *ſtripes* might learn them moderation.

If this above all will make us *pray* unto him with heat and *fervency*: As whither ſhould we flie but to our *Joſhua*, when the *powers of darkneſs*, like mighty *Amalekites*, have beſieged us? If ever we will ſend up our prayers to him, it will be when we are *beleagur'd* with evils.

If true, and ſaving joy be onely the daughter of *ſorrow*, if the ſecurity of any people be the cauſe of their *corruption*, as no ſooner doth the *Holy Ghoſt* in ſundry places ſay, *Iſrael had reſt*; but it is added, *They committed wickedneſs*: Even as *ſtanding waters* ſoon grow *noiſome*, and *Vines* that grow out *at large*, become *wilde and fruitleſs* in a ſmall time: if it *weans* us from the love of *worldly things*; and makes us no leſs *enamoured with heavenly*: *as* Zeno, *having but one ſhip-boat left him, hearing news that both it and all therein was caſt away*, ſaid,

O Fortune, thou haſt done well to ſend me again to our School of Philoſophy: whereas if we finde but a little *pleaſure in our life*; we are *ready to doat upon it.* Every ſmall *contentment glues* our affections to that we like, *neither can we ſo heartily think* of our *home above*, whileſt we are furniſhed with theſe worldly *contentments:* But when God ſtrips us of them, ſtraightways our minde *is homeward.* If this *world* may be compared to *Athens*, of which a Philoſopher ſaid, that it was *a pleaſant City to travel through, but not ſafe to dwell in:* If by ſmarting in our *bodies, ſtates*, or *names*, we are ſaved from ſmarting in our *ſouls:* If it was good for *Naaman*, that he was a *Leper*; good for *David* that he was in trouble; good for *Bartimeus* that he was blinde; if with that *Athenian Captain*, we ſhould have periſhed for ever, in caſe we had not thus periſhed for a while; if our peace would have *loſt us*, in caſe we had not a little loſt our peace: Then *refuſe not the chaſtening of the Lord, neither be grieved with his correction*, as *Solomon* adviſeth, *Prov.* 3. 11. And ſo much the rather,

1 Firſt, becauſe our ſtrugling may *aggravate*, cannot *redreſs* our miſeries.

2 Secondly, becauſe the *Lord* will be *ſanctified* either of us, or on us; one of the two, as Saint *Anſtine* ſpeaks.

3 Thirdly, becauſe that is little which thou ſuffereſt in compariſon of what thou *deſerveſt* to ſuffer; for thou haſt deſerved *to be deſtroyed:* and he that hath deſerved *hanging*, may be glad if he ſcape with *whipping.* Beſides, as *David* told *Saul*, he could as eaſily have *cut his throat*, as he had, his *coat:* or as *Cæſar* boaſted to *Metellus*, he could as ſoon make him hop *headleſſe*, as bid it be done: ſo the *Lord* may expoſtulate with thee, and much more.

Wherefore be *patient*, I ſay, but not without *ſenſe*; be not of thoſe *Stoicks*, (*ſtocks* rather you may ſtile them) who like *beaſts*, or rather like *blocks*, lie under their burthen, and account it greateſt valour to make leaſt ado, and lay it as little as may be to heart: For if you mean to be the *Kings ſonnes*, you muſt bring him the *fore-skins of an hundred Philiſtines:* ſhew him the *fruit of your* former *ſufferings.* But above all, let us not reſemble the *wicked*; who if *affliction* comes to them, receive the *curſe with curſing*; and if the *Devil throw but one croſſe to them*, they will take their *ſouls* and throw them again to him, for they preſently break out, *either into ſome curſed rage*, or into *the rage of curſing*, or into ſome curſed *action.*

An uſual thing, when men are *croſſed by the creatures* (I might ſay, their own husbands or children) to fall a *curſing*, and *blaſpheming them*, to whom we may ſay, as the *Prophet* did to *Sennacherib:* 2 Kings 19. 22. *Whom haſt thou blaſphemed? And againſt whom haſt thou exalted thy ſelf? Even againſt the Holy One of Iſrael.* Whom are you angry withal? Doth the *rain* and *waters*, or any other *creature* diſpleaſe you? Alas, they are but *ſervants*,

vants, if their *Master bid smite*, they must not forbear: they may say truly what *Rabshakeh usurped*, Are we come without the *Lord?* Isai. 36. 10. Yea, are we not sent of the *Lord in love*, and to do you *good*, and to give you occasion of *rejoycing* afterward, if you bear *the Cross patiently*, and make that use of it which others *do*, and *the Lord intends?* Yea, Saint *Paul* could *rejoyce even in tribulation.*

But alas, these are so far from *rejoycing* with that blessed *Apostle*, that they *rave in tribulation*; and like some *beasts*, grow mad with baiting; or like *frantick men wounded*, who finding ingredients prepared to *dress* them, tear them all *in pieces*. But let us not be like them, if *Satan* robs us of a bag of *silver*, let not us call after him, and bid him take *a bag of gold* also: If he afflict thee *outwardly*, yet surrender not to him the *inward*; rail not at the *Hangman*, but run to the *Judge*; fret not with *Joash*, 2 *Kings* 6. 33. but submit with *Hezekiah*: *Isai.* 39. 8. When *Gods hand is on thy back*, let thy hand be on *thy mouth*: If thou beest wronged, call not thine *adversary* to account, but thy *self*, and let it trouble thee more to *do ill*, then to *hear of it*; be more sorry that it is true, *then that it is known.*

Yea, neither *rage* at the *Chirurgion*, as mad-men, nor *swoun* under his hand, as *Milk-sops*; but consider with whom thou hast to do: *The Lord, the Lord strong, merciful, and gracious, slow to anger, and abundant in goodness and truth, reserving mercy for thousands, forgiving iniquity, transgression, and sin; and that will by no means clear the guilty, but visit the iniquity of the fathers upon the children, and upon childrens children, unto the third and fourth generation:* Exod. 34. 6, 7. And this (if any thing) will do: *It was before the Lord*, saith *David*, *and therefore I will be yet more vile. Reproach in Gods service*, is our *best preferment*: the *Lord so noble*; the servant cannot be too *humble*: even *Bucephalus*, that disdained any other *rider*, in all his *trappings* would *kneel down* to his Master *Alexander*, and go away *proud of his burthen.*

Yea, to go yet further, let us with good old *Eli*, (who was a good *son to God*, though he had been an *ill Father* to his sons) even *kiss* the very *rod* we smart withall; and say, *It is the Lord, let him do what seemeth him good*: for whatsoever *seemeth good* to him, cannot but be good, howsoever it seems to us. Yea, let us receive his stripes with all *humility, patience, piety*, and thankfulness; resolving as that holy *Martyr*, *John Bradford*, who said to the *Queen* (how much more did he mean it to the *great King of Heaven* and *Earth*) *If the Queen will give me life, I will thank her; if she will banish me, I will thank her; if she will burn me, I will thank her; if she will condemn me to perpetual imprisonment, I will thank her.* A man will easily swallow a bitter *Pil*, to gain health. The stomach that is *purged*, must be content to part with some good *nourishment*, that it may deliver it self of more *evil humours*

mours: and the *Phyſician* knows what is beſt for the *Patient:* the *Nurſe* better then the *Infant*, what is good and fit for it. Now the *Tenant* is more noble then the *Houſe*; therefore why are we not more *joyed* in this, then *dejected* in the other? ſince the leaſt grain of the increaſe of *grace*, is more worth, then can be equalled with whole pounds of *bodily vexation*. Yea, let us take them as tokens and pledges of *Gods love* and favour, who loves his Children ſo, as not to make *wantons* of them. They that would tame *pamper'd Horſes*, do add to their travel, and abate of their *provender*, as *Pharaoh* ſerved the Children of *Iſrael*. Which of us ſhall ſee *pieces* of *Timber* cut and ſquared, and plained by the *Carpenter*, or *Stones* hewn and poliſhed by the *Maſon*, but will collect and gather, that theſe are *Stones* and *Timber* which the *Maſter* would employ in ſome *building?* If I ſuffer, it is that I may reign. And how profitable is that *affliction*, which carrieth me to *Heaven?* Oh, it is a good change, to have the *fire of affliction* for the *fire of Hell:* Who would not rather ſmart for a while, then for ever? It's true, theſe *Waſpes*, wicked men, ſting *ſhrewdly*, but the *Hornet*, Sathan, would ſting worſe a great deal. And not ſeldome doth the infliction of a leſſe punihment, avoid a greater.

Neither muſt any man think to be alwayes free from *cenſures*, *aſperſions*, and *wrongs*, nor ſometimes from *faults:* The very *Heathen* could ſay, It is for none but *God* to *feele* or *want* nothing. Indeed, many are too apt to expect it, and therefore can bear nothing, like *Minderides*; the *Sybarite*, who was grieved for that ſome of the *Roſe-leaves* which he lay upon, were rumpled together: But this is to *vilipend*, and *undervalue* his kindneſſe; to make no reputte, nor reckoning of his *deepeſt indulgencies*, whereas the contrary, *approves our ſincerity* beyond all exceptions. Every man can open his hand to God while he bleſſes, but to expoſe our ſelves willingly to the afflicting hand of our *Maker*, and to kneele to him while he ſcourges us, is peculiar to the *faithfull*.

3. *Uſe.*

3. Thirdly, if the *ſharp ſufferings*, and *bitter conflicts*, and *ſore travels* of Gods children, are uſually the *forerunners of a joyfull iſſue*; even the happy *birth* of ſaving *repentance:* & that the ſharp pain of the *Chirurgions cutting* them, is only to eaſe them of a more durable and dangerous, yea, a far heavier pain, the ſtone *of the heart:* If while their enemies go about to *rob them*, they do but *inrich them*; As that *Sexton*, who in the night went to *rob* a *Gentlewoman*, that had been buried the day before, with a *gold Ring*, and having opened the *coffin*, looſed the *ſheet*, and chafed her finger to get it off, ſhe having been but in a *ſwoone* before: her *ſpirits returning*, ſhe revived, and for many years after lived comfortably. If they may be reſembled to the *five loaves in the Goſpel*, which by a ſtrange *Arithmetick*, were *multiplied* by *Diviſion*, and augmented by *Subſtraction*; then

then let none dare to *flatter*, or *flesh themselves*, because their estate is *prosperous*; especially in an *evil way*: As it fared with *Leah*, who we may hear thus *chanting her happines*: God, saith she, *hath given me my reward, because I have given my maid to my husband*: *Gen.* 30.18. when she should rather have repented then rejoyced. And the like with *Micah*, *Judg.* 17.13. and *Saul*, 1 *Sam.* 23.7. and *Dionysius*, when he found the *windes* favourable in his *navigation*, after he had *despoiled* the *Temple* of all the *gold* therein. Neither let such as suffer not, *censure* their brethren that do, as those *three mis-judged of Job*, that he was an *hypocrite*, and a *greater sinner* then others, and *God had cast him off*, or else it could not go so ill with him. Or as the *Jews* censured *our Saviour*, *Isa.* 53.3,4. And those *Barbarians*, Saint *Paul*, *Acts* 28.4. which is to *condemne the generation of Gods children*, *Psal.* 73.15. But rather *mistrust themselves*, which was the use *our Saviour* warned those to make of it, who told him of the *Galileans*, whose *blood Pilate* had *mingled* with their *sacrifices*, *Luke* 13.1, to 6.

And indeed, he is *blinde* that judgeth of mans *felicity* by his outward *prosperity*, or concludes of ones *misery* from his *calamity*: *Eccles.* 9.1,2. The *Sun of prosperity* shines no lesse upon *brambles* in the *wilderness*, then *fruitfull trees* in the *Orchard*. The cold *frost* and *snow* of adversity, lights upon *Gardens*, aswell as the *wilde waste*. *Ahabs* and *Josiahs* end, concur in the very circumstances, the one *destroyeth Religion*, the other *restoreth it*: yet both *shot* with an *Arrow*. *Saul* and *Jonathan*, though different in dispositions, yet in their deaths they were *not divided*: *Zedekiah* a wicked man, had his *eyes put out*: so had *Samson*, the valiant Judge of *Israel*, and Type of *Christ*. *Moses* and *Aaron*, both were shut out of *Canaan*, aswel as the *malignant spies*: so that if we judge of mens *persons* by their outward *conditions*, we must needs erre.

Yea, usually *God doth most afflict* those, whom he *best affecteth*; dealing with his *children*, as the good *husband* deals with his *Trees*; those in the *Garden* he is ever and anon medling with them, either *lopping* off the superfluous *branches*, or *scraping* off the *mosse*, or *paring* of the *root*, or *digging* and *dunging them*; so using all good means to make them *fruitfull*: whereas he lets them alone which grow in the *Hedg-row*, or *Forrest*, till at length he comes with his *Axe*, and *cuts them down for the fire*. He was not the *best Disciple* that had *the bag*: and *fatted ware*, you know is but *fitted* for the *shambles*. God puts *money* indeed (as some Hoorders do) into these *earthen boxes*, that have only one *chinke* to *let in*, but none to *let out*, with purpose to *break* them when they are *full*. What was *Haman* the better for his *honour*, while the *King frowned on him*; or the happier for being lift up *the ladder*, when he was to come *down* again with a *rope*?

And for ought thou knowest, (at least, if thou takest not heed, for

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proſperity is the more dangerous *enemy* of the two, and skilfull to deſtroy,) thy *preſervation* is but a *reſervation*; as it fared with *Sodome* and her *ſiſters*, which were preſerved from the *ſlaughter* of the four Kings, that God might rain down *Hell* from *Heaven* upon them. And *Sennacherib*, who eſcaped the ſtroak of the *deſtroying Angel*, that he might fall by the *ſword* of his own *ſons*, *Iſa.* 37. 37,38. Say then, one *wo*, the *wo of adverſity*, (as thou accounteſt it) hath paſſed thee, perhaps there is a *ſecond*, and a *third*, worſe; behinde: *Revel.*9.12, and 8.13. The *Philoſopher* would ſee a *mans end* before he pronounc'd him *happy*. Yea, it may be, that which thou account'ſt thy *primeſt priviledge*, may prove to thee a *ſnare*, and may be granted thee rather out of *anger* then *love*, as the *Devil* left *Jobs tongue* un-touched of all the reſt, but why? in hope that therewith he would have *curſed God*; or charged him with *folly* and *cruelty*: ſo that we may ſay of *proſperity*, as *Antigonus* did of his *garment*; O *noble*, rather then *happie* priviledge! but of *adverſity*, O *happy* rather then *noble* favour!

4 *Uſe.*

4. Fourthly, if *Affliction* be ſo profitable, and *proſperity* ſo dangerous as hath been ſhewn; if it be our *Iſaacs* uſe, firſt to *feel us* by tribulation, and then to *bleſſe us*; then away with thoſe *fooliſh queries*, Why doth God this, and why that? why doth he puniſh the *innocent*, and acquit the *peccant*? why doth he permit ſo many, and ſuch *notorious crimes*? why is he ſo ſevere towards his *own*; ſo gentle to *others*? Ask not (ſaith *Salvianus*) why one is *greater*, another *leſs*; one *wretched*, another *happy*? I know not *Gods intent*, but it is ſufficient ſatisfaction to me, that this is *done by God*. Why doth a *Phyſician* give more *wormwood*, or *Hellebore* to this *ſick party*, then to that? even becauſe, either his *diſeaſe*, or his *conſtitution* ſo requires it.

Neither let us value things as they ſeem, or according to *ſenſe*; but rather when we are *beſt pleaſed* let us be *moſt ſuſpicious*: let us deſire and *chuſe bleſſings*, as he *choſe his friend*; not him that would be *plauſible* to his humour for a day, but him that ſhould be *profitable* to his minde *during life*. Let us imitate *Bees* that paſs over *Roſes* and *Violets*, to ſet upon *Thyme*: If *croſſes* are not *toothſome*; let it ſuffice that they are *wholeſome*: 'Tis not required in *Phyſick* that it ſhould *pleaſe*, but *heal*: unleſs we eſteem our *pleaſure* above our *health*.

Experience tells us, that thoſe things (for the moſt part) which are *leaſt pleaſing*, are *moſt wholeſome*: *Rue* is an *herb* moſt *bitter* to the taſte, yet in regard of the *vertue*, which is in it, we call; *Hearb of Grace*: And *Mithridate*, though of all other *Electuaries* it be moſt *diſtaſtful*; yet of all others, it is the moſt *wholeſome*.

The world hates thee, and deals moſt ſpitefully with thee; *a good ſign*: It hath always been the portion of *good men*, to ſuffer at the hands of

of *evil men*; as appears both by holy, and humane Writers: as for *Divine Authority*, you know how it fared with the *Prophets*, *Apoſtles*, and our Saviour *Chriſt* himſelf, whoſe whole life, by reaſon of ſpiteful enemies, was but one continued croſs. And as touching *ſecular* examples are infinite; whereof a few: In *Athens*, we read of wiſe *Socrates*, good *Phocion*, juſt *Ariſtides*, victorious *Miltiades*; but how unworthily were they dealt withall? At *Rome* they had *Marcus Cato*, the pattern of a wiſe and prudent man, a lively emblem of *Vertue*; how was he hated, thruſt down, *ſpit upon*, ſtript both of his *Senatorſhip*, and *Prætorſhip*, caſt into priſon, &c. *Rutilius* and *Camillus* were both exiled. *Pompeus* and *Cicero* both yielded their necks to their Clients: Who ſo often curſt by the *Popes*, with *Bell*, *Book*, and *Candle*, as *Queen Elizabeth* of bleſſed memory? though ſhe *out-liv'd ſeven of them*.

But to leave *examples*; and come to reaſon: Is it not an evident ſign, that if the world *hates thee*, thou art *none of the World?* yea, therefore it hates thee, becauſe thy practice *ſhames the world*; and becauſe thou diſcoverest, and oppoſeſt her *treaſons* and *deceits*. Wicked men are like *dogs*, in condition, who will let a man amble a fair pace, quietly: but if he *gallop* through the *Town*, though his errand be of importance, and to the *King*, perhaps, they will bark and *flie at him*, which is a *token to them, of perdition, but to thee of ſalvation: Phil.* 1.28. yea, it is an evident ſign, that they are of the *ſtock of Iſhmael*, and not the *ſeed of Iſrael*. I finde many *acts of deception* in the Saints; I finde *infirmity in thoſe acts*, but that any one of them hath *ſcoft* at, and hated another for *goodneſs*; I finde not: or that have uſed to diſpute againſt it: *Gregory Nazianzen*, (I pray minde it ſerionſly) told his friends; that *Julian* would prove a notorious wicked man: he took ſuch delight in diſputing againſt that which was good. Much leſs that any after *regeneration*, have in this caſe been *cruel*. If we would know (ſaith *Chryſoſtome*) a *Wolf* from a *Sheep* (ſince their *cloathing* is alike) look to their *fangs*, and their *mouth*, if they be bloody: for who ever ſaw the *lips of a Sheep* beſmeared with *blood?* which being ſo; No matter though the *gate* be *ſtrait*, and the *way narrow*, if the end to which it leadeth be *everlaſting life*.

5 uſe.

5 Fiftly, if in concluſion the moſt *malicious* and damnable *practices* of our worſt and *greateſt enemies* prove no other in effect to us, then did the malice of *Joſephs brethren*, *Miſtreſs*, and *Lord* to him: the firſt, in *ſelling* of him; the ſecond, in falſly *accuſing* him; the third, in *impriſoning* him; (all which made for his ineſtimable good and benefit;) then the malice of *Haman* to *Mordecai*, and the *Jews*; whoſe bloody decree obtein'd againſt them, procured them exceeding much joy and peace: then *Balaacs* malice to the children of *Iſrael*, whoſe deſire of *curſing them*, cauſed the

Lord ſo much the more to *bleſs them*, *Numbers* 23. Then the *Devils ſpite to Job*, who pleaſured him more by his ſore afflicting him, then any thing elſe could poſſibly have done, whether we regard his *name*, *children*, *ſubſtance*, or *ſoul*; then *Judas* his *treaſon* againſt the *Lord of life*, whoſe deteſtable fact ſerved not only to accompliſh his will, but the means alſo of all their *ſalvations*, that either before or after ſhould believe in him: this ſhould move *wonder*, *to aſtoniſhment*, and cauſe us to cry out with the Apoſtle; *O the deepneſs of the riches both of the wiſdome and knowledge of God! How unſearchable are his judgements, and his wayes paſt finding out!* *Rom.*11.33. O the wonderful and ſovereign goodneſs of our *God!* that turns all our *Poiſons* into *Cordials*; that can change our *terrours* into *pleaſures*; and makes the *greateſt evils beneficial* unto us, for they are evil in their own nature, and *ſtrong temptations to ſin*: *James* 1.2. alſo *fruits* of *ſin*, and part of the *curſe*, and work thoſe former good effects, not *properly* by themſelves, but *by accident*; as they are ſo diſpoſed by the *infinite wiſdom*, *goodneſs*, and *power of God*, who is able to bring *light* out of *darkneſs*, and *good* out of *evil:* yea, this ſhould tutour us to love our *enemies*. (We love the *medicine*, nor for its own ſake, but for the *health* it brings us) and to ſuffer *chearfully* whatſoever is laid upon us: for how can Gods Church in *general*, or any member in *particular* but fare wel, ſince the *very malice* of their enemies *benefits them?* How can we but ſay, Let the World frown, and all things in it run croſs to the grain of our mindes? Yet, *with thee*, *ô Lord*, *is mercy*, *and plenteous redemption*: thou makeſt us better, by their making us, worſe.

Objection. But perhaps thou haſt not proved the truth of this by thy own *knowledge*; and particular *experience*.

Anſwer. If thou haſt not; thou ſhalt in due time: the *end* ſhall prove it: ſtay but till the *concluſion*, and thou ſhalt ſee that there is no *croſs*, no *enemy*, no *evils* can happen *unto thee*, that ſhall not be turned to good, by him that dwelleth *in thee*. Will you take Saint *Pauls* word for it, or rather *Gods own word*, who is *Truth* it ſelf, and cannot lie? His words are, *we know that all things work together for the beſt*, *unto them that love God*; *even to them that are called of his purpoſe*, *Rom.*8.28. And in *Verſe* 35,36. after he hath declared that Gods choſen people ſhall ſuffer *tribulation*, and *anguiſh*, and *perſecution*, and *famine*, and *nakedneſs*, *peril*, *ſword*, *&c.* be *killed all the day long*, *and counted as ſheep for the ſlaughter*; he concludeth with, *Nevertheleſs*, *in all theſe things we are more then conquerours*, *through him that loved us*: and ſo goeth on, even to a challenge of our worſt enemies, *Death*, *Angels*, *Principalities and Powers*, *things preſent*, *and to come*; *height*, *depth*, and what other creature beſides, ſhould ſtand in oppoſition. What *voluminous waves* be here, for *number*, and *power*, and *terrour*! yet they ſhall not ſeparate the *Ark* from *Chriſt*, nor

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a *ſoul* from the *Ark*, nor a *body* from the *ſoul*, nor an *hair* from the *body*, to do us hurt. What ſaith *David? Mark the upright man, and behold the juſt; for the end of that man is peace: Pſal.* 37.37. Mark him in his ſetting out, he hath many oppoſitions; mark him in the journey, he is full of tribulations; but mark him in the concluſion, *and the end of that man is peace. In Chriſt all things are ours*, 1 *Cor.* 3.22. How is that? Why, we *have all things*, becauſe we have the *Haver of all things*. And *if we love Chriſt, all things work together for our good*; yea, *for the beſt: Rom.* 8.28. And if all things, (quoth *Luther*) then; even *ſin* it ſelf. And indeed, how many have we known the better for their *ſin? Mary Magdalen* had never *loved ſo much*, if ſhe had not *ſo much ſinned*: had not the *inceſtuous perſon* ſinned *ſo notoriouſly*, he had never been *ſo happy*. God took the advantage of his *humiliation*, for his *converſion*. Had not one foot ſlipt into the mouth of *Hell*, he had never been in this forwardneſs to *Heaven*: Sin firſt wrought *ſorrow* (ſaith Saint *Auguſtine*) and now godly ſorrow *kills ſin*; the *daughter* deſtroyes the *mother*: neither do *our own ſins* onely advantage us, but *other mens ſins* work for our good alſo.

Objection. But may ſome ſay, *Can any good come out* of ſuch a *Nazarite?*

Anſwer. Yes, The *advantage* we have by *Chriſt*, is more then the *loſs* we had by *Adam*. If *Arrius* had not held a Trinity of *Subſtances*, with a Trinity of *Perſons*; and *Sabellius* an Unity of *Perſons*, with an Unity of *Eſſences*; the Myſteries of the Trinity had not been ſo clearly explained by thoſe great Lights of the Church. If *Rome* had not ſo violently obtruded her *Merits*; the doctrine of *Juſtification* onely by *faith in Chriſt*, might have been leſs digeſted into *mens hearts*. We may ſay here, as Saint *Auguſtine* doth of *Carthage* and *Rome*; if ſome enemies had not conteſted againſt the *Church*, it might have gone worſe with the *Church*. Laſtly, ſuppoſe our enemies ſhould kil us, they ſhall not *hurt*, but *pleaſure* us; yea, even *death* it ſelf ſhall work our good. That *Red-ſea* ſhall put us over to the *Land of Promiſe*: and we ſhall ſay to the praiſe of God, we are *delivered*, we are the better for our *enemies*, the better for our *ſins*, the better for *death*; yea, better for the *Devil*: and to think otherwiſe, even for the preſent; were not onely to derogate from the *wiſdom, power, and goodneſs of God*, but it would be againſt reaſon; for in *reaſon*, if he hath vouchſafed us that great *mercy* to make us *his own*, he hath given the whole *army of afflictions*, a more inviolable charge, concerning us, then *David* gave *his Hoſt, concerning* Abſalom; *See ye do the youngman, my ſon* Abſalom *no harm*. Now, if for the preſent thou lackeſt *faith, patience, wiſdom*, and true *judgement* how to *bear*, and make this *gain of the croſs*; *Ask it of God, who giveth to all men liberally, and reproacheth no man, and it ſhall be given thee*, Jam. 1.5. *For every good giving, and every perfect gift, is from above; and commeth down from the Father of lights*: Verſe 17.

6 Use.

6 Sixthly, (for this point calling more for *practice* then *proof*, it behoves us to be larger *here*, briefer *there*) If that which is *one mans meat*, proves *another mans poison*; let it be acknowledged, that the *fault is not in the meat*, but in the *stomach*: and that it is the wickedness of our *hearts*, & want of a sincere *endevour*, to make good use of *Gods corrections*, which causeth him to *withdraw his blessing* from them. Wherefore let it provoke us as we love *our selves*, as we love our *souls*, through all the *transitory*, *temporary*, *momentany* passages of this World; first, to strive after, and *then to preserve the life of our lives*, and *soul of our souls*, *sincerity*, and *integrity*.

Again, if *afflictions* (which are in their *own nature*, *evil*, and unto others, *strong temptations* to sin) by the goodness of God, do make so much for our *advantage*, and benefit *here*, and *hereafter*: If our *Heavenly Father* turns all things, even the *malice of Satan*, and *wicked men*, yea, our *own sins* to our *good*: *Rom.*8.28. If for our sakes, and for his Names sake, he even *changeth the nature and property* of each *creature*, rather then they shall hurt us; as it is the *nature* and *property of fire to burn*, yet that vehement fire in *Nebuchadnezzars Furnace*, did not burn the *three servants of God*. It is proper to the *Sea to drown* those that be cast into it; yet it did not drown the *Prophet*, in the very *depth of it*. It is proper for hungry ravenous *Lions to kill*, *and devoure*, yet they did *Daniel* no harm. And the like, when we need their help. It is proper for the *Sun to move*, yet it *stood still* at the prayer of *Joshua*: proper for it to go from *East to west*; yet for *Hezekiahs* confirmation, it went from *west to East*: It is proper for *Iron to sink in the water*, yet it *swom* when the children of the *Prophets* had need of it. In like manner; It is proper for *affliction* to *harden*, and make *worse*, as well as for *riches and prosperity to ensnare*: But as some Simples are by *Art*, *made medicinable*, which are by nature, *poisonable*: So *afflictions* which are in *nature destructive*; by *grace*, *become preservative*. And as *evill waters* when the *Unicorns horn* hath been in them, are no longer poisonable, but healthful; or as a *wasp when her sting is out*, may awaken us by *buzzing*, but cannot hurt us by *stinging*: so fares it with *affliction*, when God pleaseth to sanctifie the same, as he doth to all that love him, *Rom.*8.28. For of God it is, (without thanks to *Affliction*, or our selves, or our *sins*) that we are *bettered by them*: All the work is thine, let thine be the *glory*.

But lastly, (for though we can never be *thankful* enough for this, yet this is not all) that we should finde him a *Saviour*, whom our enemies finde a just *revenger*; That we should be loosed from the *chains of our sins*, and they delivered into the *chains of Plagues*; That the same *Christ* should with his precious *blood free us*, that shall with his *word sentence them*.

Again,

Again, if we were by nature the Seed of the *Serpent*, *children* of the *Devil*, and *Subjects* to that *Prince* which ruleth in the *air*, even that Spirit which now *worketh in the children of disobedience*, *Ephes.* 2. 2. We may learn by it, to be *humble* and *thankful*, if changed to be the *womans seed*, children of God, and members of Christ: since we were once in so vile a condition; for God found nothing in us but *Enmity*, 1 *Cor.* 15. 10. *Rom.* 7. 18, 25. We are not *born*, but *new-born Christians*: And whereas he might have *left us* in that perishing condition (being bound to none) and have *chosen others*; he hath of his free grace *adopted us*, and *left others*. What's the *reason?* surely *no reason* can be given, but *O the depth!* only this I am sure of, it is a *mercy beyond* all *expression!* O my *soul*, thou hast not room enough for *thankfulness*.

Wherefore let it provoke us so to *love him*, that we shew forth the *vertues*, and fruits of him that hath called us, and done all this for us, 1 *Peter* 2. 9. But I fear we *forfeit* many of *Gods favours*, for not paying that *easie rent* of *thankfulness*.

For conclusion, If we be the *seed of the woman*, and our enemies, the *Seed of the Serpent*; let us go before them in *goodness*, as far as *God hath* preferred us *before them in mercy*: let us be able to say of our enemies, as *Job* of his, *I have not suffered my mouth to sin, by wishing a curse unto his soul*, Job 31. 30. Yea, let us send down *water* from our compassionate *eyes*, and weep for them by whom we bleed. In brief, let us hate their *opinions*, *strive* against their *practice*, *pitty* their *misguidings*, neglect their *censures*, labour their *recovery*, and pray for their *salvation*.

CHAP. 34.

That though God disposeth of all their malice to his Childrens greater good, yet they shall be rewarded according to their mischievous intentions.

Ob. IF it be so, that the malice of wicked men makes so much for the behoof of Gods people; and that whatsoever they do unto us, is but the execution of *Gods will*, and full accomplishment of his just decree; it may seem to make on their side, and not only extenuate their evil, but give them occasion of boasting.

Ans. Although *God* disposeth it to the good of his children, that he may bring about all things to make for his own *glory*; yet they intend onely *evill* in it, as namely; the *Dishonour* of God, the *ruine* of mens souls (as I have proved in the *Drunkards Character*) and the satisfying of their own serpentine *enmity*, and thirst of revenge. We must therefore learn to *distinguish* betwixt the act of God and of an *enemy*, as indeed Gods people do; *When ye thought evil against me* (saith *Joseph* to his brethren) *God disposed it to good, that he might bring to passe as it is this day, and save much people alive*, *Gen.* 50. 20. God had no hand in *doing the evil*,

evil, but God will have a hand in the *disposing* of it: When *Satan* and wicked men have their *wills*, even therein also is *Gods will* fulfilled, for *Gods will* is the highest *cause* of *all things*, *Psal.*115.3,4. Yea, the holy God challengeth to himself whatsoever is done in the City, *Amos* 3.6. but so, as neither wicked mens sins shall *taint him*, nor his decree justifie them: the sin is their own, the good which comes of it is Gods, the benefit ours; He doth *will*, in suffering to be *done*, whatsoever is evil *done*, saith Saint *Augustine*, and is just in their injustice. God *wils* the same action, as it is a blessing, *triall*, or *chastisement* of his *children*, which he *hates* as the wickedness of the agent: because in the same thing which they did, there was not the same cause for which they did it. The lewd *tongue*, *hand*, or *heart*, moves from *God*, *it moves lewdly* from *Satan*: wicked men are never the freer from *guilt* and *punishment*, for that hand which the holy *God* hath in their *offensive* actions. To instance in some examples; *Satan did* nought touching *Job*, but what the Lord upon his request gave him *leave to do*; what then? Did *God* and *Belial* joyn in fulfilling the same act? No: sooner shall Stygian *darkness* blend with *light*, the *frost* with *fire*, *day* with *night*: true, *God* and *Satan* will'd the self-same thing; but God intended *good*, Satan *ill*; Satan aimed at *Jobs*, and God at his confusion. God used the *malice* of *Pharaoh* and *Shimei* unto good; what then? God *afflicted* his people with another minde then *Pharaoh*, did; God, to *increase* them, *Pharaoh*, *to suppresse them*. The *sin* of *Shimeis* curse was his own, the *smart of the curse was Gods*; God wills that as *Davids chastisement*, which he hates as *Shimeis wickedness*. God *owed* a revenge to the house of *Eli*, and by the delation of *Doeg*, he took occasion to *pay it*, when the *Priests* were slain: It was just in *God*, which in *Doeg*, was most unjust: *Sauls cruelty*, and the *treachery of Doeg*, do not lose one dram of their *guilt*, by the *counsel of God*: Neither doth the holy counsel of God, gather any blemish by *their* wickedness: If it had pleased *God*, to inflict death upon them sooner, without any pretence of occasion; his justice had been clear from all imputations. Now if *Saul* or *Doeg* be instead of a *Pestilence* or *Feaver*; who can cavil? *The judgements of God are not ever manifest*, but are alwayes just. Again, the *curse* of the *Serpent* bestowed *blessedness* on *Man*; yea, our *first Parents* had been lesse glorious, if they had not wanted a *Saviour*. What then? Doth *Satan* merit thanks? No, but the contrary; for he onely intended the final *ruine* and *destruction* of them and all mankinde, with the dishonour of their Maker. Lastly, the Devil does us good in this particular case, for while he *assaults us with temptations*, and *afflicts us with crosses*, he in effect *helps us to Crowns*. Yet still no thanks to *Satan*, for to be charitable is more then his meaning; it is that Divine and *over-ruling Providence of God*, which we are beholding unto, and to him give we the thanks.

But

But above all, our *Saviours exam le* will moſt excellently *diſtinguiſh* the ends of *God*, *Satan*, and *wicked Men*; for if we obſerve, *Judas delivered him to death* for *gain*, the *Jewes* for *envy*, *Pilate* for *fear*; the *Devil* provoked each of them through this *enmity*; *Chriſt himſelf*, to *obey* his Fathers will, God the Father in love to ſinners, and for their *Redemption*: each furthered one and the ſame thing, but to contrary *ends*: ſo when this *enmity* breaks forth in the wicked, Satan hath a hand in it as a *malicious authour*; as when he entred into *Judas*, *and made* him *betray Chriſt*, *Luke* 22.3. *Man* himſelf as a voluntary *inſtrument*, as when *Pharaoh* hardened his own *heart* againſt the *children of Iſrael*, *Exod.*9.34. God as a moſt *righteous Judge*, and avenger, as when he alſo *hardened Pharoahs heart*, ſo puniſhing his former *hardneſſe*, with further *obduration*, *Exod.*9.12. But how in this caſe? Even by permitting the *ſeed of the Serpent*, from their own malicious inclination, to hate the *ſeed of the Woman*, not by infuſing this malice, but by with-drawing his grace when he ſees it abuſed: he doth not *infuſe corruption*, he doth *not with-hold the occaſion*; as when the *Rider* gives his *horſe* the raines, we ſay *he puts him on*.

Whence that diſtinction of adverſities, as they come from *Satan*, they are uſually called *temptations*; as they come from *Men*, *perſecutions*; as from *God*, *afflictions*.

Now as *God* turned the treachery of *Judas*, not onely to the praiſe of his *juſtice*, *mercy*, *wiſdom*, *power*, *&c.* but to the *good of all believers*: ſo he turnes this *enmity of Satan* and *wicked men*, to his *childrens great advantage* (in ſtopping them in their courſes of ſin and keeping them in exercile) and *his own glory*: And well may he work good by *evil* inſtruments, when every *Prince* and *Magiſtrate* hath the ſeat to make profitable inſtruments, aſwell of *evil perſons*, as of *good*: yea, when there is nothing in the world, be it *gall* it ſelf; yea, the *excrement of a Dog*, or the *poiſon of a Serpent*, but mans ſhallow invention can finde it is *good for ſomething*: neither do two contrary *poiſons mingled* together prove mortal.

And thus you ſee that the *will of God* may be done thankleſſely, when in fulfilling the *ſubſtance*, we fail in the intentions, and *erre in circumſtances*.

Now ſee with the like patience, how it will fare with theſe men in the end. *Pomponius Atticus* being deſtin'd to *famiſhment*, & receiving no manner of *ſuſtenance* for many dayes; contrary to the intention; was *freed* by means of that *abſtinence* from a violent pain, & *recovered of a diſeaſe*; which otherwiſe had coſt him his life. *Prometheus* being run in with a *Rapier*, and *Jaſon* receiving a *great blow on the breſt*, each was reſtored to *health*, from dangerous and deadly *impoſtumes*, which otherwiſe were thought

thought *incurable*. And this is our caſe, for even as that *cured them*, which their enemies intended ſhould have *killed them*; ſo this enmity of the Serpent and his Seed, cures our *ſouls*, and makes us everlaſtingly *happie*. Yet they intending onely evil in it, or at leaſt the ſatisfying of their own wicked wills, (as they know better then I, wherein they imitate the *weeſel*, which doth a man pleaſure in *deſtroying of Vermine*, yet only intends the ſatisfying of her *own hunger*, not his good that keeps the houſe) can no way aſſume the leaſt *praiſe* to themſelves, nor expect the more favour. That which is *ill of it ſelf* is not to be ventured on for the *good which commeth by accident*. It is no priviledge to be an *inſtrument of good by evil meanes*: Nor can you expect to fare better without a healing of your errours, then the *Worme in the ſtomack*, which, when it hath devoured all the matter proper for it, *dies it ſelf*: or *Heleborus*, which after it hath wrought the cure within the body, is caſt up again, together with the *Milady*.

The Lord doth often good to his Church, even by thoſe Inſtruments whom for their ſins he means to caſt into *Hell-fire*. *Aſſur* was his Rod to *ſcourge Iſrael*; that done, they fell under a ſharper *laſh themſelves*: *Thoſe Nations, ſaith God, ſhall ſerve the King of Babel ſeventy years, and when the ſeventy years are accompliſhed, I will viſit the King of Babel and that Nation for their iniquities, and will make it a perpetual deſolation, &c. Jer.*25.11,12. *and* 30,16. even the greater ſinners may puniſh the leſſe, and proſper for a time, *Ezekiel* 7. *I will bring the moſt wicked of the Heathen, and they ſhall poſſeſſe their Houſes, verſ.*24. When *iniquity* hath plaid her *part*, vengeance leaps upon the *Stage*; the *Comedy* is *ſhort*, but the *Tragedy* is *longer*.

We uſe *rubbiſh to ſcoure our veſſels*, when thoſe veſſels are cleared, we *fling away the rubbiſh*. *Bridges* that help men *over the ſtream*, at laſt themſelves rot and ſink in. When *Balaams Aſſe* had done ſpeaking, *humana voce*, ſhe lived an *Aſſe*, and *died an Aſſe*: So when God hath ſufficiently *afflicted the righteous*, by the *rod of the wicked*, he will *fling* the *Rod* into the *fire which is unquenchable*, *Iſa.*33.1.

And it ſtands with the ſtrength of *reaſon*, for if God, ſaith Saint *Gregory*, ſtrike ſo ſmartly thoſe whom he ſpareth; how heavie will his blows be on them whom he condemneth; and with what ſeverity ſhall *Caſtawayes* be puniſhed, when *his own children* are ſo viſited and afflicted. If Gods own *Children*, who are as dear and near to him, as the *Apple of his eye*, or the *ſignet on his right hand*, ſuffer ſo many and grievous afflictions here; what ſhall his adverſaries ſuffer in *Hell*? undoubtedly, when the *Patient* is made whole, he ſhall be *preſerved*; but the *Plaiſter* ſhall be thrown away: For as God doth turn *evil to good* to them that *love him*; ſo he turnes *good to evil* to thoſe that *hate him*.

Again,

Again ſecondly, if the wicked are puniſhed for doing wrong to the wicked, much more for wronging the *juſt*, and *innocent*: But wee have many examples of the former, as that of *Adonibezeck*, who having cut off the *Thumbs* and great *Toes* of Seventy Kings that were wicked like himſelf, had alſo his his own *Thumbs* and *Toes* cut off; *Judg.* 1. 5. 7. And *Moab*, of whom the Lord ſaith, hee hath *burnt the bones* of the King of Edom into *lime*, therefore will I ſend a fire *upon Moab*, and it ſhall *devour*, *&c. Amos* 2. 1, 2. If the greater *Serpent* devours the leſs, there is a *Dragon* to devour him, therefore the enemies of Gods Church, have no hope to eſcape. The everlaſting puniſhments of the ungodly *are deferred*, not *remitted*.

But all the evill thou doeſt to the godly, is with thy *tongue*?

Anſw. That's bad enough, the *Serpents hiſſing* betrays his malice; and *Iſhmael's tongue* made him a *Perſecuter*, as well as *Doeg's hands*; hee did but *flout Iſaac*, yet Saint *Paul* ſaith, hee *perſecuted him Gal.* 4. 29. *Cham* onely ſcoft at *Noah*, yet it brought upon him his *Fathers curſe*, and *Gods upon that*. The *Athenians* but ſcoft once at *Silla's wife*, and it had well nigh coſt the *razing of their City*, he was ſo provoked with the indignity. And whatever thou conceiveſt of it, *let this fault bee as far from my ſoul, as my ſoul from Hell*. For aſſuredly, God will one day *laugh you to ſcorn, for laughing his to ſcorn*: and at laſt deſpiſe *you*, that have *deſpiſed him* in us.

CHAP. 35.

Other grounds of comfort to ſupport a Chriſtian in his ſufferings. And firſt, that God is ſpecially preſent with his ſervants in their afflictions, takes notice of their ſufferings, and allayes their grief.

THis rub being removed, and the paſſage made clear, proceed wee to other grounds of *comfort* which the Word of God affords in this caſe, for the better *upholding*, and ſtrenghtening of a *weak* Chriſtian in his ſufferings: Wherein, that wee may not exceed, I will ſelect out onely *five*, becauſe *inſtructions*, if they exceed, are wont, *like nails*, to drive out one another.

Firſt, wee ſhall bear the *Croſs* with the more *patience* and *comfort*; if wee conſider, that *God is ſpecially preſent* with his ſervants in their *afflictions*; *takes notice* of their ſufferings, and *allays their grief*. The troubles of a Chriſtian are very great for number, *variety*, and *bitterneſs*; yet there is one *ingredient* that *ſweetens them all*, the promiſe of God, *I will bee with thee in trouble, and deliver thee*, Pſal. 91. 15. *And thou ſhalt not bee tempted above thy ſtrength*, 1 Cor. 10. 13. *Again, fear not; for when thou paſſeſt through the water, I will bee with thee; and through the floods, that they do not over-flow thee: when thou walkeſt through the fire, thou ſhalt not bee burnt, neither ſhall the flame kindle upon thee*, Iſa. 43. 1, 2. Lo, here are promiſes like *Flaggons of wine*, to comfort the diſtreſſed *ſoul*. Wherefore as *Cæſar* ſaid to the trembling *Marriner*, *Bee*

not afraid; for thou carriest Cæsar; ſo, O Chriſtian! bee not afraid, for hee that is *in thee, for thee, with thee*, that *guides thee*, that will *ſave thee*, is the invincible King *Jehova*. And upon this ground *David* was ſo *comforted* and *refreſhed* in his *ſoul*, *Pſal.* 94. 19. that hee was able to ſay, *Though I ſhould walk through the valley of the ſhadow of death, I will fear no evill*: Why? *For thou art with mee, thy Rod and thy Staffe ſhall comfort mee*, Pſal. 23. 4. Yea, our *Enemies* can no ſooner *aſſault* us with their *tongues*, but God coms in to our reſcue. *If yee bee railed upon for the name of Chriſt*, (ſaith Saint *Peter*) *bleſſed are yee, for the Spirit of God reſteth upon you*, 1 *Pet.* 4. 14. God is never ſo much *injoyed* of us, as when we are in the deep, with *David*, *Pſal.* 130. 1. and when wee are *worſt* of all *beſtead* with *Jehoſaphat*, 2 *Chron.* 20. 12. When did *Jacob* ſee a *Viſion* of *Angels*? but when hee fled for his life, making the cold earth his *bed*, and a ſtone his *pillow*; or when was his *heart* ſo full of joy, as now that his *head* lay hardeſt? When was *Paul* wrapp'd into the *third heaven* to hear words from Chriſt *not fit to bee uttered*, 2 *Cor.* 12. 2. 4. but as ſome of the learned conceive, when hee was *bereaved of his ſight*. *Stephen* ſaw great happineſs by Chriſt, in his peace: but under that *ſhower of ſtones*, hee ſaw *heaven* it ſelf open, *Act.* 7. When wee are *ſlain* all the day long for his ſake, with the *Martyrs*, then wee are given to ſee *him with our eyes*, as *Job* did, who till that time had onely *heard of him by the hearing of the ear*. Then wee come to know that the Lord, hee is God, with *Manaſſes* 2 *Chron.* 33. 13. and that he is our *hope and ſtrength* and *refuge*, and a very preſent help in troubles, *ready to bee found* of all that ſeek to him, 2 *Chron.* 15. 4. 15. *Pſal* 9. 9, 10, and 46. 1.

The *Iſraelites* never fared ſo well, as when they lived at *Gods immediate finding*, and at night expected their *morrows* break-faſt from the *clouds*: When they did *daily aſk* and daily receive, their *daily bread*. Yea, even when they were *wandering* in a forlorn *wilderneſs*, how did God as it were attend upon them in their diſtreſs, to ſupply their wants? They have no guide, therefore God himſelf goes before them in a *piller of fire*; they have no ſhelter, the Lord ſpreads a *Cloud* over them for a *Canopy*; are they at a ſtand, and want way; the *Sea* ſhall part and give them paſſage; do they lack *bread*? Heaven it ſelf ſhall power down the *food of Angels*; have they no *meat to their bread*? a wind ſhall ſend them innumerable *Quails*; do they yet want drink, behold a hard *rock* ſmitten with a little wand, ſhall powr them out water in abundance; have they no ſupply of *Apparell*, their *Garments* ſhall not wax old on their backs; bee their *Enemies* too ſtrong for them for want of *Engines*, the Walls of *Jericho* ſhall fall down before them; are their enemies yet too many and potent, *hail-ſtones* ſhall fall and brain them: *Lamps*, *Pitchers*, and *Dreams* ſhall get them Victory, the *Sun* ſhall ſtand ſtill in *Gibeon*, and the *Moon* in the valley of *Ajalon*: lack they yet a *Land* to *inhabite*, the Lord will caſt out all the inhabitants, and give them a *Land which flows with milk and honey*, *&c.* *Afflictions* have this advantage, that they occaſion God to ſhew that mercy to us, whereof the proſperous are uncapable; as wee further

ſee

ſee in *Hagar*, *Gen.* 21. 17, 18, 19. And *Manoah*'s Wife, *Judg.* 13. 3. to whom the *Angel of the Covenant* had not been ſent, if they had not been in diſtreſs.

It would not become a *mother* to bee ſo indulgent to an *healthfull child*, as to a *ſick*: and indeed ſome have found their *outward caſtigations* ſo ſweetned with the *inward conſolations* of Gods Spirit, that they have *ſonud* and confeſſed their receipts of joy and comfort, to bee an *hundred fold more* than their payments, even in this *preſent life* according to that promiſe of our Saviour, *Mark.* 10. 29, 30. So that a Chriſtian is ſtill a *gainer in all his loſſes*; yea, hee *gains by his loſſes*.

Now if wee could but remember and *lay to heart* theſe *promiſes*, thus back'd with *examples*; when wee feel the greateſt *aſſaults* or *pangs*, how could wee want *courage*? But alaſs, moſt of us are like the *Prophets ſervant*, 2 *King.* 6. who ſaw his foes, but not his friends: we are like *Joſephs brethren*, who ſaw him, *converſt* with him, were fed by him, yet knew him not. Like *Peter*, who when the *Angell* brought him out of priſon, and went before him; wiſt not that it was ſo, but thought hee ſaw a *viſion*, Act. 12. 9. *Chriſt* at his *Reſurrection* was ſo *changed*, that his own *Diſciples knew him not*; much more ſince his *aſcention* may hee paſs by us, as hee did by *Job*, *Chap.* 9. 11. or meet us as hee did *Saul* in the way to *Damaſcus*; or walk and talk with us, as hee did with the *two Diſciples* in the way to *Emaus*, *Luk.* 24. 16. or ſtand by us while wee are ſeeking him, as hee did by *Mary in the Garden*, Joh. 20. 14. and yet wee bee *ignorant that it is hee*. Yea, hee may bee in us by his *ſpirit*; even whil'ſt wee *feel him not*. *Jacob* ſaw him both aſleep and awake, yet (ſaith hee) *the Lord was in this place, and I was not aware of it*, *Gen.* 28. 16. at leaſt wee are apt to thinke, that God is removed from us, when wee any way ſuffer calamity; as the *Iſraelites* do but want water, and preſently they cry, *Is the Lord among us*, or no? *Exod.* 17. 7. as if God could not bee with them, and they a thirſt; either hee muſt humour carnall minds, or bee diſtruſted.

But both his preſence and love, is the ſame in adverſity, as it is in proſperity; our ſence onely makes the *difference*, even as a *Church*, *Caſtle*, or *Town*, is unmoveable, and keepeth one place; though to us it may ſeem *ſomtime on our right hand*, *other while on our left*: as wee change our *ſtanding*, *ſitting*, or *walking*. Yet if ſome unuſuall croſſes diſturb our *peace*, preſently there breaks out a voice mix'd with murmuring, and deſpair, God hath forſaken us. It was a *common* complaint with *David*, *The Lord hath forſaken us*; *thou haſt caſt off*, *and abhorred us*: *why haſt thou forſaken mee &c.?* Yea, the onely *Son of God* came to this, *My God*, *my God*, *why haſt thou forſaken mee?* Yet conſider, did *God* forſake either of them? hee might bee angry with *David*, more angry with *Chriſt*, for the ſins of all the world: and in their preſent *ſence*, that anger might work in them an *apprehenſion* of his *forſaking them*: but hee did not *forſake* them, nor will hee *forſake thee*, if thou doſt not firſt *forſake him*. Thou maiſt think ſo, but God will not do ſo; but in the mean time, how

can this bee well taken? wee ſee *our wretchedneſs*, wee do not ſee *our bleſſedneſs*: No talk of his preſence, of his abſence wee complain. Our *cowardly ſpirits* give him for quite gone; yet *hee is not far from every one of us*, *Act.* 17. 27. Yea, this confeſſion could *Seneca* make, (but like a Divine) *God is near unto thee, hee is with thee, hee is within thee*: and ſurely if hee had not been with theſe *Iſraelites*, they had not lived; if hee had been *in them*, they had not *murmured*. Wee can think him *abſent in our want*, and cannot ſee him *abſent in our ſin*; yet, *wickedneſs*, not *affliction*, argues him gone: yea, hee is then moſt *preſent*, when hee moſt *chaſtiſeth*; for *as the ſufferings of Chriſt abound in us, ſo our conſolations abound through Chriſt*, 2 *Cor.* 1. 5.

Again, God may bee *preſent* with us, and yet wee not bee pleaſed; as the *Iſraelites* repined for a *King*, when the Lord was their *King*: or *Chriſt* may bee with us, and yet wee want ſomthing that wee deſire. Chriſt was in the Ship, and yet (ſay the Apoſtles) *wee have no bread*. *Jeſus* was at the *Marriage*, yet ſaith his *Mother*, *they have no wine*, *Joh.* 2. 3. Wee may want *Bread* and *wine*, and yet have *Chriſt's company*: but if food fail, it is becauſe *Manna* is to come; if *Wine* bee abſent, yet *grace* and *ſalvation* is preſent: if God takes away *fleſh*, and gives *Manna*; deny *Sun* and *Moon*, and gives himſelf; hee doth us no wrong.

Now why doth God by his *promiſe* tye himſelf to bee preſent with us; more eſpecially in *affliction*? but that hee may *reſiſt our enemies*, *ſuſtain us* when wee faint, and *crown* us when wee overcome; but that hee may bee exact in taking *notice* of our particular ſufferings, and as *David* ſaith, *Count our wandrings, put our tears into his bottle*, and enter all into his Regiſter, *Pſal.* 56. 8. 9. All our afflictions are more noted by that God *that ſends* them, than of the *patient that ſuffers them*; every pang, and ſtitch, and gird, is firſt felt of him that ſends it: could wee bee *miſerable unſeen*, wee had reaſon to bee heartleſs: but how can it bee but leſs poſſible to indure any thing that hee *knows* not, than that hee *inflicted not*? As hee ſaid to *Manoah* by an *Angell*, *Thou art barren*, *Judg.* 13. 3. ſo hee ſaith to one, thou art *ſick*, to another, thou art *poor*, to a third, thou art *defamed*; thou art *oppreſſed* to another; that all-ſeeing *eye takes notice* from heaven of every mans condition, no leſs than if hee ſhould ſend an *Angell to tell us* hee knew it: and his *knowledge* compared with his *mercy*, is the juſt comfort of all our ſufferings. O God! wee are many times *miſerable*, and feel it not; thou knoweſt even thoſe *ſorrows* which we might have, thou knoweſt what thou haſt done, *do what thou pleaſeſt*.

CHAP.

CHAP. 36.

That all afflictions, from the leaſt to the greateſt, do come to paſs, not by accident, chance or fortune, but by the eſpeciall providence of God.

Section 1.

2. WEe ſhall bear the *croſs* with more *patience* and *comfort*. If wee conſider, that all afflictions, from the *leaſt* to the *greateſt*, do come to paſs, not by *accident*, *chance*, or *fortune*, but by the ſpeciall *providence of God*; who not onely *decreeth* and *fore-appointeth* every particular croſs, *Eccleſ.* 3. 1. *Rom.* 8. 28. 29. but even effecteth them, and *brings them into execution*, as they are *croſſes*, *corrections*, *trialls*, and *chaſtiſements*; *Iſa.* 45. 7. *Amos* 3. 6. and alſo ordereth and diſpoſeth them; that is, *limiteth* and *appointeth* the *beginning*, the *end*, the *meaſure*, the *quality*, and the *continuance* thereof: yea, hee ordereth them to their *right ends*; namely, *his own glory*, the *good of his ſervants*, and the *benefit of his Church*: *Jer.* 30. 11. *Gen.* 50. 19, 20. 2 *Sam.* 16. 10. *Pſal.* 39. 9. God uſeth them but as *inſtruments*, wherewith to Work his good pleaſure *upon us*. As what are our enemies, but *God's Axes* to cut us down, not for the *fire*, but for the *building*: *God's Maſons* to hew us here in the *Mountain*, that wee may bee as the polliſhed *corner ſtones of the Temple*, *Pſal.* 144. 12. Or admit the *Maſon* pulls down the *Houſe*, it is not with an intent to *deſtroy* it, but to *re-edifie* it; and raiſe it up again in better *form* and *faſhion*. *Gods ſcullions* to ſcowre up the *veſſell* of his Houſe, that they may bee meet for the *Maſters uſe*.

If then they bee but as *inſtruments*, and *tools* in the hand of the *workman*; wee muſt not ſo much look to the inſtrument, as to the *Author*, *Gen.* 45. 5. and 50 20. Well may the *Prieſts* of the *Philiſtims* doubt whether their *plague* bee from God, or by fortune, 1 *Sam.* 6. 2, 9. but let a *Joſeph* bee ſold into *Egypt*, he will ſay to his enemies, *Yee ſent not mee hither, but God; when yee thought evill againſt mee, God diſpoſed it to good, that hee might bring to paſs as it is this day; and ſave much people alive*: Or let a *David* bee railed upon by any curſed *Shimei*, hee will anſwer, *Let him alone, for hee curſeth, even becauſe the Lord hath bid him curſe David: who dare then ſay, wherefore haſt thou done ſo?* 2 *Sam* 16. 10. Or let a *Micha* bee trodden upon, and inſulted over by his enemie, his anſwer will bee no other than this. *I will bear the wrath of the Lord, becauſe I have ſinned againſt him, untill he plead my cauſe, and execute judgment for mee: Micha* 7. 9. The *believer* that is converſant in *God's* book, knows that his *adverſaries* are in the hands of God, as a *hammer*, *ax*, or *rod*, in the hand of a *ſmiter*; and therefore as the *hammer*, *ax*, or *rod*, of it ſelf can do nothing, any further than the force of the hand uſing it, gives ſtrength unto it: ſo no more can they do any thing at all unto him, further than *it is given them from above*; as our *Saviour* told *Pilate*: *Joh*, 19. 11. See

this in ſome *examples*; you have *Laban* following *Jacob* with one troop, *Eſau* meeting him with another, both with hoſtile intentions; both go on till the uttermoſt point of their execution, both are prevented ere the execution: for ſtay but a while, and you ſhall ſee *Laban* leave him with a kiſs, *Eſau* meet him with a kiſs; *of the one* hee hath an oath, *tears* of the other, peace with both. *God* makes *fools* of the enemies of his Church, hee lets them proceed that they may bee fruſtrate; and when they are gone to the uttermoſt reach of their teather, hee pulls them back to the ſtake with ſhame. Again, you have *Senacherib* let looſe upon *Hezekiah* and his people, who inſults over them intolerably: 2 *Kings* 18. Oh! the lamentable and (in ſight) deſperate condition of diſtreſſed *Jeruſalem*; wealth it had none, ſtrength it had but a little, all the *countrey* round about was ſubdued unto the *Aſſyrian*: that proud victor hath begirt the *walls of it* with an innumerable *army*, ſcorning that ſuch a *ſhovell-full* of earth ſhould ſtand out but one day: yet poor *Jeruſalem* ſtands alone, *block'd up* with a world of enemies, *helpleſs*, *friendleſs*, *comfortleſs*, looking for the worſt of an *hoſtile fury*; and on a ſudden, before an *Arrow* is ſhot into the *City*, a hundred fourſcore and five thouſand of their enemies were *ſlain*, and the reſt run away, 2 *Kings* 19. 35, 36. God laughs in heaven at the *plots of Tyrants*, and befools them in their *deepeſt projects*. If hee undertake to protect a people, in vain ſhall *earth*, and *hell conſpire againſt them*. Nothing can bee accompliſhed in the *Lower Houſe of this world*, but firſt it is decreed in the *Upper Court of heaven*; as for example, what did the *Jews* ever do to our *Saviour Chriſt*, that was not firſt both decreed by the *Father* of Spirits, and *regiſtred* in the *Scriptures* for our notice and comfort? They could not ſo much as *throw the Dice for his Coat*, but it was propheſied: *Pſal.* 22. 18. and in *Pſal.* 69. 21. It is fore-told that they ſhould give him *gall* in his *meat*, and in his *thirſt*, *vinegar to drink*; the very *quality* and *kind of his* drink is *propheſied*: yea, his *face* could not be *ſpit upon* without a *propheſie*; thoſe filthy excrements of his enemies fell not upon his *face*, without *God's decree*, and the *Prophets* relation: *Iſa.* 50. 6. Yea, *let the Kings of the earth bee aſſembled, and the Rulers come together*; *Let Herod and Pontius Pilate, with the Gentiles and the people of Iſrael*, gather themſelvs in one league againſt him, it is in vain; for they can do nothing, but what the *hand of God and his Counſell* hath before determined to bee done: as *Peter* and *John* affirmed to the reſt of the *Diſciples*, for their better *confirmation and comfort*: *Act.* 4. 26. to 29. No, notwithſtanding the *Devill raged*, the *Phariſees ſtormed*, *Herod* and *Pilate* vexed, *Caiaphas propheſied*, all combined, and often ſought *to take him*: yet no man laid hands on him (untill his hour was come that God had appointed): ſo that by all their plots, they were never able to do him any more hurt, than onely to *ſhew their teeth*, *Joh.* 7. 30. If wee are in league with God, wee need not fear the *greateſt of men*.

Indeed, it was *Pilates* brag to Chriſt, knoweſt thou not *that I have power to crucifie thee? Joh.* 19. 10. And *Labans* to *Jacob*, *Gen.* 31. 29. I am able to do you hurt; but they were vain cracks: for doth not *Pha-*

raohs

raohs overthrow tell all boasting Champions, that an *Hoſt* is nothing without the God of *Hoſts*. Yea, Satan himſelf was fain to ſay unto God in *Job*'s caſe, ſtretch out now thine hand, &c. *Job* 1. 11. and 2. 5. True as *Themiſtocles* once ſaid of his ſon; this boy can do more than any man in all *Greece*: for the *Athenians* command the *Grecians*, and I command the *Athenians*, and my wife commands mee, and my ſon commands my wife: ſo the Churches adverſaries in ſome places, may boaſt what their Father the Devill can do: for hee commands the *Pope*, and the *Pope* commands the *Jeſuites*, and the *Jeſuites* command ſuch a King, or *Emperour*, *Rev.* 17. *ver.* 12. 13. and that *Emperour*, or *King*, commands his *Officers of State*; and they command the *common people*. And yet to ſpeak rightly, even all theſe can do juſt nothing of themſelvs, *for hee that ſits in the heavens laughing them to ſcorn*, commands all.

Now it muſt needs comfort and ſupport us exceedingly, if in all caſes wee do but duly conſider, that *inequality* is *the ground of order*, that *ſuperiour* cauſes guide the *ſubordinate*, that this *ſublunary* Globe depends on the *celeſtiall*; as the *leſſer wheels* in a *Clock* do on the *great one*, which I finde thus expreſſed;

As in a Clock one motion doth convay,
And carry diverſe wheels a ſeverall way;
Yet altogether by the great wheels force,
Direct the hand unto his proper courſe.

Who is hee that ſaith, and it cometh to paſs, when the Lord commandeth it not? Lamenta. 3. 37. Suppoſe the *Legions of hell* ſhould combine with the *Potentates of the earth* to do their worſt, they are all *nothing without God*: as in *Arithmetick*, put never ſo many *Cyphers* together, one before another, and they make *nothing*; but let one *figure* bee added, it makes them *infinite*. So is it with men and Devills; if God bee not with them, they are all but *Cyphers*: And yet for the praiſe of his glory, and the good of his Church, theſe *enemies of his*, whether they riſe or ſit ſtill, ſhall by an *inſenſible ordination* performe that will of the Almighty, which they leaſt think of, and *moſt oppoſe*: *The inhabitants of Jeruſalem, and their Rulers, (becauſe they knew him not, nor yet the words of the Prophets which are read every Sabbath day) have fulfilled them in condemning him, Act.* 13. 27. ſo that as Saint *Auſtin* ſpeaks, by reſiſting the will of God, they do fulfill it: and *his will is done by and upon them*, even in that they *do againſt his will*.

That even *Satan* himſelf is limited, and can go no further than his chain will reach, wee may ſee *Rev.* 20. 2. More particularly; hee could not touch ſo much as *Job*'s *body* or *ſubſtance*, no not one of his *ſervants*, nor one *limb of their bodies*, nor one *hair of their heads*, nor one *beaſt of their heards*, but hee muſt firſt beg *leave of God*, Job 2. 6. Nay *Satan* is ſo far from having power over us living, that hee cannot touch our bodies being dead; yea, hee cannot find them when God will *conceal them*, (witneſs the body of *Moſes*): and I doubt not, but as the *Angells* did wait at

the *Sepulchre* of their and our Lord: so for his sake, they also *watch over* our *graves*: he could not seduce a false prophet, nor enter into a *Hog without licence*; the whole *Legion* sue to *Christ* for a sufferance, not daring other than to grant, that without his *permission* they could not hurt a very *Swine*.

And when he hath *leave from God*, what can hee do? hee cannot go one hairs breadth beyond his *commission*: being *permitted*, hee could bring *Christ* himself, and set him on the *Pinacle of the Temple*, but hee could not *throw him down*; which even a *little child* might have done with *permission*. As the *Lyon*, 1 *King*. 13, killed the *Prophet*, but neither touched the *Ass* whereon hee road, nor yet the *dead carkas* contrary to his nature.

True *Satan* could boast even to *Christ* himself, that all the world was his, and all the Kingdoms thereof, but when it came to the push, he could not enter into a very *Hog*, without asking him leave, and having leave given him, hee presently carryed the whole *heard* headlong into the *Sea*: Why did hee not so to the man *possessed*? no thanks to him, hee had leave for the one, not so for the other, and therefore a whole *Legion* of them were not able to *destroy* one poor *simple man*, *Matth*. 8. *ver*. 31. 32.

So that all our enemies are curbed and restrained by the divine *providence* of our heavenly Father: *Satan* may bee his *Executioner*, but God is the *Judge*, and the *Executioner* cannot lay on a stroke more than the *Judge* appoints.

I confess *Satan* is so strong comparatively, and withall so crafty and malicious, that wee may with reverence and love, wonder at the mercy of God in our delivery: But this is our comfort, first, that Spirit (as wee have shewn) can do nothing without the God of *Spirits*. Secondly, wee have the *Angells aid*, as the Prophet *Elisha* against that bloody *King*, 2 *King*. 6. 17. *Lot* against the *Sodomites*, Gen. 19. 10. *Jacob* against the fear of *Esau*, Gen. 32. *ver*. 24. 28. *Hezekiah* against *Senacherib*, *Isa*. 37. 36. and *England* against that invicible Navie of the *Spaniards* in Eighty eight. True, they appear not ordinarily, what then? no more do the evill *Angels*, but the Word of God assures us it is so, *the Angel of the Lord pitcheth round about them that fear him, and delivereth them*, *Psal*. 34. 7. And do but thou get spirituall eyes, whereby thou mai'st see, as with *Moses*, the invisible God, so the invisible *Angels*: do but pray as *Elisha* for his servant, that thine eyes may bee opened, and then thou shalt see more *with thee*, than *against thee* 2 *King*. 6. 16. 17.

Yea, had wicked men their eyes opened, as *Balaam* once had, they would at every turn *see an Angel* stand in their way, ready to resist what they go about, as hee did: for this is one of the noble imploiments of those *glorious spirits*, to give a strong, though *invisible* opposition to lewd enterprises. Many a *treacherous* act have they hindred, without the knowledge of the *Traytor*. Yea, O! God, many are the dangers which wee *see*, and *fear*; innumerable, those wee *neither see nor fear*,

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Therefore to take away all attribution to our ſelvs, even when wee know not thou do'ſt deliver us.

Now if it bee *fearfull* to think how great things evill ſpirits can do with *permiſſion*; it is *comfortable* to think how they can do nothing without *permiſſion*: for if God muſt *give him leave*, hee will never *give him leave* to do any harm to his *choſen*, bee will never *give him leave* to do the leaſt hurt to our ſouls. Now as by way of *conceſſion*, every greater includes the leſs, hee that can lift a *Talent*, can eaſily lift a *Pound*; ſo by way of *denyall*, every greater excludes the leſs. If *Satan* himſelf cannot hurt us, much leſs *his inſtruments*, weak men: but for proof of this, ſee alſo an inſtance or two: that a *ſparrow cannot fall to the ground without our heavenly Father*; and that without *leave* from him, our enemies cannot *diminiſh one hair of our heads*; wee have our *Saviour*'s expreſs teſtimony, *Matth.* 10. 29. 30. Let the *Powder-Traytors* plot and contrive the ruine of our *ſtate* never ſo *cunningly* and *cloſey*, let them go on to the utmoſt, (as there wanted nothing but an actor to bring on that *Catholick doomsday*) yet before the *match* could bee brought to the *Powder*, their artificiall *fire-works* were diſcovered, their *projection, prodition, deperdition, all diſcloſed, and ſeaſonably returned on their own heads*: And the like of their *invincible Navie*. And of *Pope Alexander* the ſixth, who prepared a feaſt for diverſe *Cardinalls* and *Senators*, purpoſing to poyſon them: but by the providence of God, they eſcaped; and hee alone was poyſoned. Let *Jezabel* fret her heart out, and *ſwear by her gods*, that *Eliah* ſhall die, yet ſhee ſhall bee *fruſtrate*; *Eliah* ſhall bee ſafe. Let the red *Dragon* ſpout forth floods of *venom* againſt the *Church*, the Church ſhall have wings given her to flie away, ſhe ſhal be delivered, *Rev.* 12. Let the *Scribes* and *Phariſees*, with their many *falſe witneſſes* accuſe *Chriſt* never ſo, yet in ſpite of malice, *innocency ſhall find abbettors*: and rather than hee ſhall want *witneſſes*, the mouth of *Pilate* ſhall bee opened to his *juſtification*. Yea, let *Jonas* through frailty run away from the execution and embaſſage of *God*'s *charge*, and thereupon bee caſt into the *Sea*, though the *waves* require him of the *Ship*, and the *Fiſh* require him of the *waves*, yet the Lord will require him of the *Fiſh*: even the Sea, and the *Fiſh*, had as great a charge for the *Prophet*, as the *Prophet* had a charge for *Niniveh*: for this is a ſure rule, if in caſe God gives any of the creatures leave to afflict us, yet hee will be ſure to lay no more upon us than we are able, or he will make us able to bear: yea, than ſhall make for *our good*, and *his glory*. Hee hath a provident care over all the Creatures, even *Beaſts* and *Plants*: and certainly wee are more precious than *Fowls* and *Flowers*; yet the Lord cares for them. Will the *Houſe-holder* take care to water the *herbs* of his *Garden*, or to fodder his *Cattell*, and ſuffer his *Men* and *Maids* to famiſh through *hunger* and *thirſt*? Or wil hee provide for his *Men* and *Maids*, and let his own children ſtarve? Surely, if a man provide not for his own, *Hee hath denyed the faith, and is worſe than an Infidell*: 1 *Tim.* 5. 8. Far bee it then from the *great Houſ-holder*, and *Judge of all the earth*, not to provide for his dear Children and Servants, what ſhall bee moſt neceſſary

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for them: indeed wee may fear our own *fleſh*, as Saint *Paul* did; but *God is faithfull, and will not ſuffer us to bee tempted above our ſtrength*, but will even give the iſſue with the tempration, and in the mean time *ſupport us with his grace*, 2 *Cor.* 12. 9. You have an excellent place to this purpoſe, *Jer.* 15. 20, 21.

Section. 2.

Objection. But wee ſee by *experience*, that God gives wicked men power often times to take away the very *lives of the godly*.

Anſw. What then? If wee loſe the *lives of our bodies*, it is, that wee may ſave the *lives of our ſouls*; and attain the greater *degree of glory*, *Luk.* 9. 24. and ſo wee are made *gainers* even by that loſs. Now if God takes away *temporall*, and gives *eternall* life for it, there is no hurt done us: hee that promiſeth *ten pieces of ſilver*, and gives *ten pieces of gold*, breaks no promiſe. *Peace bee unto this houſe*, was the *Apoſtles ſalutation*, but it was not meant of an outward peace with *men of the world*: and Chriſt ſaith, *you ſhall have reſt*, *Matth.* 11. 28. but it is reſt unto your *ſouls*. Again, thou haſt merited *a three-fold death*: if thou bee'ſt freed from the two worſer, *ſpirituall*, and *eternall*; and God deal favourably with thee touching thy *naturall death*, hee is merciſull: if not, thou muſt not think him *unjuſt*. Though the *Devill* and the *world* can hurt us, aſwell as other men, in our outward and bodily eſtates: as the *Devill* had power over *Job* in his *ulcers*, over his *children in their death*, over *Mary Magdalen that was poſſeſſed*, and over that *daughter of Abrahams*, *Luk*, 13. whom hee kept *bound* 18. *years*, *ver.* 16. yet they can do us no hurt, nor indanger our ſouls; they ſhall loſe nothing but their *droſs*, as in *Zachary* 13. 9. *Iſa.* 12. Let them ſluce out our *blood*, our *ſouls* they cannot ſo much as ſtrike; let *wild beaſts* tear the body from the *ſoul*, yet neither *body*, *nor ſoul are thereby ſevered from Chriſt*. Yea, they can neither deprive us of our *ſpirituall treaſure here*, nor *eternall hereafter*; which makes our *Saviour* ſay, *Fear yee not them which kill the body, but are not able to kill the ſoul: but rather fear him which is able to deſtroy both ſoul and body in Hell*, *Matth.* 10. 28. The body is but the *Bark*, *Cabinet*, *Caſe*, or *Inſtrument*, of the *ſoul*; and ſay it falls in pieces, there is but a *pitcher* broken; the *ſoul a glorious Ruby*, held more fit to bee ſet in the *crown of glory*, than here to bee troden *under foot by dirtie ſwine*; and therefore ſo ſoon as ſeparated, the *Angels* convey her hence to the place of *everlaſting bliſs*. Alas, what can they do? they cannot *ſeparate us from the love of God in Chriſt Jeſus*, *Rom*, 8. 38, 39. Yea, they are ſo far from doing us harm, as that contrariwiſe wee are much the better for them; *In all theſe theſe things wee are more than conquerours, through him that loved us*: *ver.* 37. Whatſoever then becoms of goods, or lives, happie are wee ſo long as (like wiſe *Souldiers*) wee guard the *vitall parts*, while the *ſoul* is kept ſound from *impatience*, from *diſtruſt*, *&c.* Our enemie may *afflict us*, hee cannot *hurt us*.

Object-

Objection. Nevertheleſs, that which I ſuffer, is exceeding *grievous.*

Anſwer. Not ſo grievous as it might have been, for hee that hath afflicted thee for a time, could have held thee longer; hee that toucheth thee in *part*, could have ſtricken thee in *whole*; hee that laid this upon *thy body*, hath power to lay a greater Rod both upon thy *body and ſoul.* Again, there is no chaſtiſement not grievous; the *bone* that was *diſ-jointed*, cannot bee ſet right without *pain*; no *potion* can cure us, if it work not; and it *works not*, except it make us ſick: Nay, my very *diſeaſe* is not ſo painfull for the time, as my *remedy*: how doth it turn the *ſtomack*, and wring the *intrails*, and work a *worſe diſtemper* than that whereof I formerly complained? neither could it bee ſo *wholeſome*, if it were leſs *unpleaſing*, neither could it make mee *whole*, if it did not firſt *make mee ſick*. But wee are contented with that ſickneſs which is *the way to health.* There is a vexation without hurt, ſuch is this: wee are *afflicted*, not *overpreſſed*: *needy*, not *deſperate*: *perſecuted*, not *forſaken*: *caſt down*, but *periſh not*, how ſhould wee? when all the evill in a City, coms from the providence of *a good God*, which can neither bee *impotent*, *nor unmercifull? It is the Lord, let him do what hee will.* Woe worth us! if evills could come by chance, or were let looſe to light where they liſt; now they are *over-ruled*, wee are ſafe. In the name of God then, let not the tall ſtature of the *Anakims*, nor the *combination* of the *Edomites*, nor the politick counſels of all the *Achitophels* and *Machivillians*, nor the *proud looks* nor the big *words* of all the *Amaziahs*, combining themſelvs together, *deter or diſmay you.* Let not the *over-topping* growth of the ſons of *Zerviah* ſeem too hard for you; for God is infinitely *more ſtrong and mighty to ſave us*, than all our enemies *are to deſtroy us*: and he hath his *Oar* in their *Boat*, he hath a ſpeciall *ſtroke in all actions* whatſoever, and can eaſily over-reach, and make ſtark *fools* of the *wiſeſt*; by making their own *counſels and endeavours* like *Huſhai's*, to *overthrow* thoſe intentions which they ſeem to *ſupport*.

As touching the *continuance* of afflictions, God ſo *ordereth and tempereth* the ſame, in his merciful *wiſdom*; that either they be *tolerable*, or ſhort; either our ſorrows ſhall not be violent, or they ſhal not *laſt*; if they be not light, they ſhal not be *long*: grievous and ſore trialls laſt but *for a ſeaſon*, 1 *Pet.* 1. 6. *A little while*, *Joh.* 16. 16. Yea, *but a moment*, 2 *Cor.* 4. 17. *Hee endureth but a while in his anger*, (ſaith the Pſalmiſt) *but in his favour is life*; *weeping may abide for a night*, *but joy cometh in the morning*, *Pſal.* 30. 5. And this had hee good experience of; for if we mark it, all thoſe *Pſalms* whoſe *firſt lines* contain *ſighs* and broken *complaints*, do end with delight and *contentment*; he began them in *fear*, but they end in *joy*: you ſhal ſee terrible anguiſh ſitting in the *door*, irremediable ſorrow looking in at the *window*, deſpair bordering in the *margent*, and offering to creep into the *text*; yet after a ſharp conflict, nothing appears but *joy and comfort.* God loves to ſend *relief*, when wee leaſt look for it; as *Eliſha* ſent to the King of *Iſrael*, when he was *rending his cloaths*, 2 *Kings* 5. 8. Hear what the Lord thy Redeemer ſaith by *Iſaiah*, *For a moment in mine anger*, *I hid my face from thee for a*

little

a little ſeaſon, but with everlaſting mercy have I had compaſſion on thee: Iſa. 54. 8. It is but a little, for a *moment* that his anger laſts, his *mercy* is *everlaſting*: and *I hid my face*, never *turn'd my heart* from thee: *Joſeph* whe nhee lay down to ſleep, was full of care about his Wives being with child; *Matt.* 1. 20. but hee awakened well ſatisfied: *ver.* 24, *To day a meaſure of fine flower*, is lower rated in *Samaria*, than *yeſterday of dung*. Although *Chriſt*'s *Star* left the *wiſe-men* for a time, yet inſtantly it appeared again, and forſook them not till they had found *Chriſt*; which was the mark they aimed at, *Matt.* 2. 9. *Afflictions are like running waters*, which make many *grounds fruitfull*, but tarry with none of them. Yea, it is a *rule in nature*, that violent things cannot laſt long: The *Philoſophers* could obſerve, that no motion *violent* is wont to bee *permanent*; and *Seneca* concludes, That if the ſickneſs bee tedious and laſting, the *pain* is tolerable; but if violent, ſhort: and ſo of *ſpirituall temptations*, the which were ſo vehement upon *Luther*, that the very venom of them drank up his *ſpirits*; and his body ſeemed dead; ſo that neither *ſpeech*, *ſence*, *blood*, or *heat*, appeared in him; but this ſharp fit laſted but for one day: ſo if wee ſuffer much, it ſhall not bee long; if wee ſuffer long, it ſhall not bee much. Some miſery is like a *Conſumption*, *gentle*, but of *long continuance*; other like a *Fever*, *violent*, but *ſoon over*. If our ſorrows be long, they are the *lighter*; if *ſharper*, the *ſhorter*. The ſharp *North-Eaſt wind* (ſaith the *Aſtronomer*) never laſteth *three days*, and *thunder*, the more *violent* the leſs *permanent*. Wherefore cheer up thou *drooping ſoul*, if the Sun of comfort bee for the preſent clouded; it will ere long ſhine forth *bright again*: if now with the *Moon* thou art in the *wane*, ſtay but a little, thou ſhalt as much *increaſe*; for as *days* ſucceed *nights*, *Summer*, *Winter*; and *reſt travell*; ſo undoubtedly, *joy* ſhall ſucceed, and exceed, thy *ſorrow*. Thy *grief* ſhall diſſolve, or bee diſſolved; yea, it is in ſome meaſure diſſolved by hope for the preſent. The *Portugals will rejoyce in foul weather* why? becauſe they know, *fair will follow*; and ſo may the *believer*, in his greateſt *exigents*; becauſe God will ſhortly tread *Satan* under our feet, *Rom.* 16. 20. Here alſo the *diſtreſſed ſoul* may raiſe comfort to himſelf out of *former experience*; who is hee that hath not *been delivered* out of ſome miſerable *exigent*? which if thou haſt, thou maiſt well ſay unto God with the *Pſalmiſt*, *Thou haſt ſhewed mee great troubles and adverſities, but thou wilt return and revive mee, and wilt come again, and take mee up from the depth of the earth, and comfort mee* Pſal. 71. 20. 21. *For God's former actions* are *patterns of his future*; hee teacheth you what *hee will do*, by what he hath done: and nothing more raiſeth up the heart in preſent *affiance*, than the recognition of favours, or wonders paſſed: he that hath found God preſent in one extremity, may *truſt him in the next*: every ſenſible favour of the Almighty, invites both *his gifts* and *our truſt*.

Objection. But thou wilt ſay with the *Pſalmiſt*, thine *enemies* have long prevailed againſt thee, and God ſeemeth altogether to *hide his face*, and to have clean *forgotten thee*; and ſo thou feareſt hee will for *ever*, *Pſal.* 13. 1, 2.

Anſw.

Anſwer. It is but ſo in thy apprehenſion, as it was with him; *Gods deliverance* may over-ſtay thy *expectation*, it cannot, the due period of his *own counſels*: for know firſt, that Gods *works* are not to bee judged of, untill the *fifth act*. The caſe deplorable and deſperate in outward appearance, may with one ſmile from heaven find a bleſſed iſſue: *Dothan* is beſieged, and the Prophets ſervant diſtreſſed, they are in a grievous caſe (as they think); yet a very apparition in the *clouds* ſhall ſecure them: not a ſquadron ſhall bee raiſed, and yet the enemie is ſurpriſed: 2 *Kings* 6. here was no *ſlackneſs*. The *Midianites* invade *Iſrael*, and are ſuddainly *confounded by a dream*, *Judg.* 7. Miſtris *Honywood*, that Religious Gentlewoman, *famous for her virtues*, after ſhee had been diſtreſſed in her mind thirty years, without feeling the leaſt comfort, not being able to hold out any longer, (*as a wounded ſpirit who can bear*)? flung a *Venice-glaſs* againſt the *ground*, and ſaid to a grave Divine that ſought to comfort her, *I am as ſure to bee damned, as this glaſs is to bee broken*; but what followed? the *glaſs* was not broken, but *rebounded and ſtood upright*: at the ſight whereof, ſhee was ſo confirmed, that ever after to her dying day, ſhee lived moſt comfortably: much like that of *Apelles*, who ſtriving to paint a *drop of ſoam* falling from a *Horſe mouth*, after long ſtudy how to expreſs it, even *diſpairing*, flung away his *Pencill*, and that threw did it. How *opportunely* doth God provide ſuccours to our diſtreſſes? It is his glory to help at a *pinch*, to begin where wee have given over; that our relief might bee ſo much the more *welcome*, by how much it is *leſs looked for*: *ſuperfluous aid* can neither bee *heartily deſired*, nor *earneſtly looked for*, nor thankfully *received* from the hands of mercy. Beſides our infirmitie beſt ſets off the *glory of his ſtrength*, 2 *Cor.* 12. 9. *Spirituall conſolations* are commonly late and ſuddain; long before they come, and ſpeedy when they do come, even preventing *expectation*: and our laſt conflicts have wont ever to be the ſoreſt, as when after ſome *dripping rain*, it powres down *moſt vehemently*, wee think the weather is changing. When hee means to eaſe us of our *burthen*, hee ſeems to lay on heavier; wherefore truſt in God *killing*, and *love* God *chiding*, it is a good ſigne of our recovery.

Section 3.

Again, in the next place thou muſt know, that *man's extremity is Gods opportunity*; well may hee forbear, ſo long as wee have have any thing *elſe to rely upon*; but wee are ſure to find him in our *greateſt exigents*, who loves to give comfort to thoſe that are *forſaken of their hopes*, as abundance of examples witneſs. When had the *Children of Iſrael the greateſt victories*, but when they *feared moſt* to bee overcome? 2 *King.* 19. 35. *Exod.* 14. *ver.* 28, 29. When was *Hagar* comforted of the *Angell*, but when her *child* was neer *famiſhed*, and ſhee had caſt it under a *Tree for dead*? *Gen.* 21. 15. to 20. When was *Eliah* comforted and relieved by an *Angel*, with a *Cake baked on the coals*, and a *Cruiſe of water*, but when hee was utterly

for-

forsaken of his hopes? 1 *Kings* 19. 4. to 7. When was the *Sareptan* relieved? it was high time for the *Prophet* to visit her: poor soul shee was now making her *last meal*: after one mean *morsell*, shee was yielding her self over to *death*. As long as *Egypts flower* lasted, *Manna* was not rained. When did *God answer* the hopes of *Sarah*, *Rebeccah*, *Rachel*, the wife of *Manoah*, and *Elisabeth*, touching their long and much desired *issues?* but when they were *barren*, and past hope of *children*, by reason of *age*, *Gen.* 18. *Judges* 13, *Luke* 1. 6. 7. When did our *Saviour* heal the *woman of her bloody issue?* but after the *Physitians* had *given her over*, and shee becoming much worse, had *given them over*, when shee had *spent all shee had* upon them: for to mend the matter, *poverty*, which is another *disease* was super-added, to make her *compleatly* miserable. When *mans help fails*, then *Gods begins*. When did *Moses* find succour, but when his *Mother* could no longer hide him, and hee was put into the *River* among the *Bull-rushes?* shee would have given all shee was worth *to save him*, and now shee hath wages to *nurse him*: shee doth but change the name of *mother* into *nurse*, and shee hath her son *without fear*, not without *great reward*. When *Israel* was in so hard a straight, as either to bee *drowned in the Sea*, or *slain by the Sword*; how miraculously did God provide an *evasion by dividing the waters?* When *Rochel*, like *Samaria*, had a *strong enemy without*, and a *sore famine within*; how miraculously did God provide an evasion, by making the *tyde their Purveyor*, to bring them in an Ocean of *shell-fish?* the like of which was never known before, nor *since*. Wee read how *Merline*, during the *Massacre* at *Paris*, was for a *fortnight* together, *nourished with one egge a day*, laid by a *hen*, that came constantly to a *hay-mow*, where hee lay hid in that danger, When the *English had left Cales*, and the *Spainard* was again repossest of it; by some *neglect or oversight*, there was an *English man* left behinde: but how did God provide for his *escape?* it's worth the remembring, hee was no sooner crept into a *hole under a pair of stairs*, but instantly a *Spider weavs a web* over the hole, and this diverted them; for when one of them said, here is surely some of them hid, another replyes, What a fool art thou, doest thou not see, it's *covered with a firm cob-web*: and so past him, that in the night hee escaped. O! *Saviour*, *our extremities* are the *seasons of thy aid*: even when *Faux* was giving fire to the *match*, that should have given fire to the *Powder*, which should have blown up *Men and Monuments*, even the whole *State* together; thou that never *sleepest* didst *prevent him*, and disclose the whole *design*: yea, thou didst turn our intended *Funerall* into a *Festivall*. And why doth the goodness of our God pick out the most needfull times for our relief and comfort? but because our extremities drive us to him that is *omnipotent*; there is no fear, no danger, but in our own insensibleness: but because when wee are forsaken of all succours and hopes; wee are fittest for his redress, and *never are wee nearer to help*: than when wee *despair of help*; but because our extremities give him the most glory, and our comfort is the greater, when the deliverance is seen before it is expected. His wisdom knows when aid will bee most *seasonable*, most *welcome*,

come: which hee then loves to give, when hee finds us left of all other *props.* That mercifull hand is reserved for a *dead lift*, and then hee fails us not; as when *Abraham* had given *Isaac*, and *Isaac* had given himself for dead; then God interposeth himself; When the *knife* is falling upon his *throat*, then, then coms the deliverance by an *Angell*, *calling*, *forbidding*, *commending* him. When things are *desperate*, then look most for *God's help*; for *then is the time*, *Psal.* 119. 126. *Isa.* 33. 9. 10.

And indeed, our *faith* is most commendable in the *last act*; it is no praise to *hold out* untill wee bee hard driven, but when wee are forsaken of *means*, then to live *by faith* in our God, is thought worthy of a *Crown.* O! wretched *Saul*, hadst thou held out *never so little* longer without *offering*, and without *distrust*, *Samuel* had come, and thou hadst kept the favour of God, whereas now for thy unbelief, thou art cast off for ever, 1 *Sam.* 13. 10. to 15. To shut up all in a word, were thy *soul* in such a *straight*, as *Israel* was between the *Red Sea* and the *Egyptians*; the *spirits of vengeance*, (like those enemies) pursuing thee *behinde*; *Hell and death* (like that *Read Sea*) ready to ingulf thee before; yet would I speak to thee in the confidence of *Moses*, *Exod.* 14. *ver.* 13. *Stand still and see the salvation of the Lord.* Thy Word O! God, *made all*, thy Word shall repair all: hence all yee diffident fears, hee whom I trust is *omnipotent*

Again Secondly, thou must know that God in his *wisdome hath set down* a certain period of time, within which hee will *exercise* his children more or less; and at the end whereof, and not before, hee will relieve and comfort them again. As wee may perceive by *Eccles.* 3. 1. *Act.* 7. 25. *Exod.* 12. 41. *Gen.* 15. 13. *Dan.* 12. 1. 4. 11. *Jer.* 25. 11. *Gen.* 6. 3. *Four hundred years* hee appointed to *Abraham* and his seed, that they should bee Sojourners in a strange land, where *they should bee kept in bondage, and evill intreated, Gen.* 15. At the end of which time, even the self same day, they returned from the *land of Egypt*: that was the precise time appointed, and the self same day it was *accomplish'd*: and till then *Moses* undertook it in vain. Why were they so long kept from it? the land was their own before, they were the right heirs to it, lineally descended from him who was the first possessor of it after the flood: *God* will do all in due time, that is, in his *time*, not in *ours*; if at any time the Lord *deliver us*, it is more than hee *owes us.* Let him (saith Saint *Augustine*) choose his own opportunity, that so freely grants the *mercy.* Again, hee appointed that the *Jews* should serve the *King of Babylon seventy years*; not a day, not an hour to bee abated, *Jer* 25. 11. but at the end thereof, even that *very night*, *Dan.* 9. it was *accomplished*; neither did *Daniel*, (who knew the determinate time) once *pray* for deliverance, till just upon the *expiration.* *Thirty eight years* hee appointed the sick man at *Bethesda's Pool*, *Joh.* 5. 5. *Eighteen years* to that *daughter of Abraham*, whom *Christ* loosed from her *disease*, *Luk.* 13. 16. *Twelve years* to the *woman with the bloody issue*, *Matth.* 9. 20. *Three months* to *Moses*, *Exod.* 2. 2. *Ten days* tribulation to the *Angell* of the *Church of Smyrna*, *Apocal.* 2. 10.

Three

Three days plague to *David*, 2 *Sam.* 24. 13. Each of these *groaned* for a time, under the like *burden* as thou doest; But when their time which God had *appointed*, was come, they were *delivered* from all their *miseries*, *troubles*, and *calamities*; and so likewise ere long, if thou wilt patiently *tarry the Lord's leasure*, thou shalt also bee delivered from thy *affliction* and *sorrow*, either in the *Morning* of thy trouble, with *David*, *Psal.* 30. 5. or at the *Noon* of thy life, with *Job*, *Chap.* 42. 10 to 17. or toward the *Evening*, with Mr *Glover*, that holy Martyr, who could have no comfortable feeling, till hee came to the *sight of the stake*: but then hee *cryed out* and *clap'd his hands for joy* to his friend, saying, *O! Auslin, hee is come, hee is come*, meaning the feeling *joy of faith*, and the *Holy Ghost*: Acts and monuments, *Fol.* 1555. Or at night with *Lazarus*, at one *hour* or another thou art sure to bee delivered, as *time will determine*. *Many* were the troubles of *Abraham*, but the Lord delivered him *out of all*. *Many* were the troubles of *David*, but the Lord delivered him *out of all*. *Many* were the troubles of *Joseph*, but the Lord delivered him out of all. *Many* were the troubles of *Job*, but the Lord delivered him out of all: therefore hee *can and will* deliver *thee out of all*. But if hee do not, (saith *Shadrach*, *Meshach* and *Abednego*) yet wee will not do *evill to escape danger*; because *Christ* hath suffered more for us: therefore *if I perish, I perish*, saith *Hester*. Bee our troubles *many in number*, *strange in nature*, *heavy in measure*, *much in burthen*, and *long in continuance*; yet God's mercies are *more numerous*, his wisdom *more wondrous*, his power *more miraculous*; he will deliver us *out of all*: *Many are the troubles of the righteous*. Yea, hee riseth higher, and calls them *millions*, for so the words may bee rendered; *but the Lord delivereth them out of all*: *Psal.* 34. 19. How *many?* or how *great* soever they bee? or how *long* soever they continue? yet an end they shall all have: For the *Lord* either taketh *troubles from them*, or takes *them from troubles*, by receiving them into his heavenly rest; where they shall acknowledge, that *God* hath rewarded them as *far beyond their expectation*, as hee had formerly punished them *less than they did deserve*.

Objection. Oh! but my condition is so *desperate*, and *irrecoverable*, that it's *impossible* I should ever get out of it.

Answ. There is no *impossibility* (saith *Ambrose*) where *God* is pleased to give a *dispensation*: But bethink thy self, is it worse with thee than it was with *those before-mentioned*? and yet they were *delivered*; Or is thy case worse than that of *Jonas* in the *Sea*, yea, in the *Whales belly*? and yet hee was *delivered*: Worse than *Nebuchadnezzars grazing* in the *Forrest* among *beasts*, even untill his *hairs* were grown to bee like *Eagles feathers*, and his *nails* like *birds claws*? *Dan.* 4. 31. to 36. and yet hee again *reigned in Babell*. Worse than *Josephs*? when hee was thrown into a *Pit*, and left hopeless; or when *sold* to the *Ishmaelitish Merchants*, and then cast into *prison*? yet after all this, his said *brethren* were fain to become *petitioners* to him: Worse than *Job* when hee sate *scraping his soars* on the *dunghill*, had all his *houses burnt*, all his *cattell stollen*, and his *children slain*? yet hee was far *richer afterwards*, than *before*.

How

How *raſhly* then haſt thou *judged* of thy *Makers dealing* with thee? It were more agreeable to reaſon and religion, to conclude the contrary; for both experience, and reaſon teacheth, that *violent preſſures, like violent motions, are weakeſt at the furtheſt.* When the morning is darkeſt, then coms day: yea, uſually after the *loweſt ebbe, follows the higheſt ſpring-tyde:* And religion teaches, that if wee love God, all things, even the worſt of afflictions ſhall ſo concurre, and co-operate to our good, that we would not have wanted them for any good. Wherefore hold but faſt to God, and my ſoul for thine, neither affliction, nor ought elſe ſhall hurt thee. You know, while *Adam* was at peace with God, all things were at peace with *Adam.*

Now this *doctrine* well digeſted will breed good blood in our ſouls, and is eſpecially uſefull to *bound our deſires of releaſe*; for though wee *may bee importunate, impatient wee may not bee*; *ſtay bee never ſo long, patience* muſt not bee an inch ſhorter than *affliction*: If the bridge reach but halfe way over the brook, wee ſhall have but an ill favoured paſſage. Wee are taught in Scripture to praiſe *patience*, as wee do a fair day at night; *Hee that indureth to the end ſhall bee ſaved Matth.* 24 13. Whereas coming but a foot ſhort, may make us miſs the prize, and looſe the wager wee *run for*: and then as good never have ſet foot out of doors. Much the better for that light which will not bring us to bed! *perſeverance* is a kind of all in all, *continuance* is the *Crown* of all other *graces*; and *heaven* ſhall bee the *Crown* of *continuance.*

But not ſeldom doth the Lord only releaſe his children out of extreme adverſity here, but withall makes their latter end ſo much the *more proſperous*, by how much the more their former time hath been *miſerable and adverſe.* Wee have experience in *Job*, *You have heard, ſaith* Saint James *of the patience of Job, and what end the Lord made with him.* What end is that? the holy Ghoſt tells you, *That the Lord bleſſed his latter end more than his beginning*; and gave him twice as much as hee had before: for whereas at *firſt* hee had 7000 *Sheep*, 3000 *Camels*, 500 *yoak of Oxen, and* 500 *ſhee Aſſes*: *after his reparation he had* 14000 *Sheep*, 6000 *Camels*, 1000 *yoak of Oxen and* 1000 *ſhee Aſſes, every one double*: and whereas the number of his children remained the ſame they were before, namely *ſeven Sons*, *and three Daughters*, the number of them were alſo doubled, as the learned obſerv: for whereas his *Beaſts*, according to the condition of *beaſts utterly periſhed*; the ſouls of his *Children* were *ſaved*: ſo that hee had twice ſo many *children* alſo, whereof ten were with him on *earth*, and the other ten with *God in heaven. Job* 42. 10, to 14. And in *Joſeph*, who was bred up in the *ſchool of affliction* from his infancy; yea when his turn was come, *one hour changes his fetters of Iron into chains of Gold*; *his rags into Robes, his ſtocks into a Chariot, his priſon into a Palace, the noyſe of his Gyves into a brooch*; and whereas he was *thirty years* kept under, hee ruled in the height and luſtre of all honour and glory the ſpace of *eighty years.* And one *minute* made in *Lazarus* a far *greater change*, and preferment. And in *David*, who for a long time was in ſuch

fear of *Saul*, that hee was forc'd to flie for his life, first to *Samuel*, where *Saul* pursued him; then to *Jonathan*, where his grief is doubled, then to *Ahimelech*, where is *Doeg* to betray him; after that hee flieth to *Achish*, King of *Gath*; where being discovered, hee is in greatest fear of all, lest the King should take away his life; and lastly, when hee returns to his own *Ziklag*, hee finds it *smitten, and burnt with fire, and his wives taken prisoners*; and in the mid'st of all his grief, when hee had *wept untill hee could weep no more*; the people being vexed, intend to stone him; so that, as hee had long before complained, there was but a *step between him and death*; but mark the issue, though his heart were now not onely *brim full, but ran over with grief*: yet within two days the *Crown of Israel is brought unto him, and hee is anointed King*, 2 *Sam.* 1. and for the present hee was able to *comfort himself in the Lord his God*, 1 *Sam.* 30. 6. Yea, after this, when by that foul sin of *Adultery and Murther*, hee had brought more enemies about his ears, (God, and men, and Devills) having once repented his fault, hee was able to say with confidence, *O God! thou hast shewed mee great troubles and adversities, but thou wilt take mee up from the depth of the earth, and increase my honour*, *Psal.* 71. 20, 21. He knew well enough that it is Gods use to bring comfort out of sorrow, as hee brought *water out of the rock*, and that cherishing was wont to follow stripes: And indeed, how oft hath a *Tragick* entrance had a happy end? Like that wee read of *Michael*, who was condemned to death by the Emperour *Leo*, upon a false accusation; but before the execution, the Emperour died, and *Michael* was chosen in his stead. And of *Mordecay*, who being in the fore-noon appointed to the *Gibbet*, was in the after-noon advanced next of all to the throne, And *Queen Elisabeth* of blessed memory, who reigned at the same time that shee expected to suffer, and was Crowned, when shee looked to bee beheaded. God loves to do by his children, as *Joseph* did by his Father; first, wee must have our beloved *Joseph* a long time detained from us, then hee robbes us of *Simeon*; after that, sends for our best beloved *Benjamin*, and makes us beleeve hee will rob us of all our children at once, all the things that are dear to us: But why is it? even that when wee thinke to have lost all, hee might return himself, and all again with the greater interest of joy and felicity. The *Lord*, saith *Hanna*, *killeth and maketh alive*; first, killeth, and then maketh alive; bringeth down to the grave, and raiseth up: The Lord maketh *poor*, and maketh *rich*; bringeth *low, and exalteth*; *hee raiseth the poor out of the dust, and lifteth up the begger from the Dunghill*; *to set them among Princes, and to make them inherit the seat of glory*: 1 *Sam.* 2. 6, 7, 8. And why all this? but that in his own might, no man might bee strong. *ver.* 9. That which *Plutarch* reports of *Dionysius*, (how hee took away from one of his Nobles, almost his whole estate, and seeing him nevertheless continue as jocund and well contented as ever, hee gave him that again, and as much more) is a common thing with the Lord: and thousands can witness, that though they *went weeping* under the burthen, when they first carried the *precious seed of repentance*; yet they

still

ſtill *returned with joy*, and brought *their ſheaves with them*, *Pſal.* 126. 5. 6.

Objection. But thou thinkeſt thou ſhalt not hold out, if God ſhould long delay thee.

Anſwer. If hee delay thee never ſo long, hee will bee ſure to ſupport thee as long, 1 *Cor.* 10. 13. which is much at one upon the matter. If hee ſuffer thee to bee *ſorely tempted*, hee will not ſuffer thee to be *tempted above thy ſtrength*: 2 *Cor.* 4. 8, 9, 16. His grace ſhall bee ſufficient for thee at the leaſt, 2 *Cor.* 12. 9. *Phil.* 1. 29. which was *Pauls* anſwer, and it may ſuffice all ſuitors; the meaſure of our patience ſhall be proportionable to our ſufferings, and our ſtrength equalled to our temptations, 1 *Cor.* 10. *ver.* 13. Now if God do either take away our appetite, or give us meat, it is enough.

True, a *Ship* of never ſo great a burthen, may bee over-laden till it ſink again; or if wee ſhall *wear away all the ſteel with whetting, the Tool is left unprofitable. But my thoughts* (ſaith God) *are not as your thoughts, nor my ways as your ways*, *Iſa.* 55. 8. *God is no Tyrant* to afflict thee unmeaſurably, neither will he draw a ſword to kill flies, or call for Scorpions, when a rod is too much. Hee that made the veſſell, knows her burthen, and how to ballace her; yea, *hee that made all things, very good, cannot but do all things very well.* Indeed, God ſeemeth to wraſtle with us, as he did with *Jacob*; but hee ſupplies us with hidden ſtrength at length to get the better: And *grace to ſtand in affliction*, and *to gain by it*, is better than *freedom or deliverance*. The *Buſh* which was a *Type of the Church*, conſumed not all the while it burned with fire; becauſe God was in the midſt of it. The *Ship at Anchor* is ſhrewdly toſſed to and fro, but cannot be carried away, either by *waves, wind, or weather*: *Sin, Satan*, and the world may diſturb us, but they can never deſtroy us. Our head *Chriſt* being above, wee cannot bee drowned. There can bee no diſjunction, unleſs wee could bee pluck'd from his arms, that is *Almighty*; *for our life* is *hid with Chriſt in God*, *Coloſ.* 3. 3. Hee doth not truſt us with our own *ſouls life*, but hides it in his Son Jeſus: becauſe if it were in our own hands, we ſhould eaſily bee tempted to *ſell it*, as *Adam did* for an *Apple*, and *Eſau for a meſs of Pottage*: Whereas now wee are ſafe, for to pluck us out of his hands that is *Almighty*, requires an adverſary ſtronger than himſelf. Neither wants hee care; hee that numbers our very hairs, what account doth hee make of our *ſouls*? Not love, for if hee hath *bought us with his blood*, and given us himſelf, will hee deny us *any thing* that is good for us?

Wherefore *ſilence your reaſon, and exalt your faith*, (how preſſing, or peircing ſo ever your ſufferings bee) which pulls off the *vizard* from his *face*, and ſees a loving heart, under contrary appearances. Truſt the mercy of God, which is of infinite perfection; and the merits of Chriſt, which are of perfect ſatisfaction: and then hope will bear up thy heavie heart, *as bladders do an unskilfull ſwimmer*: Otherwiſe, if thou ſhalt walke by *ſence*, and not by *faith*, 2 *Cor.* 5. 7. fear will no leſs *multiply evills*, than *faith would diminiſh them*; and thou ſhalt reſem-

ble *Bucephalus*, who was not afraid of his *burthen*, the *ſhadow onely* frighted him.

Section 4.

Objection. Although Chriſt in the Goſpel hath made many *large and precious promiſes*, yet there are none ſo generall which are not limited with the condition of *faith*, and the fruit thereof, unfained *Repentance*: and each of them are ſo tied, and entayled, that none can lay claim to them but *true beleevers* which repent, and turn from all their ſins to ſerve him in *holineſs, without which no man ſhall ſee the Lord: Heb.* 12. 14. *Iſa.* 59. 20. But I want theſe qualifications, without which, how can I expect ſupportation in my ſufferings; or an happy deliverance out of them? however it fares with *beleevers*, whom Chriſt hath undertaken for: yea, I have ſuch a *wicked heart*, and my *ſins are ſo many, and great*; that theſe *comforts nothing concerne mee: for they that plow iniquity, and ſow wickedneſs, ſhall reap the ſame*, Joh. 4. 8.

Anſwer. So our *faiting* *bee not wilfull*, though they be *many and great*; yet they cannot *hinder our intereſt in the promiſes* of God.

Admit thou art a *great ſinner*, what then? art thou a greater *ſinner than Matthew, or Zacheus*, who were ſinfull *Publicans*, and got their livings by pilling, and polling, oppreſſion, and extortion? than *Mary Magdalen*, a common *ſtrumpet*; *poſſeſt of many Devills*? than *Paul*, a *bloody perſecutor of Chriſt and his Church*? than the *Theef upon the Croſs*, who had ſpent his whole life to the laſt hour in abominable *wickedneſs*? than *Manaſſes*, that out-rageous ſinner, and moſt wicked wretch that ever was; an *Idolater*, *a malitious Perſeculor of the truth*, *a defiler of Gods holy Temple*, *a ſacrificer of his own children unto Idols*, that is, *Devills*; a notable *witch*, and wicked *ſorcerer*; a bloody *murtherer* of exceeding many of the *dear Saints, and true Prophets of the Lord*; and one who did not run headlong alone into all helliſh impiety, but *led the people* alſo out of the way to do more wickedly than did the Heathen, whom the Lord caſt out and deſtroyed? I am ſure thou wilt not ſay thou art more wicked, than hee was; and yet this *Manaſſes*, this *wretch*, more like a *Devill incarnate*, than a *Saint of God*, repented him of his ſins from the bottome of his heart, was received, (I cannot ſpeak it without raviſhing wonder of Gods bottomleſs and never ſufficiently *admired mercy*) was received, I ſay, to grace, and obtained the pardon of all his horrible ſins, and moſt abominable wickedneſs: And are not theſe, and many the like examples, written for our learning; and recorded by the *holy ghoſt*, to the end that wee may gather unto our ſelvs *aſſurance of the ſame pardon*, for the ſame ſins, upon the ſame *repentance*, and *beleeving*.

Are thy ſins *great*? *his mercies are infinite*; hadſt thou committed all the ſins that ever were committed, yet in compariſon of Gods mercy, they are leſs than a mote in the *Sun* to all the world, or a drop of *water to the whole Ocean*: for the *Sea* though great, yet may bee meaſured; but

God's

God's mercy cannot bee *circumſcribed*: and hee both can and will, as eaſily forgive us the debt of *ten thouſand millions of pounds*, *as one penny*; and aſſoon pardon the ſins of a wicked *Manaſſes*, as of a righteous *Abraham*, if wee come unto him by unfaigned *repentance*, and earneſtly deſire and implore his grace and mercy, *Rom.* 5. 20.

The *Tenure* of our *ſalvation* is not by a *covenant of works*, but by a *covenant of grace*; founded not on our *worthineſs*, but on the free mercy and good pleaſure of God; and therefore the *Prophet* well annexeth *bleſſedneſs* to the remiſſion of ſins; *Bleſſed is hee whoſe tranſgreſſion is forgiven*, *Pſal.* 32. 1.

Yea, the *more miſerable*, wretched, and ſinfull wee are, the more fit objects wee are, whereupon hee may exerciſe, and ſhew the infinite riches of his bounty, mercy, virtue, and *all-ſufficiency*. And this our ſpirituall *Phyſitian* can aſwell, and eaſily cure deſperate diſeaſes, even the remedileſs *Conſumption*, the dead *Apoplex*, and the filthy *Leproſie of the ſoul*, as the *ſmalleſt malady*, or leaſt *faintneſs*. Yea, hee can aſweil *raiſe the dead*, *as* cure the *ſick*, and aſwell of *Stones* as of *Jews*, make *Abrahams* children. Did hee not without the *Sun* at the *Creation*, cauſe light to ſhine forth; and without rain, at the ſame time, make the earth fruitfull? why then ſhould you give your ſelf over, where your *Phyſitian* doth not? Beſides, what ſin is there whereof wee can deſpair of the remiſſion, when wee hear our Saviour pray for the forgiveneſs of his *murtherers*, and *blaſphemers*? And indeed, deſpair is a ſin which *never knew Jeſus*.

It was a ſweet ſaying of one at his death, *when mine iniquity is greater than thy mercy O God, then will I fear and deſpair*; but that can never bee: conſidering our ſins bee the ſins of men, his mercy the *mercy of an infinite God*. Yea, his mercies are ſo great, that among the *thirteen properties of God* mentioned *Exod.* 34. almoſt all of them appertain to his mercy, whereas one onely concerns his might, and onely two, his *juſtice*. Again, ſhall it ever enter into our hearts, to think that *God gives us rules* to keep, and yet *break them himſelf?* Now his rule is this, *Though thy brother ſin againſt thee ſeven times in a day, and ſeven times in a day turn again to thee, ſaying, it repenteth mee; thou ſhalt forgive him.* The ſon angers his father, he doth not ſtraight diſ-inherit him, but Gods *love to his people*, exceeds a fathers love to his ſon, *Matth.* 7. 11. and a mothers too, *Iſa.* 49. 15.

I hear many menaces and threats for *ſin*, but I read as many promiſes of mercy, and all they indefinite, excluding none whoſe *impenitency* and *infidelity* excludeth not themſelvs: every ſin deſervs damnation, but no ſin ſhall *condemn*, but the *lying and continuing in it*.

Wherefore if our clamorous *conſcience*, like ſome ſharp ſang'd officer, *arreſts us at Gods ſuit*, let us put in bail, two *ſubſidue virtues*, *Faith*, and *Repentance*; and ſo ſtand the triall: the *Law* is on our ſide, the *Law of grace* is with us, and this *Law* is his that is our *Advocate*; and he is our *Advocate*, that is our *Judge*; and hee is our *Judge*, that is our *Saviour*; even the head of our ſelvs, *Jeſus Chriſt*.

For the first of these; do but *repent*, and God will pardon thee, bee thy sins never so many, and innumerable for multitude, never so hainous for quality and magnitude, *Isa.* 55.7. *Ezek.* 18. & 33. 17. Yea, sins upon *Repentance* are so remitted, as if they had never been committed: *I have put away thy transgressions as a cloud, and thy sins as a mist, Isa.* 44. 22. and what by corruption hath been done, by repentance is undone, as the former examples, and many other, witness. *Come and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow, Isa.* 1. 18. yea whiter; for the Prophet *David* laying open his *blood-guiltiness*, and his *originall impurity*, useth these words: *Purge me with Hyssop, and I shall be clean; wash me, and I shall be whiter than Snow, Psal.* 51. 7.

And in reason; did hee come to call sinners to repentance, and shall he not shew mercy to the *penitent*? Or, who would not cast his burthen upon him, that doth desire to give ease? *As I live, saith the Lord, I would not the death of a sinner, Ezek.* 18. 32. and 33. 11.

Section 5.

Objection. Yea, but I cannot *Repent.*

Answer. In time of temtation, a man is not a competent *Judge* in his own case; In humane Laws, there is a nullity held of words and actions extorted, and wrung from men by fear: because in such cases, a man is held not to bee a *free-man*, not to have power or command in some sort, of himself. *A troubled soul is like troubled waters*, wee can discern nothing clearly in it; wherefore (if thou canst) lay aside *prejudice*, and tell mee in cold *blood*, how it fares with thee at other times, though indeed thy words at present are enough to convince thee: For first, thou findest *sin a burthen too heavy* for thee to bear, which thou didst not formerly; what's the reason? are thy sins more and greater? No, but the contrary: for though they appear more, yet they are less; for sin, the more it is seen and felt, the more it is hated; and thereupon is the less. *Motes are in a room, before the Sun shines*, but they appear onely then.

Again secondly, the very complaint of sin, springing from a *displeasure against it*, shews that there is something in thee opposite to sin: *viz.* that thou art penitent in affection, though not yet in action, even as a *child is rationall in power, though not in act.* Yea more, thou accusest, and condemnest thy selfe for thy sins; and by accusing our selves, *wee prevent Satan*; by judging our selves, *wee prevent God.* Neither was the *Centurion* ever so worthy, as when hee thought himself most unworthy: for all our worthiness is in a capable misery; nor does God ever thinke well of him, that thinkes so of himself. But to let this passe.

Are not your failings, *your grief?* are they not besides your will? are they not contrary to the current of your desires, and the main bent of your *resolutions, and indeavours?* Dost thou determine to continue in the practice of any one sin? Yea, dost thou not make *conscience of all Gods Commandements, one as well as another; the first table, as well as the second,*

and

and the second, aswell as the first, Matt. 5. 19. Dost thou not grieve for sins of all sorts, *secret aswell as known, originall, aswell as actuall, of omission, aswell as commission, lesser, (viz* thoughts) *aswell as greater*: yea, aswell for the evill which cleavs to thy *best works*, as for the *evill works*, *Rom.* 7. 21. and as heartily and *unfaignedly desire that thou maist never commit it, as that God should never impute it?* 2 *Tim.* 2. 19. Dost thou not fear to displease him, not so much because, hee is just to punish, as for his *mercy and goodness sake*; and more fear the breach of the Law, than the *curse*? Dost thou not love rather to bee, than seem or bee thought *good*; and seek more the power of *godliness*, than the shew of it? *Job* 1. 1. If so, well may *Satan, and thine own conscience accuse thee of impenitency*, and unbelief; but *Christ thy Judge* never. Yea, then, notwithstanding your failings, you may say with *David*, *I have kept thy word*, *Psal.* 18. 21. 22. 23. for though this bee not such a *measure of keeping as the Law requireth*; yet it is such a *keeping*, as *God in Christ accepteth*: for suppose thy *knowledge* is still small, thy *faith weak*, thy *charity cold*, thy *heart dull, and hard*, thy good works *few and imperfect*, and all thy *zealous resolutions* easily hindred and quite overthrown with every *small temtation: yet God that worketh in us both the wil and the work, wil accept the wil for the work*; and that which is wanting in us, *Christ will supply with his own righteousness*: Hee respecteth not what wee can do, so much as what wee would do; and that which wee would performe, and cannot, hee esteemeth it as though it were performed: whereas, take away the will, *and all acts* (in God's sight) *are equall.*

As the *wicked* sin more than they sin, in their desire, so the *righteous* do more good than they do, in their *will to do it*. If there bee a *paratum cor*, though there bee not a *perforatum cor*; a proffer of blood, though no expence of blood for the honour of *Christ*, it is taken for *Martyrdom, as Origen testified of one: Non ille Martyrio, sed Martyrium illi defuit. I know thy poverty, but thou art rich*, saith the *Spirit* to the *Church of Smyrna*: poor in thy condition, rich in thy affection to goodness; *Facultas secundum voluntatem, non voluntas secundum facultatem estimanda est*; God esteems our charitable beneficence, not onely *secundum quod habemus*, but *secundum quod tribuere velimus*. Wee are charged to forsake all *houses, lands, friends, liberties, lives, for Christ*; yet many dy with *houses, lands, and riches*, in their possession, whom *Christ receives and Crowns* in Heaven, because they did part with all *secundum animæ preparationem*: What wee would have done, shall bee reckoned to us, as done; wee do it *quoad conatum*, though *non quoad effectum?* In like manner *God taketh a heart desirous to repent and believe, for a penitent and beleeving heart*; *volens & dolens*, The vehement desire of godly sorrow, or a sorrow because we cannot sorrow, goes for godly sorrow with God: so that *to sigh and grieve for what wee cannot do, is to come short, and yet to do it too: for God likes the will so wel, that in his Son what we would do, is in acceptance done*, 2 *Cor.* 8. 12. which text one brings in thus: O! what an unspeakable comfort was this cordiall verse to my afflicted soul; And well it might: for if wee hate

our corruptions, and ſtrive againſt them, they ſhall not bee counted ours. *It is not I* (ſaith Paul) *but ſin that dwelleth in mee*: *Rom.* 7. 20 for what diſpleaſeth us, ſhall never hurt us; and wee ſhall bee *eſteemed of God, to bee what wee love, and deſire, and labour to bee.*

The *comfort* of this doctrine is intended, and belongs to troubled *conſciences, and thoſe that would fain do better*: but let no *preſumptuous ſinners* meddle with it; *for what haſt thou to do to take* (I ſay not the childrens bread to eat. *Matth.* 15. 26. but even) the leaſt parcell of *Gods word into thy mouth? ſeeing thou hateſt to bee reformed, Pſal.* 50. 16. 17. But if thou beeſt a weary and heavy *laden ſinner:* thou maiſt comfort thy ſelf thus: I do hateſull things, but I hate that I do; *I break the Law*, but yet *I love the Law, as holy, juſt, and good: Fleſh is in mee, but I am not in the Fleſh*: I muſt not fix mine eyes onely upon mine own reſiſtance, or failings, but on God's aſſiſtance and acceptance in his Son, by which I ſhall bee able to *leap over all walls and impediments, Pſal.* 18. 29. The *Law* is given, that *Grace may* bee required; *Grace* is given, that the *Law* may bee fulfilled: by us, *evangelically*, for us, by *Chriſt* (whoſe righteouſneſſe is ours) perfectly, as Saint *Auguſtin* ſpeakes. *The Law is a glaſs to ſhew us our ſpots, the Goſpell a fountain to waſh them away.* Wherefore caſt not both thine eyes upon thy *ſin*, but reſerve one, to behold the *remedy*: look upon the *Law to keep thee from preſumption*, and upon the *Goſpel, to keep thee from deſpair.*

Canſt thou not *aggravate thine own ſins*, but thou muſt *extenuate*, and call in queſtion Gods mercy, and *Chriſts all-ſufficiency*, ſpoil him of his power and glory? Though the grievouſneſs of our ſins ſhould *increaſe our repentance*, yet they ſhould not *diminiſh our faith*, and aſſurance of pardon, and forgiveneſs. As the plaiſter muſt not be leſs than the ſore, ſo the tent muſt not bee bigger than the wound. It was a ſweet and even count which Saint *Paul* took, who when hee would *comfort himſelf againſt corruption*, and evill actions, *Rom.* 7. 20. then; *not I, but ſin dwelling in mee*: when he would *humble himſelf, notwithſtanding his graces*, then; *not I, but the grace of God in mee*, 1 Cor. 15. 10.

Section 6.

Objection. But I am not worthy the leaſt mercy, I have ſo often abuſed it, and ſo little profited by the meanes of *grace.*

Anſwer. I think ſo too, for if thou refuſeſt the offer of *mercy* until thou deſerveſt it, wo bee to thee: But if thou wilt take the right courſe; *renounce the broken reed of thine own free will*, which hath ſo often deceived thee; and put all thy *truſt in the grace of Chriſt*: The way to bee ſtrong *in the Lord*, is to bee *weak in thy ſelf*, bee weak in thy ſelf, and ſtrong in the Lord, and through faith thou ſhalt bee more than a *Conquerour*. Leav *tugging and ſtrugling with thy ſin*, and fall with *Jacob to wreſtle with Chriſt for a bleſſing*; and though thy ſelf go limping away, yet ſhalt thou bee a *Prince with God*, and bee delivered from *Eſau's bondage*. But thou ſtandeſt upon thine own feet, and therefore falleſt ſo foully: thou wilt like a

child

child, go alone, and of thy ſelf, and therefore getteſt ſo many knocks. And thou wouldeſt *accept of a pardon too*, if thou mighteſt *pay for it*; but *Gods mercies are free*, and hee bids thee come and buy without ſilver, and without price; or elſe he ſays, thou and thy money *periſh*. Thou wouldeſt go the *naturall way* to work, *what ſhall I do to inherit eternall life?* but it is impoſſible to inherit it by any thing that wee can do; for all our *righteouſneſſes are as filthy ragges*, *Iſa.* 64.6. Yea, if our doings could have done it, *Chriſt dyed in vain*; whereas, if Chriſt had not died, wee had periſhed, every mothers child of us, 1 *Cor.* 15.22. and 2 *Cor.* 5. 14, 15. *Epheſ.* 2. 1. *Coloſ.* 2. 13. *Ezek.* 18.4. *Joh.* 11. 50. *Rom.* 5. 6. 8. and 14. 9. 1 *Cor* 15.3. *Matth.* 18. 11.

O fool? doſt thou not know that our ſins are his ſins, and his righteouſneſs, our righteouſneſs: *Jer.* 23. 6. *Pſal.* 4. 1. and that God eſteems of *Faith* above all other *graces*, *deeds*, or *acts* of thine? as what did *our Saviour* anſwer, when the people asked him, *What ſhall wee do that wee might work the works of God? The work of God is, that yee beleeve on him whom hee hath ſent*, *Joh.* 6. 28, 29. and yet thou talkeſt of thy worthineſs, and thou takeſt this for *humility* too, but it is *pride*; for if thou wouldeſt *deny* thy ſelf, and bee nothing in thine own eyes, *renounce thine own righteouſneſs*, and wholly and onely *reſt on thy Saviour Jeſus Chriſt* for thy ſalvation; thou wouldeſt not hope the more in regard of thine own worthineſs, nor yet doubt in reſpect of thine own unworthineſs: But thou wouldeſt firſt bee worthy, and deſerve of God; and then accept of *Chriſt*, and deſerve Chriſt at *Gods hands*, by thy good works, and graces: which pride of thine, and opinion of *merit*, is a greater ſin then all thy other ſins which thou complaineſt of: and except you do abandon it, and *wholly rely upon the grace, and free mercy of God for ſalvation, Chriſt ſhall profit you nothing*, *Gal.* 2. 16. and 5. 1. to 7. *Coloſ.* 3. 11. for nothing is available to ſalvation, but *faith*, which worketh by *love*, *Gal.* 5. 6. whence it is called *righteouſneſs through faith*, *ver.* 5. *Faith* is the ſtaſſe, whereupon wee ſtay our ſelvs, in life and death; by *faith* wee are bleſſed, *Gal.* 3. 9. by *faith wee rejoice in tribulation*, *Rom.* 5.2. by *faith wee have acceſs unto God*, *Epheſ.* 3. 12. by *faith* we overcome the *world*, 1 *Joh.* 5. 4. *the fleſh*, *Gal.* 5. 24. and this is the ſhield whereby wee quench the *fiery darts of Satan*, and reſiſt his power, *Epheſ.* 6. 16. Yea, *whoſoever ſeeks to bee juſtified by the Law, they are aboliſhed from Chriſt, and faln from grace*, Gal 5.4. *Stand faſt therefore in the liberty, wherewith Chriſt hath made us free, and bee not tangled again with the yoke of bondage.* And ſay, Lord wee are not worthy to bee ſervants, and thou makeſt us *ſons*; nay, *heirs, and co-heirs* with thee, of *everlaſting glory*.

Objection. I grant the *Lord is merciſull and gracious, ſlow to anger, and abundant in goodneſs and truth, forgiving iniquity, tranſgreſſion, and ſin*: but hee is juſt, aſwell as mercifull, and therefore *hee will not acquit the wicked* *Exod.* 34. 6.7. but *reward them according to their works*, *Revel.* 20.12.13. and 22. 12.

Anſwer. Hee will therefore pardon all thy ſins, (if thou unfainedly *repent*

pent and wholly rely upon Christ for thy salvation by a *lively faith*) *because hee is just*: for as the Lord cannot in justice let sin go unpunished (for the *wages of sin is death Rom.* 6. 23. Death in the person, if not in the surety; and therefore hath punished the sins of all men, either *in his Son*, or will throughly punish them *in the parties themselvs*) so the same justice will not admit, that the *same sins should be twice punished*; once in our Saviour, and again, in the faithful: or that a *debt once paid*, should be *required the second time*, 1 *Joh.* 1. 9. Now that Christ hath sufficiently satisfied for all the sins of the faithful, and paid our debt even to the *utmost farthing*, it is evident by many places of Scripture, as *Isa.* 53. 4. 5. 2 *Cor.* 5. 21. *Heb.* 9. 26. 1 *Pet.* 2. 24. *Rom.* 3. 25. 26. 1 *Joh.* 1. 7. 9. and sundry others.

Are *we bound to perform* perfect obedience to the Law? *hee performed it for us*: were wee for *disobedience* subject to the sentence of condemnation, the curse of the Law, and death of body and soul? hee was *condemned* for us, and *bore the curse* of the law; hee died in our stead an ignominious death; did wee deserve the *anger of God*? hee indured his fathers wrathfull *displeasure*, that so he might *reconcile* us to his father, and *set us at liberty*. Hee that deserved no sorrow felt much, that wee who deserved much might *feel none*: *and by his wounds wee are healed*, *Isa.* 53. 5. *Adam* eat the *Apple*, *Christ* paid the *price*. In a word, whatsoever wee *owed*, *Christ discharged*; whatsoever we deserved, he suffered; if not in the self same punishments: (for hee being *God* could not suffer the eternall torments of *Hell*) yet in proportion, the dignity of his person (being *God* and *Man*) giving value unto his temporary punishments, and making them of more value and worth, than if all the world should have suffered the eternall *torments of Hell*: for it is more for one that is *eternall to die*, than for others to *die eternall*. Therefore was the *Son of God* made the *Son of man*, that the *Sons of men* might bee made the *Sons of God*; and therefore was hee both *God and man*: left being in every respect *God*, he had been too *great to suffer* for man; or being in every respect *man*, hee had been too *weak to satisfie God*.

Seeing therefore our *Saviour Christ* hath fully discharged our *debt*, and made full satisfaction to his *Fathers justice*: God cannot in equity exact of us a *second paiment*, no more than the *Creditor* may justly require that his debt should bee twice paid; once by the *Surety*, and again, by the *Principall*.

Again secondly, it is the Lords Covenant made with his Church, and committed to writing, *Jer.* 31. 34. *Heb.* 10. 16, 17. *Psal.* 32. 10 *Isa.* 55. 7. *Ezek.* 18. 21, 22, 23. and 33. 11. *Mal.* 3. 17. Confirmed and ratified by his seals, the *Sacraments*; together with his *Oath*, that there might be no place left for doubting: for, *God willing more abundantly to shew unto the Heirs of promise*, *the stableness of his counsell*; *bound himself by an oath*, *that by two immutable things*, *wherein it is impossible that God should lie*, *we might have strong consolation*, as the Apostle speaks, *Heb.* 6. 17. 18.

And lest the *afflicted conscience* should object, that hee entred into *covenant*

venant, and made these promises to the *Prophets*, *Apostles*, *and holy men of God*; but not to such *hainous and rebellious sinners*, who have most justly deserved, that God should pour out upon them the *Vialls of his wrath*, and those fearfull punishments threatned in the Law: All the promises made in the *Gospel are generall*, *indefinite*, *and universall*, excluding none that turn from their sins by *unfained repentance*, and beleeve in *Christ Jesus*, resting on him alone for their salvation, as appears, *Isa.* 55. 1. *Ezek.* 33. 11. *Mark.* 16. 16. *Joh.* 3. 14, 15, 16. 36. and 6. 37. 40. *Act.* 10. 43. 1 *Joh.* 2. 1. Neither is there any limitation or exception of this or that sin; for bee they never so grievous and manifold, yet if wee perform the *condition of faith and repentance*, they cannot debar us from receiving the benefit of *God's mercy*, and *Christ's merits*, as appears, *Isa.* 1. 18. *Titus* 2. 14. 1 *Joh.* 1. 7. 9.

And therefore unless thou conceivest of God, that hee is unjust in his dealing, untrue in his Word, a covenant-breaker; yea, a perjured person, (which were most horrible blasphemy once to imagine,) thou must undoubtedly *assure thy self*, that hee will pardon and forgive thee all thy sins, bee they in number never so many and innumerable; or in nature and quality never so hainous and damnable: if thou turnest unto him by *unfained repentance*, and laiest hold upon Christ by a true and *lively faith*. For consider, doth the Lord say *hee will extend his mercie unto all* that come unto him? doth hee *invite every one*? doth hee say *I would have all men saved*, and none to perish? and dost thou say, nay, but *bee will not extend his mercy unto mee*, hee will have mee to perish, because I am a *grievous sinner*? What is this but in effect, and at a distance to *contradict the Lord*, and give the lye to truth it self.

Indeed God says not, Beleeve thou *John*, *or Thomas*, and thou shalt bee saved, but hee says, *Whosoever beleeveth*, *and is baptized*, *shall bee saved*, which is as good. And yet thou excepteſt thy self, hee excludes none; and dost thou exclude one, and that one *thy self*? Hee would have all men saved, and thou comest in with thy exceptive, *All but mee*; Why thee? a precious *singularity*, but beware of it: For whereas others that *beleeve not the threatnings*, flatter away their souls in a *presumptuous confidence*; thou by not *beleeving the promises*, wilt cast away thine, in a sullen *prodigious desperateness*, if thou take not heed. For *infidelity* on both sides is the cause of all, of presumption in them, of despair in thee, of impiety in *every one*.

But bee better advised, beleeve the Lord who never *brake his Word* with any soul. Thou wilt give credit to an *honest man's bare word*, and hast thou no affiance in the mercifull *promises of God*, past to thee by *word*, *Oath*, *Seals*, *Scriptures*, *Sacraments*, *the death of his own Son*, and (I presume) the *Spirits testimony*, if not now, yet at other times: take heed what thou dost, for certainly *nothing offends God more*, *then the not taking of his word*.

Self-

Section 7.

Objection. I know well that *Christ is the end of the Law for righteousness, unto every one that beleeveth*, Rom. 10. 4. But I want faith.

Answer. This is the *objection* I expected: (for the true Christian is as fearfull to entertain a good opinion of himself, as the false is unwilling to bee driven from it) But is it so? or doth *Satan* onely tell thee so? I know it is not so, I know that thou beleevest with some mixture of *unbelief*, and that this is but a slander of *Satans*; for as Satan slandereth us to God, *Job* 1. 9. and God to us, *Gen.* 3. 4. 5. so hee slandereth us to our selvs, *Job* 16. 9. But least thou shouldest think I slander *Satan*; know, that you beleeve, even whiles you complain of unbelief: for as there could bee no shadow, if there were no light, so there cannot bee this fear, where there is no *faith*. They that know not *Christ*, think it no such great matter to *loose him*. But if God once say, *this is my Son*, Satan will say, *if thou bee the Son of God*, *Matth.* 3. 17. *and* 4. 3. That Divine testimony did not *allay his malice, but exasperate it*. Neither can the happy *building of*, *Lord I beleeve*, stand without that columne to under-prop it, *Help thou mine unbelief*. And he that doubts not of his *estate*, his *estate* is much to be doubted of; *doubting and resolution* are not meet *touch-stones* of our success: *a presumptuous confidence* commonly goes bleeding home, when an humble fear returns in triumph. As it fared between the *Philistims and Israel*, 1 *Sam.* 17. 10. 11. The *Philistims and Goliah* were exceeding *confident* of the victory, but *Saul*, and all *Israel* much discouraged, and greatly afraid: yet *Israel* got the victory, and the *Philistims* with their great *Goliah* were overcome, *ver.* 51. 52. They that are proudly secure of their *going to heaven*, do not so frequently come thither, as they that are afraid of *their going to hell*.

As it is in *this world for temporall things*, so for the *world to come in spirituall things*; *Cantant pauperes*, *lugent divites*; *poor* men sing, and rich men cry. Who is so melancholly, as the rich worldling? and who sings so merry a *note*, as hee that cannot change a *groat*? so they that have store of grace, mourn for want of it; and they that indeed want it, chant their abundance. But the hopes of the wicked fail them when they are at *highest*, whereas Gods Children find those comforts in *extremity*, which they durst not expect.

As there is nothing more usuall, than for a *secure conscience to excuse* when it is guilty: so nothing more common than for *an afflicted conscience to accuse*, when it is innocent; and to lay an heavie *burthen* upon it self, where the Lord giveth a plain *discharge*: but a *bleeding wound* is better than that which *bleeds not*. Some men go *crying to heaven*, some go *laughing and sleeping to hell*. Some *consciences* as well as men, lie *speechless* before departure: *they spend their days in a dream, and go from earth to hell, as Jonas from Israel towards Tarshish, fast a sleep*. And the reason is, they dream their case is passing good, like a man which dreams in his sleep that hee is rich and honorable, and it joyes him very much, but awaking, all

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is vaniſh'd like *ſmoak*. Yea, they hope undoubtedly to go to *heaven*, as all that came out of *Egypt* hoped to go into *Canaan*, and inherit the bleſſed promiſes: when onely *Caleb* and *Joſhua* did enter, who *provoked not the Lord*. And the *reaſon of this reaſon* is, whereas indeed they are *wolves*, the *Devill* and their own *credulity* perſwades them that they are *Lambs*.

The *Philoſopher* tells us, that thoſe Creatures which have the *greateſt hearts*, as the *Stag*, the *Doe*, the *Hare*, the *Coney*, and the *Mouſe*, are the moſt fearfull: and therefore it may bee; God refuſing *Lyons*, and *Eagles*, the *King of Beaſts*, and *Queen of Birds*; appointed the *gentle Lamb*, the fearfull *Dove* for his ſacrifices. *A broken and contrite heart O God thou wilt not deſpiſe*, *Pſal.* 51 17. And ſure I am *Chriſt calls* to him, onely *weary*, *and heavy-laden ſinners*, *Matth.* 11. 28. not ſuch as feel no want of him, *Mark*, 2. 17. and will *fill onely ſuch with comfort*, *as hunger and thirſt after righteouſneſs*; not ſuch as are in their conceit righteous enough without him, *Luk.* 1. 53. *Matth.* 15. 24. And yet it is ſtrange, (yea, a wonder) to ſee how many truly humbled ſinners, who have ſo tender conſciences, that they dare not yield to the leaſt evill, for the worlds goods, and refuſe no means of being made better; turn every *probation* into *reprobation*, every *dejection* into *rejection*, and if they bee caſt down, they cry out, they are caſt away: who may fitly bee compared to *Artemon* in *Plutarch*, who when ever hee went abroad, had his ſervants to carry a *Canopy* over his head, leaſt the *heavens* ſhould fall and cruſh him: or to a certain fooliſh melancholly *Bird*, which (as ſome tell) ſtands always but upon one leg, leaſt her own weight ſhould ſink her into the *Center of the Earth*; holding the other over her head, leaſt the *Heavens* ſhould fall.

Yet bee not offended, I cannot think the worſe of thee; for good is that fear which hinders us from evill acts, and makes us the more circumſpect. And God hath his end in it, who would have the *ſins to dye*, but the *ſinner to live*.

Yea, in ſome reſpect thou art the *better* to bee thought of, or at leaſt the leſs to bee feared, for this thy fear: for no man ſo truly loves, as hee that fears to *offend*; as *Salvianus* gloſſes upon thoſe words, *Bleſſed is the man that feareth alway*: And which is worth the *obſerving*, this fear is a *commendation* often remembred in holy Scripture, as a ſpeciall and *infallible mark of God's Children*: as for example, *Job* (ſaith the holy Ghoſt) *was a juſt man*, *and one that feared God*, Job. 1. 1. *Simeon a juſt man*, *and one that feared God*, Luk. 2. 25. *Cornelius a devout man*, *and one that feared God*, Acts 10. 2. *And ſo of Father Abraham*, *a man that feared God*, Gen. 22. 12. *Joſeph a man who feared God*, Gen. 42. 18. *The Mid-wives in Egypt feared God*, Exod. 1. 17. So that evermore, the *fearing of God* (as being the *beginning of wiſdom*) is mentioned as the *chief note*, which is as much as to ſay, if the *fearing of God* once go before; working of righteouſneſs will inſtantly follow after, according to that of the wiſe man: *Hee that feareth the Lord*, *will do good*.

And this for thy comfort, when *Mary Magdalen ſorrowed*, and wept for her

her ſins, *Luke* 7, 50. *Chriſt* tells her, *Thy faith hath made the whole*: intimating, that this weeping, this *repenting faith*, *is faith indeed*: And the like to the *woman with the bloody iſſue*, who preſuming but to touch the hem of his garment, *fell down before him with fear and trembling*, *Mark* 5. 27 *to* 35. And that humble *Canaanite*, *Matth.* 15. 22. *to* 29. And that importunate *blind man*, *Luke* 18. 38. *to* 43. As if this humble, this praying *faith*, were onely the ſaving *faith*. Neither can thy eſtate bee bad, for as Saint *Ambroſe* told *Monica* weeping for her ſeduced Son, *Fieri non poteſt, ut filius iſtarum lachrymarum pereat*: It cannot bee, that the ſon of thoſe tears ſhould ever periſh.

Wherefore *lift up thy ſelf* thou timorous fainting heart, and do not ſuſpect every ſpot for a *plague token*; do not dye of a meer conceit: for as the end of all motion is reſt, ſo the end of all thy troubles ſhall bee *peace*: even where the days are perpetuall *Sabbaths*, and the diet undiſturbed *feaſts*.

But as an *empty veſſell bung'd up cloſe*, though you throw it in to the mid'ſt of the *Sea*, will receive no *water*, ſo *all pleas are in vain* to them that are *deaf'ned with their own fears*: for as *Mary* would not bee comforted with the ſight and *ſpeech of Angels*, no not with the ſight and ſpeech of *Jeſus* himſelf, till hee made her know that hee was *Jeſus*; ſo untill the *holy Spirit* ſprinkleth the conſcience with the *blood of Chriſt*, and ſheddeth his love into the heart, nothing will do. No creature can take off wrath from the *conſcience*, but hee that ſet it on. Wherefore, *the God of peace give you the peace of God which paſſeth all underſtanding*. Yea, O Lord, ſpeak thou *Muſick* to the wounded conſcience, *Thunder*, to the ſeared; that thy *juſtice* may reclaim the one, thy *mercy* relieve the other, and thy *favour* comfort us all, with *peace and ſalvation in Jeſus Chriſt*.

Section 8.

But ſecondly, if this will not ſatisfie, call to thy remembrance *the time paſt*, and how it hath been with thee formerly, as *David* did in thy very caſe, *Pſalm* 77. 2. to 12. And likewiſe *Job*, *Chapter* 13. for as *ſtill waters* repreſent any object in their *bottome clearly*, ſo thoſe that are *troubled*, or agitated, do it but *dimly*, and imperfectly. But if ever thou hadſt true *faith* begotten in thy heart, *Joh.* 1. 13. by the miniſtry of the *Word*, *Romans* 10. 17. *Jam.* 1. 18. 21. and the *Spirits* powerfull working with it, *Joh.* 3. 3, 5, 8. whereby thine heart was drawn to take Chriſt, and apply him a *Saviour* to thine own ſoul; ſo that thou wert forced to go out of thy ſelf, and rely wholly and onely on *his merits*: and that it further manifeſted it ſelf by working a *hatred of ſin*, and an apparent *change* in thy whole life, by dying unto ſin, and living unto *righteouſneſs*; and that thou haſt not ſince, returned to thine old ſins, like the *Dog to his vomit*: if it hath ſomtime brought forth in thee, the ſweet *fruit* of heavenly and ſpirituall *joy*; if it hath *purified* thine heart in ſome meaſure from noyſome *luſts and affections*; as ſecret *pride*, *ſelf-love*, *hypocriſie*, *carnall confidence*, *wrath*, *malice*, and the like: ſo that the ſpirit within

within thee fighteth against the *flesh*. If thou canst now say, *I love the godly, because they are godly*, 1 *Joh.* 3. 14. and hast an hungring after *Christ*, and after a greater measure of heavenly and spirituall *graces*, and more lively *tokens of his love* and favour communicated unto thee: *My soul for thine*, thou hast given *false evidence against thy self*; for as in a *gloomy day* there is so much light whereby wee may know it to bee *day*, and not *night*; so there is something in a *Christian under a cloud*, whereby hee may bee discerned to bee a *true beleever*, and not, an *hypocrite*. But, to make it manifest to thy self, that thou art so.

Know, first, that where there is any one grace in truth, there is every one in their measure. If thou art sure thou hast love, I am sure thou hast faith: for they are as inseparable, as *fire and heat*, *life and motion*, the *root and the sap*, the *Sun and its light*: and so of other graces. Or, dost thou feel that Christ is thy greatest joy, sin thy greatest sorrow; that when thou canst not feel the presence of the spirit in thy heart, thou goest mourning, notwithstanding all other comforts? Assuredly as that holy *Martyr* said, if thou wert not a *wedding Child*, thou couldest never so heartily mourn for the absence of the *Bridegroom*. Thus I might go on, but a few *Grapes* will shew that the *Plant* is a *Vine*, and not a *Thorn*. Take but notice of this, and severall graces will one strengthen another, as *stones* in an *Arch*. As for example, Master *Peacock*, Fellow of a House, being *afflicted in conscience*, (as thou art) and at the point of despair; when some *Ministers* ask'd whether they should pray for him, answered, By no means do no so *dishonour God*, as to pray for such a *Reprobate* as I am: but his young *Pupill* standing by, said, (with tears in his eyes) Certainly a *Reprobate* could never bee so *tender of Gods dishonour*; which hee well considering, was thereby *comforted* and *restored*: when neither hee with his *learning*, nor any other *Ministers* with their *sage advice*, could do any good.

Again secondly, if ever thou hadst *true faith* wrought in thy *heart*, bee not discouraged; for as the former graces shew, that thou hast with *Mary* made choice of that *better part*, *which shall never bee taken from thee*: So this grace of *faith* is *Christ's wedding Ring*, and to whomsoever hee *gives it*, hee *gives himself with it*; wee may lose the *sence*, but never the *essence* of it: It may bee *eclipsed*, not *extinguished*: *Fides concussa, non excussa*: *The gifts and calling of God are without repentance*: as it is, *Rom.* 11. 29. *Friends* are unconstant, *riches*, *honours*, *pleasures*, are unconstant; the *world* is unconstant, and *life* it self is unconstant; but I *the Lord change not*, Malachi 3. 6.

In a *swound* the *soul* doth not excercise her *functions*; a man neither *hears*, nor *sees*, nor *feels*, yet shee is still in the *body*. The *Frantick man* in his mad *fits*, doth not *exercise reason*; yet hee hath it: He loseth the *use for a time*, not the *habit*. Yea, a *sober man* hath not always the use of his *sences*, *reason*, and *understanding*, as in his sleep: shal we therefore conclude that this man is *senceless*, *unreasonable*, and without *understanding*?

ſtanding? it were moſt abſurd: for if we have *patience* but a while, our *argument* will appear manifeſtly *falſe*.

Trees (and ſo wee are fitly called) bee not *dead in Winter*, (which reſembles the time of *adverſity*) becauſe the *ſap is ſhut up in the root*; and confined thither by the *cold froſts*, that they cannot ſhew themſelvs in the *production of leavs and fruits*: for by experience wee know, that for the preſent they live, and ſecretly ſuck nouriſhment out of the *earth*; which maketh them *ſpring and revive* again, when *Summer* coms: Yea, even whiles they are grievouſly *ſhaken with the winds*, and *nipped* with cold *froſts*, they are not hurt thereby; but contrarily they take *deeper root*, have their worms and cankers kill'd by it; and ſo are prepared, & made fit to bring forth *more fruit*, when the comfortable *Spring* approaches, and the *ſweet ſhowres, and warm Sun-beams* fall and deſcend upon them. *Elementary bodies, lighten and darken, cool and warm, die and revive*, as the *Sun preſents, or abſents* it ſelf from them, And is not *Chriſt* to our *ſouls* the onely *Sun of reghteouſneſs*, and *fountain* of all *comfort*? ſo that if hee withdraw himſelf but a little, wee become like plants in the *winter*, quite *withered*; yea, in appearance *ſtark dead*: or like *Trees* void both of leavs and fruit: though even then there remains *faith in the heart*, as *ſap in the root*, or as *fire* raked up in the *aſhes*.

Which *faith*, though it bee not the like *ſtrong*, yet it is the *like precious* faith to that of *Abrahams*: whereby to *lay hold*, and *put on* the perfect *righteouſneſs of Chriſt*. The *woman that was diſeaſed with an iſſue*, did but touch, and with *a trembling hand*, and but the *hem of his garment*, and yet went away both *healed, and comforted*.

Well might *I doubt* of my *ſalvation*, ſays *Bradford*, feeling the *weakneſs* of my *faith, love, hope, &c.* if theſe were the cauſes *of my ſalvation*: but there is no other cauſe of it; or, of his *mercy*, but his *mercy*. Wherefore haſt thou but a touch of *ſorrow* for *ſin, a ſpark of hope, a grain of faith* in thy heart? thou art ſafe enough. The *Anchor lyeth deep*, and is not ſeen, yet is the *ſtay of all*.

The Bladder blown, may float upon the flood,
But cannot ſink, nor ſtick in filthy mud.

But thou *dreameſt* of a *faith without doubting*, which ſome *dotingly* boaſt they have: but as no *righteouſneſs* can bee perfect without ſin; ſo no *aſſurance* can bee perfect without *doubting*: Take the eveneſt *ballances*, and the moſt equall *weights*; yet at the firſt putting in, there will bee ſome *in-equality*; though preſently after they *ſettle* themſelvs in a *juſt poyſe*. *Sin* is a *cloud* that often hinders the *Sun* from our eyes, yet it is ſtill a *Sun*; the viſion or *feeling* of this comfort may bee ſomtime *ſuſpended*, the *union* with *Chriſt* is never *diſſolved*.

An uſuall thing with *beleevers* to have their *ebbing and flowing, waxing and waning, Summer and Winter*; to bee ſomtimes ſo *comfortable and courageous*, that wee can ſay with *David*, *Though I were in the valley of death, yet would I fear none ill, Pſal.* 23. 4. otherwhiles again ſo *deaded* and *dejected*

in

in our ſpirits, that wee are like him when hee ſaid, *One day I ſhall die by the hand of Saul*, 1 *Sam.* 27. 1. Somtimes ſo ſtrong in faith, that wee can overcome the greateſt aſſaults; and with *Peter*, *can walk upon the ſwelling waves*: by and by ſo faint, and brought to ſo low an ebbe, that wee fall down even in far leſs dangers, as *Peter* began to ſink at the riſing of the winde, *Matth.* 14. 29. 30. And indeed, if the wings of our faith bee clipp'd, either by our own ſins, *or Satans temptations*, how ſhould not our *ſpirits lye grovling on the ground?*

Sect. 9.

But thirdly and laſtly, (for I haſten) ſuppoſe thou art at the laſt caſt, even at the very *brink of deſpair*; and that thy conſcience ſpeaks nothing but bitter things, of *Gods wrath, hell and damnation*; and that thou haſt no feeling of faith, or grace; yet know that it is *Gods uſe* (and I wiſh wee could all take notice of it) to worke in, and by contraries: For inſtance, *in creating of the world, hee brought light out of darkneſs, and made all things not of ſomthing, but of nothing*; clean contrary to the courſe of Nature.

In his preſerving of it, hee hath given us the *Rain-bow, which is a ſigne of rain*, as a certain pledge that the world ſhall never the ſecond time bee drowned. Hee cauſed *Elias his ſacrifice to burn in the mid'ſt of water*: and fetcheth *hard ſtones out of the mid'ſt of thin vapours*. When he meant to *bleſſe Jacob*, hee *wreſtled* with him as an *Adverſary*, even till he lamed him: When he meant to preferr *Joſeph* to the *Throne*, hee threw him down into the *Dungeon*; and to a *golden chaine about his neck*, he laded him with *Iron ones about his legges*. Thus Chriſt opened the eyes of the blind, by annointing them with *clay and ſpittle*; more likely to *put them out*: And would not cure *Lazarus* till after hee was dead, buried, and ſtunk again; no queſtion, to teach us, that wee muſt bee caſt down by the Law, before wee can bee raiſed up by the *Goſpell*: that wee muſt dye unto ſin, before wee can live unto righteouſneſs: and become fools, before wee can bee truly wiſe.

In the work of *Redemption*, hee gives life, not by life, but by death, and that a moſt curſed death; making that the beſt *inſtrument of life*, which was the worſt *kind of death*: *Optimum fecit inſtrumentum vitæ, quod erat peſſimum mortis genus.*

In our effectuall *vocation*, hee calls us by the *Goſpell, unto the Jews, a ſtumbling-block, and unto the world meer fooliſhneſs*: And when it is his pleaſure that any ſhould depend upon his goodneſs, and providence, hee makes them feel his anger, and to bee nothing in themſelvs; that they may *rely altogether upon him.*

Thus God works *joy out of fear, light out of darkneſs*; and brings us to the *Kingdom of heaven*, by the *Gates of hell*: according to that 1 *Sam.* 2. *ver* 6. 7. And wherein does thy caſe differ? Hee ſends his *Serjeant* to arreſt thee for thy debt; commands thee and all thou haſt to bee ſeiz'd: But why? onely to ſhew thee thy miſery without *Chriſt*, that ſo thou maiſt *ſeek to him for mercy*: for although hee *hides his fatherly ſelf*

as *Joseph once did his brotherly*, his meaning is in conclusion to *forgive thee every farthing*, *Matth.* 18. 26, 27.

And dost thou make thy slight sufferings an argument of his displeasure? for shame mutter not at the matter, but bee silent: It is not said, God will not suffer us to bee tempted at all, but that *wee shall not bee tempted above that wee are able to bear*, 1 *Cor.* 10. 13. And assure thy self, what ever thy sufferings bee, thy faith shall not fail to get the *victory*; as oil over-swims the greatest quantity of water you can powr upon it. True, let none presume; (no not the most righteous) for *hee shall scarcely bee saved*, 1 *Pet.* 4. 18. yet let him not despair, for *hee shall bee saved*, *Rom.* 8. 35.

Onely accept with all thankfulness the mercy offered, and apply the promises to thine own soul: for the benefit of a good thing, is in the use; wisdom is good, but not to us, if it bee not exercised; cloth is good, but not to us, except it be worn; the light is comfortable, but not to him that will live in darkness: a *preservative* in our pocket, never taken, cannot yield us health, nor baggs of money being ever sealed up, do us any pleasure; no more will the *promises*, (no nor *Christ himself*, that onely *summum bonum*) except they are *applied*: Yea, better there were no *promises*, than not *applied*. The *Physician* is more offended at the contempt of his *Physick* in the *Patient*, than with the loathsomness of the disease. And this I can assure thee, if the *blood of Christ bee applied to thy soul*, it will soon *stanch the blood of thy conscience*; and keep thee from *bleeding to death*, 1 *Joh.* 1. 7.

But secondly, instead of mourning continually as the *tempter* bids thee; rather rejoice continually as the *Apostle bids thee*, 1 *Thes.* 5. 16. Neither think it an *indifferent thing*, to rejoice, or not to rejoice; but know that we are *commanded to rejoice*, to shew that wee break a *commandement if wee rejoice not*: Yea, wee cannot *believe if wee rejoice not*; *for faith, in the commandements breeds obedience*; in the threatnings, fear; in the promises, comfort. True, thou thinkest thou dost well to mourn continually; yea, it is the common *disease of the innocentest souls*: but thou dost very ill in it: for, when you forget to rejoice in the Lord, then you begin to muse, and after to fear, and after to distrust, and at last to despair: and then every thought seems to be a *sin against the holy Ghost*. Yea, how many sins doth the *afflicted conscience* record against it selfe; repenting for breaking this *commandement*, and that *commandement*; and never repenteth for breaking this *commandement*, *rejoice evermore*.

But what's the reason? *Ignorance*: thou thinkest thy self poor and miserable, and onely therefore thinkest so, because thou knowest not thy *riches and happiness in Christ*: for else thou wouldest say with the *Prophet Habbakuck*, in the want of all other things, *I will rejoice in the Lord, I will joy in the God of my salvation*, *Habbak.* 3. 17, 18. Thou wouldest *rejoice that thy name is written in the book of life, as our Saviour* injoines, *Luk.* 10. 20. though thou hadst nothing else to rejoice in.

But it is nothing to be blessed, untill we understand our selvs to be so; wherefore Thirdly,

Thirdly, wait Gods leisure with patience, and hold fast to him in all pressures: *Time* (saith Seneca) *is the best Physick for most diseases*, for the body, and so likewise for the soul: if it bee an *afflicted conscience*, waiting Gods leisure for the assurance of his love, is the best remedy: and so in all other cases.

Section. 10.

Ob. But when will there bee an end of this long disease? this tedious *affliction?* this heavie *yoake of bondage? &c.*

Answ. It is a signe of cold love, scarce to have begun to suffer for Christ and presently to gape for an end: It was a far better speech of one, *Lord, give mee what thou wilt, as much as thou wilt, when thou wilt.* Thou art Gods *Patient*, prescribe not thy *Physician.* It is the *Gold-Smiths skill* to know how long his gold must bee in the *Crusible*, neither takes hee it out of that hot bath, till it bee sufficiently purified.

What if the *Lord for a time forbear* coming, as *Samuel did to Saul*; that hee may *try what is in thee?* and what thou wilt do, or suffer for him, that hath done and suffered so much for thee? as why did God set *Noah* about building the *Ark an hundred and twenty years*, when a small time might have finished it? It was for the triall of his patience. Thus hee led the *Israelites* in the desarts of *Arabia forty years*; whereas a man may travell from *Rameses in Egypt*, to any part of *Canaan in forty days*: this God did to prove them, *that hee might know what was in their hearts*, *Deu.* 8. 2. Hee promised *Abraham a son* in whom hee should bee blessed; this hee performed not, in *thirty years after.* Hee gave *David the Kingdom*, and anointed him by *Samuel*, yet was hee not possessed of it in many years: in so much that hee said, *Mine eyes fail for thy word*, *Psal.* 119. 123. *Joseph hath a promise* that the Sun and Moon should do him reverence, but first hee must bee bound in the *Dungeon.* This *God* doth to try us, for in these exigents we *shew our selves, and our dispositions.*

What saith God to his people in their misery? *Psal.* 75. *When I see convenient time, I will execute judgment, ver.* 2. hee doth not say, when you think the time convenient. Let us tarry a little the *Lords leisure, deliverance will come, peace will come, joy will come*; in mean while to be content in misery, makes misery no misery.

Again secondly, hee may *delay his coming* for other ends of greater consequence, *Martha and Mary* send to *Christ*, as desiring him to come and restore *Lazarus* their sick brother to health, *Joh.* 11. 3. expecting him without delay; now hee loved both *Martha* and her Sister, and *Lazarus*, *ver.* 5. yet hee neglects coming for many days, lets him die, bee put in the grave untill hee stank; but what of all this? he that would not restore sick *Lazarus* to health, restored dead *Lazarus* to life; which was a greater mercy than they either did, or durst ask. Neither did this onely increase their joy, and thankfulness, give them occasion ever after to believe, and *hope above and against all hope*: but it made many of the *Jews* believe in him, which before did not, *ver.* 45.

Thirdly and lastly, hee delaies thee the longer, that when hee comes, he

may bring with him the greater *recompence of reward*: *for hee will comfort us according to the days wee have been afflicted, and according to the years that we have seen evill*, *Psal.* 90. 15.

Neither will hee stay over-long, for behold, saith he, *I come quickly, and my reward is with me; to give every man according as his works shall bee*, *Rev.* 22. 12. and suffering is accounted none of the meanest works. So that the harder the conflict, the more glorious the conquest. Wherefore hold out yet a little, and help shall not bee wanting to the combatants; nor a crown to the conquerours. Yea, fight to the last minute, for the eye of thy *Saviour* is upon thee; if thou faint, to cheer thee; if thou stand to it, to second thee; if thou conquer, to crown thee; whereas no combate, no conquest; no conquest, no triumph.

Object. But my sufferings are so great, that if they continue, I shall never bee able to hold out.

Answ. True, if thou trustest to thine own strength; for perseverance is the gift of God; yea, it is hee that worketh in us both to will and to do at his good pleasure, *Phil.* 2. 13. For first, mans will is a fugitive *Onesimus*, and God must call home that runagate, subdue that rebell, before wee can chuse that which is good. Neither when wee have begun, can we continue: *perficit qui efficit*, *Hee that begun a good work in us, will perform it*, *Phil.* 1. 6. Jesus is the founder and finisher of our faith, *Heb.* 12. 2 Neither can wee of our selvs suffer for him: *Datur pati*, it is given to us to suffer for his sake, *Phil.* 1. 29. *without mee yee can do nothing*, *Joh.* 15. 5. not *parum*, but *nihil*; But in him, and through him, all things. *I can do all things through him that strengthens mee*, *Phil.* 4. 13. In our selvs wee are weak Captives, in him wee are more than Conquerours, *Rom.* 8. 37. Whence it is, many sick men undergo patiently such pressures, as when they were in health, they would not have beleeved they could have born.

The truth of grace (bee the measure never so small) is always blest with perseverance; because that little is fed with an everlasting spring. Yea, if grace but conquer us first, wee by it shall conquer all things else, whether it bee corruptions within us, or temtations without us: for as the fire which came down from heaven in *Elias* time, licked up all the water, to shew that it came from God; so will this fire spend all our corruptions: No *affliction without*, *or corruption within*, shall quench it. Wherefore do but thy endeavour to hold out, I mean with patience; (for that Spirit which came in the *likeness of a Dove*, will not com but upon a *Dove*,) and pray for divine assistance, this sadness shall end in gladness, this sorrow, in singing.

But above all; *pray unto God, for Praier is the key of heaven*, as Saint *Austin* tearms it; and the hand of a Christian, which is able to reach from *Earth to Heaven*, and to take forth every manner of good gift out of the *Lords Treasury*. Did not *Elias* by turning this *Key* one way, lock up the whole *Heaven* from raining for three *years and six months*; and another while by turning the same *Key of prayer*, as much another way, in the turning

ing of a hand, *unlock* all the doors and windows of heaven, and ſet them wide open, that it rained, and the earth brought forth her fruit.

Yea, as all *Samſons ſtrength lay in his hair*, ſo all our *ſtrength lyeth in Praier*: Praiers and teares are the *Churches Armour*, Praiers and patience *her weapons*; and therefore when *Peter was impriſoned* by cruel *Herod*, the congregation joined their forces to pray for him; and ſo *brake his chains*, blew open the Iron Gates, and fetch'd him out, *Act.* 12. 4. *to* 18. *Arma Chriſtianorum in adverſis, alia eſſe non debent quàm patientia, & precatio* ſaith *Salmeron.*

Yea, praier is ſo powerfull, that it commandeth all things in *Heaven and Earth*: It commandeth all the four *Elements*, *Air*, *Jam.* 5. 17. 18. *Fire*, *Eccleſiaſticus* 48. 3. *Dan.* 3. 27. *Water*, *Exod.* 14. 21. and 15. 25. *Earth*, *Num.* 16. 31. 32. 33. Nay, the Praier of one devout man, is able to conquer an hoſt of enemies in battell, *Exod.* 17. 11. What ſhall I ſay? it hath made the *Sun ſtand ſtill in the Firmament* one while, go back another; fetch *fire and hail-ſtones* from heaven, thrown down the walls of *Jericho*, ſubdued Kingdoms, ſtopt the mouths of Lyons quencht the violence of fire, &c. Yea, Praier is ſo potent, that it raiſeth the dead, 1 *King.* 17. 21. overcometh *Angels*, *Gen.* 19. 22. caſteth out *Devills*, *Matth.* 17. 21. and that which is yet more wonderfull, *overcometh him that cannot be overcome*; and maſtereth even God himſelf: for doth not the Lord ſay to *Moſes*, *let mee alone?* And *Moſes* would not let him alone, till he had obtained his petition, *Exod.* 32. 10. 14. And again to *Jacob*, wreſtling with him, *let mee go*: and *Jacob* would not let him go, untill he had prevailed, *Gen.* 32. 16.

Wherefore, Pray upon all occaſions and that without doubting: ſay not to God, as the *Leper* ſaid to *Chriſt*, *If thou wilt, thou canſt make me clean*: for hee both can, and will, as that very text, *Matth.* 8. 2, 3. proves. Yea, I would to God wee were but ſo willing, as hee is, for hee deſires to bee deſired: Neither hath hee his own will, except wee have ours. *Chriſt doth ask no more* of us, but onely that wee would vouchſafe to ask him. True, the fainting heart that hath waited ſome time, may with the *Pſalmiſt* mutter out ſome ſuch ſpeech, as this, *Hath God forgotten to bee gracious? Pſal.* 77. 9. But if hee forgets any of his, he hath loſt his old wont; for who can nominate one that ever came to *Chriſt* with any lawfull ſuit, that received a repulſe? Who ever asked any thing of him which was profitable for him to receive, and did not obtain his ſuit? Did not the ſick ever receive their health? The lame, their limbes? the blind their ſight? Did ever any ſinner implore the forgiveneſs of his ſins, which did not receiv full remiſſion and pardon? Yea, did not this our gracious King and Redeemer, prevent his poor miſerable ſubjects with his grace, in giving, before they had the grace to ask; or more then they deſired? The *ſick of the Palſie* asking but cure of his diſeaſe, received not onely that, but the remiſſion of his ſins alſo, *Matth.* 9. *Zacheus* deſired but to ſee his face, he became his gueſt; and gave him *ſalvation to boot*, *Luk.* 19. The *woman of Samaria* requeſted but elementary and common water, hee offered unto

her the *water of life*, *Joh.* 4. The people followed him to bee fed by miracle with corporall food, hee offered unto them the bread of life, *Joh.* 7. The poor *blind man* desired but his *bodily sight*, *Christ* illuminated the *eye of his soul*, *Joh.* 9.

Neither hath *honours changed manners* with him, as is usuall amongst men; for hee is a God *immutable* in goodness, and *without change, or shadow of turning*, *Jam.* 1 17. so that if thou speak, hee will hear; and answer thy suit in supporting thee: so that thou shalt bee sure to persevere, and hold out unto the end.

Section 11.

Object. But I have no evidence of divine assistance, nor can I pray for it to purpose.

Answ. Wee have the *presence of Gods Spirit, and grace* many times, and *feel it not*; yea, when we complain for want of it, (as *Pilate* asked *Christ* what was truth, when the truth stood before him). The *stomach* findes the best *digestion*, even in *sleep*, when wee least perceive it; and whiles wee are most awake, this power worketh in us, either to further strength, or disease, without our knowledge of what is done within; and on the other side, that man is most *dangerously sick*, in whom *nature decays* without his *feeling*, without his *complaint*. To know our selvs happy is good; but woe were to us *Christians*, if wee could not bee *happy, and know it not*. As touching *Praier*, every one is not so happy as *Steven was*, to bee most fervent when they are most in pain; yea, many in time of *sickness* (by reason of the extremity of pain) can hardly pray at all: whence Saint *James* wisheth us in affliction, to pray our selvs; but in case of *sickness*, to send for the *Elders*: that they may, as those in the *Gospell*, offer up the sick *person to God in their praiers*, beeing unable to present their own case, *Jam.* 5.13. 14. 15. Yea, it were miserable for the best *Christian*, if all his *former Praiers and Meditations* did not serve to aid him in his last *straights*, and meet together in the *Center* of his extremity; yielding, though not sensible relief, yet *secret benefit* to the soul: whereas the *worldly man* in this case, having not layed up for this hour, hath no comfort from God, or from others, or from himself.

Besides, thou art happy in this, there is not the *poorest and meanest of Gods Children*, but as hee hath the benefit of *Christs intercession in heaven*, *Rom.* 8. 34. *Joh.* 16. 26. so hath hee also the benefit of the *Praiers* of all the *Saints on Earth*: wee have the *graces and gifts*, each of other in common.

Yet, because thine *own Praier* is most proper; and seeing it is the *mindes Embassadour to God*, and never saileth of success, if it bee fervent, (as if our prayers want success, they want heat, their *blessing* is according to their *vigor*) pray that thou mayest pray better: If thy *Leg bee benumm'd*, go upon it a little, and it will *come to it self again*. To which if thou join fasting, thou shalt do well; for *prayers are made fat with fasting*, as *Tertullian* speaks: Yea, pray oft, though thy *prayers bee the shorter*; weak *stomachs* which cannot *digest* large *meals*, feed *oft, and little*. O! (saith holy

holy *Bernard* moſt ſweetly), *How oft haſt thou* (meaning praier) *found mee lamenting, and deſpairing; and leſt mee rejoycing, and triumphing!*

And what though thou canſt not *powr out thy ſoul in a flood of words?* The *Woman* diſeaſed with an iſſue of blood, ſaid but within her ſelf, ſhee did not ſpeak to bee heard of others, and yet *Chriſt heard her*, and anſwered her requeſt, *Matth:* 9. 21. 22.

The *Lord* eſteemeth the will for the deed, and the affection for the action; *Man ſees the countenance, God the heart*; man the *deeds*, but God the *meaning*. Haſt thou but *thoughts and deſires*, and canſt thou onely expreſs them with *ſighs and groans?* theſe *ſpeechleſs words*, or rather no *words*, but a few poor *thoughts*, conceived aright, paſs all the flowing *eloquence of Demoſthenes* and *Tully*, yea, *Tertullus* and all the *Orators* that ever were in the world; for this matter is not expreſſed with *words*, but with *groanings*; and theſe groanings are from the *bleſſed Spirit*. A *Father* delights more in the *ſtammering* of his little *Child*, than in the *eloquence* of the beſt *Orator*.

Neither is hearty *prayer* in our own *power*, but it is the *gift of God*, which at ſomtimes in plentifull meaſure hee beſtoweth upon his children, and at other times again hee *pulleth back* his liberall hand: that by the want thereof, wee may learn ro aſcribe the *glory and praiſe* of this *grace to the giver*, who worketh in us the *will and the deed*: which praiſe otherwiſe, in *pride of heart*, wee would arrogate unto our ſelvs, as beeing in our own power. Alſo that wee may more highly eſteem it, and with more joyand diligence uſe it, when we have it beſtowed on us.

If it bee asked why *God reckons ſo highly of a few ſighs and groans?* and why the *prayers* of the faithfull are ſo *powerfull?* it is, becauſe they bee not ours, but the interceſſion of Gods own *Spirit in us*, powred out in the *name of Chriſt*, his own Son, in whom hee is ever well pleaſed: for, as for us, *wee know not what to pray as wee ought, but the Spirit it ſelf maketh requeſt for us, with ſighs which cannot bee expreſſed*, Rom. 8. 26. *It is the Spirit whereby wee cry Abba Father, ver.* 15. Gal. 4. 6.

Now if thou wouldeſt have the Spirits aſſiſtance, and bee heard of God, when thou makeſt ſupplication to him; do not (as too many do) fall into prayer without preparation, and utter a number of words without devotion, or affection: for no marvell, if we *ask and miſs*, when we thus *ask amiſs*, *Jam.* 4. 3.

Neither do as *Children*, which never look after their *Arrow*; but like *Daniel*, Dan. 9. take notice of thine inlargements in prayer, and of thy ſucceſs after.

Nor onely *pray, and no more*; for to *pray*, and to do *nothing elſe*, is in effect to do nothing leſs. But let your *Prayers be uſhered in, by Meditation, and attend by zealous devotion*, and then *beleeving that you ſhall receive whatſoever you ask in Chriſts name, and according to his will*, 1 John 5. 14. John 16. 23. God will bee ſure to give you that you deſire, 1 John 5. 14. 15. *Mark* 11. 23. 24. or that which is better for you, *Deut.* 34. 4, 5.

And ſuppoſe thou art not *preſently heard: yet continue asking* ſtil, as *Peter continued knocking* till the door was opened: for after an ill *harveſt* wee muſt *ſow*, and after *denials* wee *muſt woo God*. Yea, if it bee poſſible with the *woman of Canaan*, let *delays*, and ſeeming *denialls* encreaſe the ſtrength of thy *cries*. And commonly they bee earneſt *ſuits* which iſſue from a *troubled ſoul*, like *ſtrong ſtreams in narrow ſtraights*, which bear down all that ſtands in their way. Nothing ſo ſtrong as the *Lyon of the Tribe of Judah*, for it overcame the *roaring Lyon*; yet the *Praier of Faith*, from the *knees of humility*, and a *broken heart*, will *conquer* even that *Conquerour*, *Matth.* 15. 28.

And thus you ſee that nothing can befall us without the *ſpeciall appointment* of our good God, who not only takes notice of our ſufferings, but *ſweeteneth* them with his preſence, takes our part, ſtints our enemies, and ſo ordereth the whole, that our grief is either ſhort or tolerable; and that though hee is oftentimes *hariſh*, in the beginning, and progreſs, and late in *coming*; yet hee coms on the ſudden, and is always comfortable, in the concluſion. And laſtly, that if hee *defer* his help, it is on purpoſe that our trialls may bee *perfect*, our *deliverance welcome*; our *recompence glorious*. And may not this comfort thee?

CHAP. 39.

That ſtripes from the Almighty, are ſpeciall tokens and pledges of his adoption and love.

3 WEe ſhall bear the *Croſs* with more patience and comfort; if wee conſider, that ſtripes from the *Almighty* are ſo far from arguing his diſpleaſure, that contrarily there are no better tokens and pledges of his *Adoption* and love: *As many* (ſaith God) *as I love, I rebuke, and chaſten*, Rev. 3. 19. *My Son* (ſaith the Author to the *Hebrews*, out of *Solomons Proverbs*) *Deſpiſe not the chaſtening of the Lord, neither faint when thou art rebuked of him: for whom the Lord loveth, hee chaſteneth; and hee ſcourgeth every ſon whom hee receiveth. If you endure chaſtening, God offereth himſelf unto you, as unto ſons: for what ſon is it whom the Father chaſteneth not? If therefore yee bee without correction, whereof all are partakers; then are yee baſtards, and not ſons*, *Heb.* 12. 5. *to* 13. *Prov.* 3. 11. 12. Hee is a Thiſtle, and not good *Corn*, that cometh not under the *flail*. Yea, what uſe of the *grain* it ſelf, if it paſs not the edg of the *ſickle*, the ſtroak of the *flail*, the wind of the *Fan*, the weight of the *milſtone*, the heat of the *oven*.

Many a mans felicity driveth him from God; and where happineſs domineereth, virtue is commonly baniſhed. And doth not experience ſhew, that ſear and joy, ſweet and ſowr, ſharp and flat, one with another, do better than either alone: for if you bee too *hariſh*, *you make the child a fool*; if too *fond*, *a wanton*. The bridle governs the *horſe*, the ſpur *quickens*, *him*; the weight upon the line makes the *Jack go*, the oil upon the wheel makes it *go glib, and nimble*: The *ſayls give the ſpeed*, the *ballaſt ſteadineſs* to the motion of the *ſhip*. And hereupon God weighs out to

us

us our *favours* and croſſes in an equall *ballance*; and ſo tempers our ſorrows, that they may not oppreſs; and our joys, that they may not tranſport us. Each one hath ſome matter of *envie to others*, and of *grief to himſelf*.

Thou dealeſt mercifully with us, leſt wee ſhould fall from thee, and deſpair; thou beateſt us, leſt wee ſhould forget thee, and ſo periſh, (ſaith Saint *Auſtin*) Hee that knows our frame, knows wee are beſt when wee are worſt, and live holieſt when wee are miſerableſt: wherefore by *affliction* hee ſeparates the ſin, that hee hates, from the ſinner, whom hee loves; and wee are by much the better for this ſcouring. It is the wont of Fathers to hold in their *Children*, when they ſuffer the *children of bond-men* to go at large, and do as they liſt; yea, when diverſe children are playing the wantons, if wee ſee a man take one from the reſt, and whip him ſoundly; we conclude that alone to be his *Child*. Yea, wiſe and diſcreet Fathers will force their Children earneſtly to apply themſelvs to their ſtudy, or labour; and will not let them bee idle, although it bee *holy-day*: yea, conſtrain them to ſweat, and oftentimes to weep, when their Mothers would ſet them on their laps, and keep them at home all day in the ſhadow, *for burning their white*. *Jacob* is bound Apprentice, while prophane *Eſau rides a hunting*: of *Elkanah* his two wives, *Hanna* was in more eſteem with God, yet *barren*, *and Peninnah leſs*, yet ſhee was *fruitfull* 1 *Sam.* 1. They were all groſs inconſequences; for *Gedeon* to argue Gods abſence by affliction, his preſence by deliverances, and the unlikely-hood of ſucceſs, by his own diſability, *Judg.* 6. 13. 15. (It is no argument, that *Chriſt* is not in the *Ship*: becauſe tempeſts, and ſtorms ariſe.) The valiant man was here weak; weak in faith, weak in diſcourſe; for rather ſhould hee have inferred Gods preſence upon their correction; for whereſoever God chaſtiſeth, there hee is; yea, there hee is in *mercy*; *nothing more proves us his, than his ſtripes*; hee will not beſtow *whipping*, where hee loves not: fond nature indeed, thinks God ſhould not ſuffer the wind to blow upon his dear ones, becauſe her ſelf makes this uſe of her own indulgence; but none (out of the place of torment) have ſuffered ſo much, as his dear Children. If hee had ſaid wee are *Idolaters*, therefore the *Lord* hath forſaken us, becauſe wee have *forſaken him*; inſtead of, *the Lord hath delivered us unto the Midianites, therefore hee hath forſaken us*; the ſequell had been as good, as now it's faulty; for *ſins*, not *afflictions*, argue God abſent: Yea, commonly, the *meaſure of our ſufferings* is according to the *meaſure of grace in us, and Gods love to us*; *Hee is a choſen veſſell unto mee* (ſaith God to *Ananias* touching *Paul*;) *therefore hee muſt ſuffer great things for my ſake*, *Act.* 9. 15. 16. *Job*, for a righteous and upright man, had no fellow; by the teſtimony of God himſelf, *Job* 1. 8. Yet the next news we hear of him, *Job* is afflicted in his *Sons*, in his *ſubſtance*, in his *body*; *from the crown of the head, to the ſoal of the foot*. Saint *Auſtin*, when God called him, was far more aſſaulted by *Satan*, than *Alippius*; becauſe God had endued him with greater *learning and gifts*, and intended him an inſtrument of bringing more glory to his *Name*. And laſtly, as *Chriſt* was

annointed

annointed with the oil of gladneſs above his fellows, *Pſal.* 45. 7. ſo hee was *annointed with the oil of ſadneſs* above his fellows: as was his back, ſo was his *burthen*, as were his *parts*, ſo were his *paſſions*, and his *ſtroaks*, anſwerable to his ſtrength.

Never any have had ſo bitter draughts upon earth, as thoſe he loves beſt: and that of Saint *Auſtin*, is a *ſure rule*, *whom God ſmites not, hee loves not*: If hee do not think thee worthy of his *Rod*, he will never think thee worthy of his *Crown*. Yea, where he uſes not the *Rod*, he means to uſe the *Sword*. Never was *Jeruſalems* condition ſo deſperate, as when God ſaid unto her, *My fury ſhall depart from thee, I will bee quiet, and no more angry*, *Ezek*, 16. 42. Thus not to bee angry, was the *greateſt anger of all*. Never were the *Jews* more to bee pitied, than when their *Prophet* delivered theſe words from the *Lord*, *why ſhould yee bee ſtricken any more? Iſa.* 1. 5. Not to be *afflicted*, is to be *forſaken*: And as the ſick man is in *ſmall hope* of his life, when the *Phyſitian giveth him over*; ſo his ſoul is in a deſperate caſe, whom God *forbeareth to chaſtiſe* for his ſins. As many there be, who never knew what any ſorrow meant, unleſs it were ſuch as *Amnons*, ſuch as *Ahabs*, when they are *croſſed* in their *corruptions*, *curbed* in their lewd courſes, or reſtrained of their *wicked wills*. But let them take it for a *fearfull ſigne* of ſom *ſore judgement* to come: Saint *Ambroſe*, Biſhop of *Millain*, as *Paulinus* relates, took into a *Rich mans houſe* as hee travelled, who, that he might bid him throughly welcom, entertained him both with great cheer, and curteous diſcourſes: and amongſt other matters, told of his continued happineſs, and that hee never ſuffered any ill all his days, but had all things as hee would; and *happineſs* ſo flowing in upon him, that hee *knew not what calamity meant*: which conference did ſo ſtartle Saint *Ambroſe*, that preſently hee took his leave, telling his company that hee *feared to ſtay in that place*, which never felt any *diſaſter*; and was no ſooner gon thence, but ſuddenly the *houſe fell down*, and proved a *grave* to all her *inhabitants*. *Polycrates*, King of the *Samians*, never felt any ill all his life, his hopes never fell ſhort of his *expectation*, he could not wiſh for the thing which was not fulfilled; what hee willed, hee did: Yea, having but once a *Ring of exceellent rarity* that fell into the water, this loſs was recovered; for the *Fiſh was taken* which had ſwallowed it, and was preſented to *Polycratus*: but at length all this his *happineſs epilogized in a gallowes*. None more happy than great *Pompey* all his life, yet at laſt hee was made to drink *his own blood* by the hands of the *Executioner*. Who but *Andronicus*, *Emperour of the Eaſt* for many years? but at length hee was ſet upon a *ſcabbed Chamell*, with a *Crown of Onions platted on his head*, and in great mockery carried in triumph through the City. And does not ſacred Writ certifie, how *Haman*, whoſe command ere while almoſt reached to *Heaven*, was inſtantly *adjudged by the King* to the *Gibbet*; while *Mordecai* who was condemned to the *halter*, was all of a ſuddain made *ſecond in the Kingdom*.

Nevertheleſs, as *Haman* rejoiced in his *preferment* to the *Queens Banquet*, which was the path way to his *deſtruction*: ſo, many think it the onely

argument of *Gods love*, and that they are in favour with him, becauſe they proſpet in all their ways: which would make a wiſe man the more ſuſpicious, for, (as *Seneca* that wiſe *Roman* ſaith) he that hath been longeſt happy, ſhall at length have his *portion of miſery*; and who ſo ſeemeth to bee diſmiſſed. is but deferred.

And commonly their change is not more dolefull, than ſudden; for as it often hapneth, that in very fair weather a ſtorm doth ariſe: and as I have read of certain *Trees*, which on *Munday* have been growing in the *Forreſt*, and before *Sunday* following, *under ſail on the Sea*: ſo the ſame hour hath ſeen the *knee bowing to the head*; and again, the *head ſtooping, and doing reverence to the knee*, as every age gives inſtance: for elſe I might *muſter up a multitude of examples* for proof of the point. Or in caſe it ſeems better, yet it is worſe with them when their *life and happineſs* ſhall end together: as it fared with *Belſhazzar*, who was ſitting at a *Feaſt* merry, while on a ſudden, *Death* came like a *Voyder* to take him away. And *Pope Adrian*, who when hee was to dye; brake out into this expreſſion: Oh my ſoul, whither art thou going? thou ſhalt never bee merry again.

Neither are men of this world, *whoſe bellies God filleth with his hid treaſure*, upon occaſion of their outward proſperity, onely apt to bee brought into a *fools Paradiſe*, of thinking themſelvs to bee the ſpeciall *darlings of God*: but even the godly themſelvs have oftentimes their eyes ſo dazled, with the outward glittering and flouriſhing eſtate of the wicked, that thereupon they are ready to ſay of them, *The generation of Gods children*, as it fared with *David*, *Pſal.* 73. 15. But theſe are not *ſober thoughts*, yea, they are rather the dreams of men, *drunk with the love of the world*: for although it bee as *common a phraſe, as it is fooliſh*, when any great matter falls to a man, *O he is made!* yet experience proves, that it rather *marrs* than *makes* him; for not ſeldom do men *poſſeſs riches, as ſick men do fevers*, which indeed rather poſſeſs them. And certainly, if riches were ſuch pearls, as moſt men eſteem them, it is not likely the Lord would *caſt them to ſuh Swine*, as moſtly hee doth: If ſuch *happy things*, hee would not *throw them to ſuch Dogs*. As what ſaith *Luther* of the whole *Turkiſh Empire?* it is but a crum of bread, which the maſter of the houſe, throweth to his Dogs. And the truth is, what men think moſt pleaſing, (viz. to have their wills, and their luſts granted) *is moſt plaguing*, Pſal. 81. 12. *So I gave them up unto their own hearts luſts, and they walked in their own counſels*; ſo that the greateſt *temtation, is to bee without temtation*: *and the greateſt affliction, not to be afflicted*, 2 Cor. 12. 7.

Wherefore *lift up your hands which hang down*, becauſe of ſome ſore affliction, *and your weak knees*, *Heb.* 12. 12. and know, that the worſt of temporall afflictions, are an *inſufficient proof* of divine diſpleaſure: yea, that ſtripes from the Almighty, are *tokens of his love*, and *ſeals of his Son-ſhip*.

Yea, ſince hee that hath *moſt grace, commonly complains of moſt diſcomfort*, confeſs that the palate is but an ill Judge of the favours of God: as it is

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in great love no doubt, however it bee taken, that the tender *Father medicines* his Child for the *Worms*, gives him *Aloes*, or the like: the Child cries, and ſputters, and keckes, as if it were poiſoned, yet ſtill the Fathers love is never the leſs: ſay it be bitter, yet *bitter potions* bring *ſweet health*, and who will not rather take a *vomit*, then hazard life? In the *Sweating ſickneſs in England*, their friends would ſtand by them and ſtrike them over the faces with *ſprigs of Roſemary*, to keep them awake: the poor ſou's *faint*, and full of *pain*, would cry out *you kill mee*, but yet they muſt do it, or elſe they *kill'd them indeed*: for all that ſlept, dyed. Look wee (ſaith Saint *Ambroſe*) with the *eyes of our body*, upon *Lazarus* eſtate, and wee think it miſerable; but, if with the *eyes of the mind*, it will bee otherwiſe; for how did the *Angels* do by him? but as *Nurſes* are wont to do by their *little children*, all the day long they carry them about in their arms, and at night they lay them down in their beds to reſt.

But the *ſupernaturall* works of God, when wee look upon them with our own eyes, are ſubject to a dangerous *miſpriſion*; the *Sun-beams*, to whom wee are beholding for our ſight, if wee eye them directly, *blind us*. Miſerable men! we are ready to *ſuſpect truths*, to run away from our ſafety, to bee afraid of our *comforts*, to *miſ-know* our beſt friends.

Wee uſually think it a great *ſigne of God diſpleaſure*, when hee ruines our eſtate, and brings us to nothing; when hee in his wiſdome knows, that theſe riches would ſhipwrack the ſoul, were they not caſt over-board: and his love onely forces him to it. A *Mother* ſeeing her little *Son* bruſtled at by *Turcki-cocks* catcheth him up, and ſtripperh him of his red coat, at which thoſe Birdes are offended; the child cries for his coat, but ſhee regarding his good, letteth him weep, but *ſatisfieth him not*. And the like of Enemies, wee think our ſelvs mightily wronged by them: But God finds it to fare with us, as it doth with the *Oak*, which gains by the maims and wounds given it, and thereupon ſpreadeth out thicker than before. Whence it is, God ſuffers them to live, and *domineer*, as ſome Countries ſuffer *Ravens*, enacting Laws to prohibit the killing of them; that they may devour the *Carrions*, which elſe would *corrupt the air*. And ſo in all other trials: for, bee the root of this tree never ſo bitter, yet the *fruit* is pleaſant. Well may wee catch a *maim as Jacob* did, but ſuch a bleſſing comes withall, that wee would not (if wiſe) bee without it. Say it bee a ſore *and fiery triall*, yet better this fire to *purge us*, than Hell fire to burn us. But all the skill is in making men ſee this; wherefore hee that opened the eyes of *Paul*, open ours.

But furthermore, as not to bee *afflicted*, argues an abſolute defect of goodneſs; ſo if our troubles bee light and few, it is becauſe wee are weak and tender, for therefore *God impoſeth* no more upon us, becauſe hee ſees wee can *bear* no more: The *Phyſitian* will not ſuffer a *milke-ſop* to ſee his vein opened, but makes him wink or look another way: The *Maſter* giveth not to his *ſick ſervant* ſtrong meats, as hee doth to the reſt, but *more dainty fare*; not becauſe hee is *worthier* than the reſt, but becauſe hee is weaker, and in greater need. The *skilfull Armourer* tryeth not an *ordinary*

dinary Peece with muſket-ſhot. The wiſe *Lapidary* brings not his *ſofter ſtones* to the *Stithy.*

So that freedom from affliction is not a ſigne of potency, but of impotency. Wherefore, when I am *ſtronger*, I will look for more; when I am a *veſſell* fit for this ſtrong and new *wine*, *I* ſhall bee *filled* with it; but not before, *Mark* 2. 22.

Indeed, the *calling of God* never leavs a man unchanged, nor does hee imploy any in his ſervice, whom hee does not *enable to the work* hee ſets them about. Will any make choyce of a weak *Champion*? no more will God: hee will either find us fit, or make us fit to diſcharge the place hee puts us in; as when hee called *Saul* to bee a King, hee gave him a *Kings heart*, 1 *Sam.* 10. 9 And when hee called the *Apoſtles* to that function, hee gave them *gifts anſwerable*; ſo when hee calls any to ſuffer for him, bee it *Martyrdom*; hee giveth them the courage of *Martyrs*, as the times of *Queen Mary*, witneſs. But yet for the moſt part hee trains us up by degrees; (as we eat diverſe *things by morſels*, and eaſily digeſt them; which if we ſhould eat whole, would choak us) and doth not make us fit to undergo *great matters on a ſuddain.* Wee muſt learn to *fence in the School*, before wee *fight in the Field*; and with *wooden weapons* men learn to fight at the *ſharp*: wee muſt encounter with ſome beaſts or other, (I mean unreaſonable men) before wee fight with that fearfull *Goliah*, *death.* And indeed, if wee do not learn to give entertainment to ſmaller *croſſes*, the harbingers, meſſengers and ſervants of *death*; how ſhall wee bee able to entertain the *Lord and Maſter*, when hee cometh? Wherefore, as *Jehoram* ſaid to *Jehu*, when hee marched furiouſly; *Comeſt thou peaceably?* As if hee ſhould ſay, if thou comeſt peaceably, march as furiouſly as thou wilt: ſo let us ſay unto God, provided, thy afflictions and *chaſtiſements* bee directed to us as *meſſengers of peace*, and love; let them march towards us as furiouſly as thou pleaſeſt, but in any caſe, let us not bee without *correction*: for as *Mariners* at *Sea*, find, that of all ſtorms, a *Calme* is the greateſt; ſo wee; that, to bee *exempt from miſery*, is the moſt *miſerable condition* of all other.

Object. But thou feareſt that God hath not *pardoned thy ſins*, and this makes him ſo ſevere againſt thee.

Anſw. Many times after the remiſſion of the ſin, his very *chaſtiſements* are *deadly*; as is cleer by *Davids* example: and *Lots*, who had a ſharp miſery clap on the heels of a ſweet mercy: for hee that was ſo beloved of God, that hee ſaved a whole *City*, could not ſave his own *Spouſe.*

When God delivers us from *deſtruction*, hee doth not *ſecure us from all affliction. Grace* was never given us for a *Target againſt externall evills*, Though wee bee not *condemned with the world*, yet wee may bee *chaſtened in the world.* Neither the *truth nor ſtrength of Jobs faith* could ſecure him from the outward and bodily vexations of Satan, againſt the *inward and ſpirituall*, they could, and did prevail: ſo no *repentance* can aſſure us that wee ſhall not *ſmart with outward affliction*; that can prevent the *eternall diſpleaſure of God*; but ſtill it may bee neceſſary, and good, wee

ſhould

ſhould bee *corrected*: our care and ſuit muſt bee, that the evills which ſhall not bee averted, may bee *ſanctified*.

CHAP. 38.

That Chriſt and all the Saints are our Partners, and partakers with us in the Croſs; yea, our ſufferings are nothing in compariſon of theirs.

4 WEe ſhall bear the *Croſs* with *more patience and comfort*, if wee conſider that *Chriſt* and all the *Saints* are our partners, and partakers therein; yea, thy ſufferings are nothing in compariſon of what others have ſuffered before thee. Look upon righteous *Abel*, thou ſhalt ſee his elder brother *Cain had dominion and rule over him by Gods appointment*, *Gen.* 4. 7. Yea, in the next *ver.* thou ſhalt ſee him ſlain by his brother: After him look upon *Noah*, a moſt *calamitous perſon as ever lived*, as the *Chronologer* computes him: as for *Lot*, *hee had his righteous ſoul vexed from day to day*. Look upon *Job*, thou ſhalt ſee that *miſeries* do not ſtay for a *mannerly ſucceſſion* to each other, but in a *rude importunity* throng in at once, to take away his *children*, *ſubſtance*, *friends*, *credit*, *health*, *peace of conſcience*, *&c.* leaving him nothing but his wife, whom the *Devill ſpared* on purpoſe to vex him, as the Fathers think: ſo that in his own apprehenſion, God was his mortall *enemy*; as hear how in the bitterneſs of his ſoul hee complains of his Maker, ſaying, *Hee teareth mee in his wrath, hee hateth mee, and gnaſheth upon mee with his teeth, he hath broken mee aſunder, taken mee by the neck, and ſhaken mee to pieces, and ſet mee up for his mark: his Archers compaſs mee round about, he cleaveth my reins aſunder, and doth not ſpare to pour out my gall upon the ground, he breaketh me with breach upon breach, and runneth upon me like a Giant*, *Job.* 16. Now when ſo much was uttered, even by a *none-ſuch* for his patience; what may we think he did feel, and indure? Look upon *Abraham*, thou ſhalt ſee him forced to forſake his Countrey, and *Fathers houſe*, to go to a place he knew not, to men that knew not him; and after his many removes, he meets with a famine, and ſo is forced into *Ægypt*, which indeed gave relief to him, when *Canaan* could not; ſhewing, that in outward things, *Gods enemies may fare better than his friends*: yet he goes not without great *fear of his life*, which made it but a dear purchaſe; then he is forced to part from his brother *Lot*, by reaſon of ſtrife and debate among their *Heardſmen*: after that; *Lot* is taken priſoner, and he is conſtrained to wage *warre* with four *Kings* at once, to reſcue his Brother; then *Sarah* his wife is *barren*, and he muſt go *childleſſe*, untill (in reaſon) he is paſt *hope*: when he hath a Son, it muſt not onely die, *but himſelf muſt ſlay him*. Now if that boſom wherein we all look to reſt, was aſſaulted with *ſo many ſore trials*, and ſo diverſe *difficulties*, is it likely we ſhould eſcape? Look upon *Jacob*, you ſhall ſee *Eſau* ſtrive with him in the wombe, that no time might be loſt; after that you ſhall ſee him *flie for his life* from a cruel Brother, to a cruel Uncle; with a ſtaffe goes hee over *Jordan*, alone, *doubtful*, and *comfortleſſe*; not like the ſon of *Iſaac*.

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In the way he hath no bed, but the cold *earth*; no *pillow*, but the hard *ſtones*; no *ſheet*, but the *moiſt air*; no *Canopy*, but the wide *Heaven*: at laſt he is come far to finde out an hard friend, and of a *Nephew* becomes a *ſervant*; after the ſervice of an hard *Apprenticeſhip*, hath earned her whom he loved; *his wife is changed*, and he is not onely diſappointed of his hopes; but forced to marry another againſt his will, and now he muſt begin another *Apprenticeſhip*, and a new hope, where he made *account of fruition*: all which *fourteen years* he was conſumed with heat *in the day*, *with froſt in the night*: when he hath her *whom he loves*, ſhe *is barren*: at laſt, being grown rich, chiefly in *wives and children*, accounting *his charge*, *his wealth*, he returns to his Fathers houſe, but with what comfort? Behold, *Laban* follows him with one troop, *Eſau* meets him with another; both, with *hoſtile intentions*: not long after, *Rachel*, the comfort of his life, *dieth*; his children, the ſtaffe of his age, *wound his ſoul to death*: *Reuben* proves *inceſtuous*, *Judah adulterous*, *Dina* is *raviſhed*, *Simeon* and *Levi* are *murtherous*, *Er* and *Onan* are *ſtricken dead*, *Joſeph* is *loſt*, *Simeon impriſoned*, *Benjamin* (his right hand) endangered, Himſelf driven by famine in his old age, to die among the *Ægyptians*; a people that held it *abomination to eat with him*: And yet before he was born, it was, *Jacob have I loved*, and before any of this befell him, God ſaid unto him, *Be not afraid, I am with thee, and will do thee good*, Gen. 28. 15. And did ſo, even by theſe croſſes, for that's my good (ſaith the Proverb) that doth me good. Now what *Son of Iſrael* can hope for any good daies, when he hears his Fathers were ſo *evill*? It is enough for us, if when we are dead, we can reſt with him in the Land of *Promiſe*. Again, hear what *David* ſaith of himſelf; *Thy arrows ſtick faſt in me, and thy hand preſſeth me ſore*, Pſal. 38. 2. And ſee what cauſe he had ſo to ſay; what were theſe *Arrows*? To let paſſe thoſe many that *Saul* ſhot at him, which were ſharp and keen enough: and thoſe other of *Doeg*, when he ſlew fourſcore and five of the *Prieſts*, and the whole City of *Nob*, both man and woman, child and ſuckling, for ſhewing him kindneſs: Likewiſe *Shimei*'s carriage towards him; alſo his diſtreſſe at *Ziglag*, and thoſe ſeventy thouſand which periſhed by the *Peſtilence*, upon his numbering the people, and the like. Firſt, *Nathan* tells him from the *Lord*, that the ſword ſhould *never depart from his houſe*; and that he would raiſe up *evil againſt him out of his own loins*: here were as many *Arrows* as words. Again, the child which he had by *Bathſheba* was no ſooner born, but it died, there was another Arrow: *Tamar* his daughter being marriageable, was *deflowred* by his own Son *Amnon*: there was two more: *Amnon* himſelf, being in drink, was kill'd by *Abſalom* at a Feaſt; there was another: This *Abſalom* proves *rebellious*, and riſeth in *Arms* againſt his own *Father*, & makes him fly beyond *Jordan*, there was one more: He lieth with his *Fathers Concubines* in the ſight of all *Iſrael*, there was another: And how much do you think, did theſe *Arrows* wound the Kings heart, and *pierce* his very *ſoul*? Laſtly, look upon *Lazarus*, though *Chriſts boſome friend*? *Joh.* 11. thou ſhalt ſee him labour under a *mortal diſeaſe*, &c.

&c. though many ſouls were gained to the *Goſpel*, and *cured by his being ſick*: *Si amatur* (ſaith Saint *Auſtin*) *quomodo infirmatur.*

Thus it were eaſie to ſhew the like of *Joſeph*, *Jeremy*, *Daniel*, *John Baptiſt*, *Peter*, *Paul*, and all the generaton of *Gods Children*, *and ſervants*: For as the *Apoſtle* giveth a generall teſtimony of all the *Saints* in the *Old Teſtament*; ſaying, *That ſome endured the violence of fire, ſome were rack'd, others were tried by mockings and ſcourgings, bonds and impriſonments; ſome ſtoned, ſome hewen in ſunder, ſome ſlain with the ſword, ſome wandred up and down in Sheep-skins, and Goat-skins, being deſtitute, afflicted, and tormented; ſome forced to wander in Wilderneſſes, and Mountains, and hide themſelvs in Dens, and Caves of the earth, being ſuch as the world was not worthy of, Heb.* 11. So Eccleſiaſticall Hiſtory gives the like generall teſtimony of all the *Saints* in the *New Teſtament*, and ſucceeding ages; for we read that of all the *Apoſtles*, none dyed a naturall death ſave onely Saint *John*, and hee alſo was baniſhed by *Domitian* to *Pathmos*: and at another time, thruſt into a *Tun of ſeething Oil at Rome*; as *Tertullian*, and Saint *Jerome* do report. As for other beleevers, there was ſuch a multitude of them ſuffered *Martyrdom* for profeſſing the *Goſpel*; whereof ſome were *ſtoned*, ſom *crucified*, ſom *beheaded*, ſome thruſt through with *ſpears*, ſome burnt with *fire*, and the like; (for wee read of *twenty nine ſeverall deaths* they were put unto) that Eccleſiaſticall Hiſtory makes mention of, *two thouſand* which ſuffered the ſame day with *Nicanor*. And after that, in the time of the *Ten perſecutions*, were ſuch an *innumerable company of innocent Chriſtians put to death*, and tormented; that Saint *Jerome*, in his Epiſtle to *Chromatius and Heliodorus*, ſaith, There was not one day in the whole year, unto which the number of five thouſand *Martyrs* might not bee aſcribed; except onely the firſt day of *January*, who were put to the moſt exquiſite *deaths and torments*, that ever the wit or malice, of *Men or Devills* could invent to inflict upon them. Since which time, the *Turke* and the *Pope* have acted their parts in *ſhedding the blood of the Saints*, as well as the *Jews and Roman Empeours*, as appears in the Book of *Acts and Monuments*, and *Rev.* 17. where the *holy Ghoſt* hath foretold, that the *Whore of Babylon* ſhould *fight with the Lambe, and they that are on his ſide, called, and choſen, and faithfull, untill ſhee were even drunk with the blood of the Saints, and with the blood of the Martyrs of Jeſus*; which in part was fulfilled in *England*, under the Raign of *Queen Mary*: when in one year a *Hundred ſeventy* ſix perſons of quality were burnt for *Religion*, with many of the common ſort, and in *France*, where before theſelate bloody *Maſſacres*, there were two *Hundred Thouſand*, which ſuffered *Martyrdom*, *about Tranſubſtantiation*. And it is well known, that our *Saviour Chriſts* whole life, even from his *Cradle to his Grave*, was nothing elſe but a continued act of ſuffering; yea, hee was the perſon, upon whom, as upon one *Center*, *all our ſorrows met*: Hee that had all, poſſeſſed nothing, except the puniſhment due to our ſins, which lay ſo heavy upon him for ſatisfaction; that it preſſed his ſoul as it were to the nethermoſt *Hell*, and made him cry out

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in the anguish of his spirit, *My God, My God, why hast thou forsaken mee?* So that there is nothing befalls us, but hath befalne our betters before us: and to bee free from crosses and afflictions, is the priviledge onely of the *Church triumphant*. For, *qui non est Crucianus, non est Christianus*, saith Luther: *there is not a Christian, that carries not his Cross*. It is onely *Heaven*, that is above all windes, storms and tempests: Nor hath God (saith *Bernard*) cast man out of *Paradice*; for him to think to find out another *Paradice* in this world.

Now the way not to repine at those above us, is to look at those below us; we seldom or never see any man served with simple favours. It is not for every one to have his soul suck'd out of his mouth with a kiss, as the *Jews* tell of *Moses*.

It is a great word that *Zozomen* speaks of *Apollonius*, that hee never asked any thing of God in all his life, that hee obtained not. This is not our *Paradice*, but our *Purgatory*; not a place of pleasure but a *Pilgrimage*; not a *Triumph*, but a *warfare*: Wee cannot say of this world as *Tully* reports of *Siracuse in Sicily*, and others of *Rhodes*, that not one day passeth in which the *Sun shines not clearly on them*. Yea, wee think hee speeds well, that lives as it were, under a perpetuall *Equinoctiall*, having night and day equall, good and ill success in the same measure: for these compositions make both our *crosses tolerable*, and our *blessings wholesom*. Wee that know not the afflictions of others, call our own the heaviest; every small current is a torrent, every brook, a River; every River a Sea: wee make our selves more miserable than wee need, than wee should, by looking upon our *miseries in a multiplying glass*; wee measure the length of time, by the sharpness of our afflictions, and so make minutes seem hours, and days months. If wee bee sick, and the *Physician* promises to visit us to morrow with his best relief; with what a tedious longing do wee expect his presence? Our *imagination* makes every day of our sorrows appear like *Joshua's day*, when the *Sun stood still in Gibeon*. The *Summer* of our delights is too short: but the *Winter* of our *affliction goes slowly off*. Wee are so sensible of a present distress, and so ingratefull for favours past, that wee remember not many years health so much, as one days sickness: it is true, former meals do not relieve our present hunger, but this cottage of ours ruins straight, if it be not new daubed every day, new repaired. What then? shall to-days *Ague*, make us forget yesterdays health? and all Gods former favours? if hee do not answer us in every thing; shall wee take pleasure in nothing? Shall wee slight all his blessings, because in one thing hee crosseth us, whereas his least mercy is beyond our best merit? But if wee think of our deliverance from the fire of *Hell*, this is cause enough to make us both *patient and thankfull*; though the trifles wee delight in bee *taken from us*. *Lord* take away what thou pleasest for thy glory and my good, so long as thou savest mee from the fire of *Hell*, and thy everlasting *wrath*. Neither is there a better remedy for impatience, than to cast up our receipts, and to compare them with our deservings. If thou lookest upon thy sufferings, thou shalt find them far easier than thy sins have

deserved; nothing to what thy fellow *Saints*, and *Christ*, *thy elder brother hath suffered before thee*: at a Lyons den, or a fiery furnace; not to turn taile, were a commendation worthy a Crown: do but compare thy own estate with theirs, and thou shalt find cause to bee thankfull that thou art above any, rather than of envy or malice, that any is above thee, to domineer and insult over thee. Yea, compare thine own estate with thine enemies, thou shalt see yet greater cause to bee thankfull; for if these *temporary dolors* which God afflicts his people with, are so grievous to thee; how shall thine and Gods enemies (though they suggest to themselvs that God is all mercy, as if hee wanted the other hand of his justice) *endure that devouring fire, that everlasting burning? Isa.* 33.14. *Psal.* 68.21. Doth he make bloody wayls on the backs of his Children? and shall bastards escape? doth hee deal thus with his *Sons*; what will hee do with his *Slaves*? cannot all the obedience of his beloved ones bear out one sin against God, as wee see in *Moses*, *David*, *Zachary*, *&c.* Where will they appear that do evil, *onely evil*, and that continually? The meditation whereof may bee of some use to thee: *Thales* beeing asked how adversity might best bee born? answered, By *seeing our Enemies in worse estate than our selves.*

CHAP 39.

That the more wee suffer here (so it bee for righteousnes sake) the greater our reward shall be hereafter.

5 FIsthly, wee shall bear the *Cross* with more *patience and comfort*; if, with *Moses*, wee shall have *respect unto the recompence of reward*, which is promised to all that (notwithstanding what they shall suffer) *persevere* in well doing. *Great are our tryals*, but *salvation* in heaven will one day *make amends*, when we shall have all *tears wiped from our eyes*, when wee shall cease to grieve, cease to sorrow, cease to suffer, cease to sin; when God shall turn all the *water of our tears*, into the *wine of endless comfort*; Yea, when our reward shall bee so much the more *joyous*, by how much more *the course of our life hath been grievous.*

First, see what promises are made to suffering; *Blessed are they which mourn*, saith our Saviour, *for they shall bee comforted*, Matth. 5. 4. *Blessed are they which suffer persecution for righteousnes, for theirs is the Kingdom of heaven*, ver. 10. They that suffer here for well-doing, shall bee Crowned hereafter for well-suffering. *Blessed shall you bee when men revile you, and persecute you, and say all manner of evill against you for my sake, falsly. Rejoice and be glad, for great is your reward in heaven*, ver. 11. 12. And nothing wee suffer here, can bee compared either with those *woes wee have deserved in Hell*, or those joyes wee are reserved to in *Heaven.*

When *Marcus Marcellus*, who was the first that saw the back of *Hannibal* in the field, was asked how hee durst enter into battaile with him? hee answered, *I am a Romane born, and a Souldier, and by him I shall make my renown everlasting*: How much more should the *hope of life immortall*, which is the *life of our lives mortall*, wher our *fortitude*, and encourage us in the

the *Christian warfare*? And so it hath done with thousands: *Origen* was so earnest to suffer with his Father, when hee was but sixteen years of age, that if his Mother had not kept his cloaths from him, hee would have run to the place where his Father suffered; to profess himself a Christian, and to have suffered with him: which was a common thing with the Martyrs, making all hast, lest they should miss of that noble entertainment.

Yea, it hath not onely been common for men in a *bravado, to encounter death for a small flash of honour; but you shall see a hired servant venture his life for his new master, that will scarce pay him his wages at the years end*: And can wee suffer too much for our *Lord and Master*? who giveth every one that serveth him, not *Fields and Vineyards as Saul* pretended, 1 *Sam.* 22. Nor Towns and Cities, as *Cicero* is pleased to boast of *Cæsar*: but even an *hundred-fold more than wee part withall in this life, and eternall mansions in Heaven*, *John* 14. 2. Therefore *Basil*, when hee was offered money and preferments to tempt him, answered: Can you give me money that can last for ever? and glory that may eternally flourish? And certainly nothing can bee too much to endure, for those pleasures which endure for ever. Yea, if the love of gain makes the *Merchant refuse no adventures of Sea*: if the *sweetness of honey* makes the *Bears* break in upon the *hives*, contemning the stings; Who would not get heaven at any rate, at any cost or trouble whatsoever? But to go on, *Behold, saith God, it shall come to pass, that the Devill shall cast some of you into prison, that yee may bee tried; and yee shall have tribulation ten days, yet fear none of those things which thou shalt suffer. For be but thou faithfull unto death, and I will give thee the Crown of life*, Rev. 2. 10. And again, *Blessed is the man that endureth temtatation; for when hee is tried hee shall receive the Crown of life*, Jam. 1. *ver.* 12. *A Crown without cares, without rivals, without envy, without end.*

Now if you consider it,

The gain with hardness makes it far less hard;
The danger's great, but so is the reward.

The sight of glory future, mitigates the sence of misery present: For if *Jacob* thought not his service tedious, because his beloved *Rachell* was *in his eye*; what can be thought grievous to him, that hath Heaven in his eye? *Adrianus* seeing the Martyrs suffer such grievous things: hee asked why they would endure such misery, when they might (by retracting) free themselvs? to which one of them aleadged that text, *Eye hath not seen, nor ear heard, &c.* the nameing whereof, and seeing them suffer so cheerfully, did so convert him; that, afterwards hee became a Martyr too.

Lastly (not to enlarge my self, as I might in promises of reward) *whosoever shall forsake Houses, or Brethren, or Sisters, or Father, or Mother, or wife, or Children, or Lands, for my name sake; he shall receive an hundred-fold more, and shall inherit everlasting life Matth.* 19. 29. This is a treasure

worthy our hearts, a purchase worth our lives. Wherefore, eye not the *stream thou wadest through, but the firm Land thou tendest to.*

And indeed, who is there that shall hear these promises, and compare the seed-time with the *Harvest*; look up from the root to the fruit, consider the recompence of the reward: and will not choose rather to suffer adversity *with the people of God*, than to enjoy the *pleasure of sin for a season*, Heb. 11. 25. Who will not bee willing to suffer with Christ, that hee may also *reign with him*? 2 Tim. 2. 12. Who will not suffer these light *afflictions which are but for a moment*, when they cause unto us a *far more excellent and eternall weight of glory*? 2 Cor. 4. 16. 17. Was *Lazarus* for a time extream miserable? hee is now in *Abrahams bosom*. Yea, blessed *Lazarus*, thy sores and sorrows soon ceased, but thy joies are everlasting. Now mee thinks if thou but considerest that thy pain will shortly pass, but thy joies shall never pass away; it should prove a notable soveraign *Cordiall to strengthen thee*; not onely against reproaches which attend thy profession, but even against *fire and faggot*. Who would not bee a *Philpot* for a month, or a *Lazarus* for a day, or a *Stephen* for an hour, that he might be in *Abrahams bosome* for ever? nothing can bee too much to endure, for those pleasures which *endure for ever*.

It is true, *If in this life only wee had hope in Christ, we were of all men the most miserable*, as the Apostle speaks, 1 Cor. 15. 19. But thou must consider, that as this life is our *Hell*, and the wickeds *Heaven*, Job. 16. 20. So the next life shall bee their *Hell*, and our *Heaven*, ver. 21. 33. Prov. 16. 4. As *Dives* was in *Abrahams bosome*, when *Lazarus* was in torments; so *Lazarus* was in *Abrahams bosome*, when *Dives* was in torments, Luk. 16. ver. 23. 25. And herein wee fare no worse, than Christ; Did not his Spirit pass from the Cross, into *Paradice*? Did not hee first descend into *Hell*, and then had his *ascension*? Suppose thy sufferings bee great, what then? Assure thy self, that every pang is a *prevention of the pains of Hell, and every respite, an earnest of Heavens rest*; and how many stripes dost thou esteem *Heaven worth*? It is true, flesh and blood is so sensual, that it feels a little pain in the finger, a great deal more than the health of the whole body. But let us better consider on it, and behold at once *the whole state of a Christian*, wee shall see *his peace exceed his pain*; yea, wee shall see both the torments present, and the glory following. *Hope makes absent joies, present; wants, plenitudes; and beguiles calamity, as good company does, the way.* The poor traveller, in thinking of his *Inne*, goes on more *cheerfully*, and the bond man, in calling to mind the year of *Jubilee*. When the *Apprentice* calls to mind that his years of covenant will now shortly expire, and then hee shall have his freedom confirmed; the very *remembrance* thereof maketh many *laborsome works seem more light*, and less grievous unto him: neither doth hee afterwards repent it. Did it ever repent *Jacob*, when hee came to *inherit his Fathers blessing*, that hee had indured a long *exile*, and tedious *bondage*? Or *Joseph*, when hee was once made *Ruler in Egypt*, that he had formerly been sold thither, and there imprisoned? and hee had never been a *Courtier*, if he had not first been a *prisoner*:

prisoner: Or did it repent the *Israelites* when they came to inherit the *Land of promise*, that they had formerly been *forty years* passing through *a forlorn wilderness*. Or which of Gods servants did ever repent that they had passed the apprentiship of their service here, and were now gon to be made free in *glory*? If so, let us do and *suffer cheerfully, patiently, couragiously*, what God imposeth upon us: knowing that after wee have *swet and smarted but six days* at the utmost, then cometh our *Sabbath of eternal rest*, which will make a mends for all; knowing that death ends our misery, and begins our glory, and a few groans are well bestowed for a Preface to an *immortall joy*. Let then our eyes bee continually on *the joys which follow*, and not on the *pain which is present*; the *pain neglected and unregarded* cannot bee very discomfortable.

But that there is reward promised to those which suffer in *Christs* cause, is not all, for our reward shall bee answerable to our sufferings: the greater our sufferings are here, the greater shall our reward bee hereafter, *Matth.* 16. 27. *The deluge of calamities* may assault us, but they shall *exalt us. By our crosses sanctified, weight is added to our Crown of Bliss*, for according to the measure of our afflictions, *God weigheth unto us of his graces*, that wee may bee able to bear them, and according to the measure of our graces, *hee proportioneth our glory, and future happiness*. Suffering for the *Gospell* is no inferiour good work, and every one shall bee rewarded, though not for, *yet according to his works*, *Psal.* 62. 12. *Rom.* 2. 6. *Rev* 22. *ver.* 12. The Apostles tell *Christ*, *wee have left all and followed thee*, *Matth.* 19. 27. Christ tels them, *when I sit on my Throne, yee shall sit on Thrones with mee*, ver. 28. *They that turn many unto righteousness shall shine as the starrs in the Kingdom of heaven*, *Dan.* 12. 3. And they that suffer Martyrdom, shall bee *cloathed with long white Robes*, and have *Palms in their hands*, *Rev.* 6. 9 11. Now, there bee three sorts of *Martyrs*, *Re & intentione*; *intentione, non re*; *re, non intentione*: in both deed and intention, as was Saint *Steven*; in intention, not deed, as was Saint *John*; in deed, not in intention, as *were the innocents*. But, where the *conflict* is more hard, the conquest obtained shall be more *glorious*: for as *Chrysostom* speaks, *According to the tribulations laid upon, and born by us*; *shall our retribution of glory be proportioned*. And persecutors (saith *Bernard*) are but our Fathers *Gold-smiths*: working, to add *pearls* to the *Crowns* of the Saints.

Yea, ever where more work is done, there more wages is given; and when the *fight*, or *conflict* is sharper, and the victory harder, the glory of the triumph is greater, and the Crown of reward more glorious. Whence it was that those *Saints* in the Old Testament, which were *racked and tortured, would not be delivered*, or accept of their enemies fair offers, *to the end they might receive a better resurrection*, and a more *glorious reward*; *Heb.* 11. 35. Neither would we wish our work easier; or our burthen lighter, if we looked up to the *recompence of reward*: for it may be well applied here, which was misapplied in the triall of that holy man *Job*, *we do not serve God for nothing*. Though we must not serve him meerly for

reward, as hirelings, nor for fear as ſervants; but as children, for love.

O that (when we ſuffer moſt) we would but meditate and look upon, with the eie of faith, the *fulneſſe of thoſe joies*, and *ſweetneſſe* of thoſe pleaſures, which (having once finiſhed our courſe) we ſhall enjoy at Gods right hand for evermore: *Pſal.* 16. 11. *being ſuch as eie hath not ſeen, nor ear heard, neither hath entered into the heart of man to conceive*: 1 *Cor.* 2. 9. For certainly *the remembrance thereof*, would even raiſe up *our ſouls from our ſelves*, and make us contemne and ſleight what ever our enemies could do; as it did our fore-fathers: much more to ſleight *reproaches*, which are ſuch *bug-bears* to a great many. And no marvel, if that which hath made ſo many *contemne fire and faggot*, make us *contemne the blaſts of mens breath*.

But I hope enough hath been ſaid, in ſhewing that our enemies in ſtead of *robbing*, *inrich us*; and in lieu of *hurting*, *pleaſure us*; ſith they greaten our graces, and *augment our glory*; ſith if the conflict be more ſharp, the *Crown* will be more *glorious*. Wherefore if our trials be ſmall, let us *bear them with patience*, which makes even *great burthens eaſie*; if they bee *great* and *grievous*, let us bear them patiently too; ſince *great is the weight of glory that enſueth them*: whereas no ſuffering, no reward; yea, if wee be not *chaſtned* here, we ſhall be *condemned* hereafter, 1 *Cor.* 11. 32. And whether had you rather rejoice for one ſit, or *alwaies*? you would do both, which may not be; you would be both *Dives* and *Lazarus*, have happineſſe both here and hereafter: pardon me, it is a *fond covetouſneſſe*, a *idle ſingularity* to affect it: What, that you alone may fare better than all *Gods Saints*? That God ſhould *ſtrow Carpets for your feet onely*, to walk upon your *Heaven*; and make that way ſmooth for you, which all *Patriarchs*, *Prophets*, *Evangeliſts*, *Confeſſors*, and *Chriſt himſelf* have found *rugged*, and *bloody*? Away with this ſelf-love, and come down you ambitious ſons of *Zebedee*; and ere you think of ſitting near the *Throne*, be contented to be called unto the *Cup*. Now is your triall: Let your *Saviour* ſee how much of his bitter *potion* you can *pledge*; then ſhall you ſee how much of his glory he can afford you. In all *Feaſts*, the courſeſt *meats* are taſted firſt: be content to *drink* of his *Vineger* and *Gall*, and after you ſhall drink new *wine* with him in his Kingdome. Beſides, without ſome kinde of ſuffering, how ſhall your ſincerity be approved? Even nature is jocund and cheerful whiles it proſpereth, but let God withdraw his *hand*; no *ſight*, no *truſt*: The mother of *Micha*, while her *wealth laſteth*, can dedicate a good part of her *ſilver to the Lord*, but now ſhe hath loſt it, ſhee falls a curſing, *Judg.* 17. 1, 2, 3. *Cataline*, whiles poor, had many ſeeming *virtues*, but having *feathered his neſt*, you could hardly ſay, whether he was moſt laviſh of his *money*, or of his *modeſty*. But to be equally good in a *proſperous*, and *adverſe* condition, deſerves praiſe: When our reſolution and practice is like that *Maids* in *Plutarch*, who being ſet in the *Market* to be ſold, when a *Chapman* askt her, Wilt thou be faithful, *if I buy thee*? ſaid; Yea, that I will, *though you do not buy me*.

Wee all are *never weary of receiving*, ſoon weary of *attending*; we are ready

ready to ſhrink from *Chriſt*, ſo ſoon as our profits or pleaſures *ſhrink from us*: But if with the *Needle* of the *Compaſſe*, in the midſt of *tempeſtuous weather*, we remain alwaies *unmoveable*, and ſtaied upon one point; it is a ſigne the *Loadſtone* of the *Goſpel* hath changed our hearts; and we are governed by *Chriſt*, as the *Needle* is by the *North-Pole*. Wherefore if God ſhould not frame outward *things to thy minde*, do thou frame thy mind to endure with *patience* and *comfort* what he ſends; and this will be an *Odour ſmelling ſweet*, a *Sacrifice acceptable* and pleaſant to God: yea, herein thou ſhalt approve thy ſelf with *David*, *a man after God's own heart*; and you know, that as *David was unto God* according to his *heart*, *ſo was God unto David* according to his.

CHAP. 40.

Application of the former grounds.

AND ſo you have the reſidue of the *grounds of comfort*, it remains that I ſhould *apply them*: For this *Doctrine*, though it be better *underſtood then practiſed*, as *Caſſandra* was better *known than truſted*: yet being both known, applied, and duly truſted to, will (like the *Sun*) not onely *delight our underſtandings* with its *contemplation*, but alſo *warm* and *quicken* our *affections*. Wherefore, is there any *weak Chriſtian* ſo *whitelivered* with *Nicodemus*, that the reproaches and *Perſecutions* which attend his profeſſion, make him *aſhamed of Chriſt*, or cauſe him to think that it is *in vain to ſerve the Lord*: whereby he is frighted out of the *narrow way* that leadeth to life? Let him draw near, for I chiefly direct my ſpeech unto him: Are *afflictions* and *perſecutions* ſo neceſſary and profitable, as hath been ſhewed? Doth not *God* onely gain *glory* by our *ſufferings*? but do they alſo *bring us to repentance*, and *amendment of life*? *ſtir* us up to *prayer*, *wean* us from the *love of the world*, *keep* us alwaies *prepared* for our *enemies aſſaults*, *diſcover* whether we are *ſincere or no*, *make* us *humble*, *improve all Chriſtian graces* in us? Is *God* more ſpecially *preſent* with us in *afflictions*? Cannot our *enemies diminiſh one hair of our heads*, without *God's* ſpecial leave and appointment? Hath he promiſed that *we ſhall not be tempted above our ſtrength*? Are theſe *ſtripes* the chiefeſt *tokens* and *pledges of God's love and adoption*? Were none of his children ever *exempted* from the like? And laſtly, ſhall our *momentany ſufferings* be rewarded with *everlaſting glory*? Yea, ſhall our *glory* be increaſed, as our *ſufferings* have been more? Then let them ſerve as ſo many *reſtoratives* to thy *fainting ſpirit*; yea, *Liſt up thy hands which hang down, and ſtrengthen thy weak knees*, *Heb.* 12. 12. For, I ſuppoſe thy *fainting* and *drooping* is from *fear*, and thy *fear* from *doubting*, and thy *doubting* from *unbelief*, and thine *unbelief* chiefly from *ignorance* of theſe things: and whence is thine *ignorance* of theſe, but this? Thou haſt never been *converſant in the book of God*; or if thou haſt, thou didſt never *ſeriouſly ponder* theſe *Scriptures* which have formerly been rehearſed: for hadſt thou ſeriouſly conſidered them, thou wouldſt not have dared to make that an *occaſion of grief and prejudice*,

which the *Spirit of God* maketh the greateſt *cauſe of joy and confirmation* that can be. For, what can be ſpoken more *expreſſe, direct*, and *ſignificant?* What *demonſtrations* can be given more *ſollid?* What *Fortifications* or *Bulwarks* ſo *ſtrong* and *ſafe* againſt the *affronts of Satan*, and the *world? Thou ſaieſt* thou art *perſecuted* for *well-doing*, and therefore thinkeſt it a ſtrange thing. *God ſaith* it is, and ever hath been common *to all his children*, not *Chriſt* himſelf *excepted.*

Take notice of theſe things, (for it is the God of all truth and bleſſedneſſe that ſpeaks them) and *apply them to thy ſelf*, as if they were *particularly* ſpoken to thee by name; even as when *twenty* be in a *room*, where is a *fair well-drawn picture*; *every one thinks the picture looks upon him*: and have not more *modeſtie* or *manners* (in *leaving* thoſe *diſhes for thy betters*) *than will do thee good.* Be not like a *Monkey*, which looking in a *glaſſe*, thinks he ſees *another Monkeys face*, and not his own: And know withall, that it is no ſmall ſin even to doubt, when we have God's *command* and *warrant* to ſecure us.

Thou thinkeſt thy ſelf *miſerable*; *God ſaith*, thou art *bleſſed*: Thou ſaieſt, thou art *hated* of the *world*; *God ſaith*, thou art *beloved of Chriſt*; who hath *choſen* thee *out* of the *world*: *Thou thinkeſt it a ſhame* to be reproached; God ſaith, *It is thy glory*: Thou grieveſt at it; *God ſaith*, thou haſt *great cauſe to rejoice*; for it ſheweth *thee to be born of God*, thine enemies to be *the ſeed of the Serpent.* Thou ſaieſt, that all *things go croſſe with thee*; God ſaith, *That all things ſhall work together for the beſt*; it may be the increaſe of *thy temporal happineſſe:* however, that it ſhall bee for the *improvement of thy graces here*, for the *advancement of thy glory hereafter.* Thou thinkeſt it a ſign of *diſpleaſure*; *God ſaith*, it is to thy *Enemies, a token of perdition, but to thee, of ſalvation*: Thou thinkeſt thy ſelf near forſaken; God ſaith, *The ſpirit of glory, and of God, reſteth upon thee:* Thou ſaieſt, *thou ſhalt one day periſh*; God ſaith, *that neither things preſent, nor things to come, ſhall ever be able to ſeparate thee from the love of God, which is in Chriſt Jeſus our Lord.* Thou thinkeſt the Lord doth not hear thee, becauſe he doth not preſently *anſwer thee* in the things that thou requireſt: I tell thee, it were *ill for the beſt of us*, if we were permitted to be our *own chooſers*: *Let Peter have his deſire*, and his Maſter ſhall not die; ſo *Peter himſelf, and the whole world had been loſt.* In *unfit ſupplications* we are moſt heard, when we are *repelled*: our God often times doth *anſwer our praiers* with *merciful denials*, and *moſt bleſſeth us in croſſing our deſires.* We may ask either bad things to a good purpoſe; or, *good things to a bad purpoſe*; or, *good things to a good purpoſe, but in an ill ſeaſon.* Now, if we ask what is either *unfit to receive*, or *unlawful to beg*, it is a great favour of our God *to be denied*: granting is not alwaies the *effect of love*; if ſo, then had *Paul* been leſſe loved then *Satan*: *Satan* begg'd but once, and *had his paier granted*, concerning *Job*: S. *Paul* begg'd thrice that he might not be buffeted, yet was denied: *Satan* beg'd his ſhame; who envied his *ſucceſſe?* Saint *Paul* that freedom from temptation, which would have been worſe *bad then wanted*: yea, if granting were

were alwaies an effect of love; then was our blessed *Saviour* lesse loved than *Satan*; for the Lord would not let the *Cup of his Passion* passe from him upon his *earnest praier*, which he made as he was Man. But you must know, that *denials in some cases* are better *than grants*: the Lord will not take away the body of sin from us upon our *earnest praiers*, yet he granteth us that which is equivalent; viz. *Grace to subdue our corruptions*; and withall takes away the occasion of *pride*, which is better: for certainly he is more supported of God, that hath grace given him to conquer a temptation; as had the *Martyrs*, in being able to suffer those tortures; than another who is *excused to fight*.

Again, we must not *measure God's hearing* of our suit, by his *present answer*; or his *present answer* by our *own sense*: touching the first, *Zachary* a long time failed of a *Son* for all his *Praier*; but when he had even forgot that *Praier*, he had a *Son*; the *Angel* brings him good news, *Luk.* 1. 13. *Thy Praier is heard*: When did he make this *Praier*? Not lately; for then he was *grown old*, and had given over all *hope of a child*: so that his request was past over *many years*, and *no answer* given.

The like example we have in *Hannah*, who powring out her soul before the *Lord*, in the *trouble of her spirit*; God did not immediately tell her by revelation that she should conceive a Son, but he gave her for the present, faith; which did work in her joy, and peace of conscience: for (saith the text) she looked no more sad; and when shee had waited his leisure a certain time, *The Lord remembred her with a Son*, 1 *Sam.* 1. There is nothing between God and thee, but time; prescribe not his wisdom, hasten not his mercie, now his grace is enough for you, his glory shall be more than enough hereafter. Tarry a little the Lords leisure, deliverance will come, peace will come, joy will come: thy tears are reserved, thine hunger shall be satisfied, thy sorrow shall be comforted: In the mean while to be patient *in misery*, *makes misery no misery*: while we consider that when a little brunt is once past, troubles will cease, but *joies shall never cease*.

Wherefore, let us never give over, but in our thoughts knit the beginning, progresse, and end together; and then shall we see our selves in *Heaven*, out of the reach of all our *enemies*.

2. To prove that wee are not to judge of Gods answering our praiers, by our own sence; I need but to instance the woman of *Canaan*, (as what can speed well, if the praier of faith from the knees of humility succeed not?) and yet behold, the further she goes, the worse she fares; her discouragement is doubled with her suit: It is not good (saith our Saviour) *to take the childrens bread, and cast it to dogs*; here was cold comfort: yet stay but a while, he clears up his brows, and speaks to her so comfortably, that 'twere able to secure any heart, to dispel any fears. O Saviour! how different are thy waies from ours, when even thy severity argues favour! The *trial* had not been so sharp, if thou hadst not found the *faith* so strong, if thou hadst not meant the *issue* so happie: It is no unusual thing for kind-

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neſſe to look ſternly for the time, that *it may indear it ſelf more*, when it liſts to be diſcovered.

It was cold comfort that the *Cripple* heard from *Peter* and *John*, when he begg'd of them an alms; *Silver and gold have I none*: but the next clauſe, *riſe up and walk*, made amends for all. O God! we may not alwaies meaſure thy meaning by thy ſemblance; ſometimes what thou moſt intendeſt, thou ſhewеſt leaſt: In our afflictions thou turn'ſt thy back upon us, and hideſt thy face from us, when thou moſt mindeſt our diſtreſſes. So *Jonathan* ſhot the arrows beyond *David*, when he meant them to him: So, *Joſeph* calls for *Benjamin* into bands, when his heart was bound to him in the ſtrongeſt affection; ſo, the tender mother makes as if ſhe wou'd give away her crying child, whom ſhe hugs ſo much cloſer in her boſom. If thou paſſe by us whiles we are ſtrugling with the tempeſt, we know it is not for want of mercie, thou can'ſt not neglect us: Oh let not us diſtruſt thee! if thou comeſt, it is to relieve us; if thou ſtaieſt, it is to trie us; howſoever, thy purpoſe is to ſave us. Surely God will work alone, and man muſt not be of his counſel. Wherefore many times he deals with wicked men, as *Eutrapilus* ſometimes did with his ſubjects; who when he was minded to do a poor man a miſchief, would give him abundance of wealth; whereas contrarily his children find themſelvs *croſt with a bleſſing*. *Poſſidonius* tells us of *Auſtin*, that when there was wait laid for his life; through God's providence he miſt his way; whereby his life was preſerved, and his adverſaries diſappointed. As when *Iſabel Queen of England* was to repaſſe from *Zealand* into her own Kingdom, *with an Army*, in favor of her Son againſt her *Husband*, ſhe had utterly been caſt away, had ſhe come unto the *Port intended*, being there *expected by her enemies*: but Providence, *againſt her will*, *brought her to another place*, *where ſhee ſafely Landed*. Yea, this I have ſeen, two men *ſtriving for the way*, one receiving a ſwitch over the face, draws his *Rapyer* to kill the other; but by a *providence*, in making the offer, his *ſaddle ſwaied* to the *horſe-belly*; whereby in all likelihood, the one was ſaved from *killing*, the other from *hanging*: for before he could make after him, he was rid a mile. And have not ſome been detained (by a violent *ſtorme*) from coming *home*, whereby they have been *exempt* from feeling the *down-fall of their houſe*? Sure I am the letting fall of my *Glove* in the dark, once proved a *means of ſaving me from drowning*; while another ſtepping before me, found the danger to his coſt. And indeed, how infinitely ſhould we intangle our ſelves, if we could ſit down and *obtain our wiſhes*! Do we not often *wiſh that*, which we after ſee would be *our confuſion*; becauſe we ignorantly follow the *fleſh*, and *blinded appetite*, which looks on nothing but the *ſhell* and outſide; whereas God *reſpecteth the ſoul*, and diſtributeth his *favour for the good of that*, *and his glory*? It is an argument of *love in the Father*, when he takes away the *Childs* knife, and gives him a *book*. Wee cry for *riches*, or *liberty*, or *peace*; they are *knives to cut our fingers*: wherefore God gives us his Word, the *riches of verity*, not *of vanity*: Hee gives us that *glorious libertyto be the Sons of God*, he gives us that *peace*

which

which the world cannot give, nor take away : wherefore let the *Chriſtian* underſtand, *God his Phyſitian, Tribulation his phyſick* ; being afflicted under the *medicine*, thou crieſt, the *Phyſitian* hears thee, not according to thy *will*, but thy *weal* ; thou canſt not endure thy *malady* ; and wilt thou not be patient of the *remedy*? No man would be more miſerable, than he that ſhould cull out his own waies : What a ſpecious ſhew carried *Midas his wiſh* with it, and how did it *pay him with ruine at laſt*? Surely I have ſeen matters fall out ſo unexpectedly, that they have *tutored* me in all affairs, neither to deſpair, nor to preſume ; not to deſpair, *for God can help mee* ; not to preſume, *for God can croſſe me* : One day made *Marius Emperour*, the next ſaw him *rule*, and the third he was *ſlain of his Souldiers*. Well then, if with *Paul* thou haſt beſought the *Lord often*, that thy preſent *affliction* might depart from thee, and canſt not be heard in the thing which thou deſireſt ; know that thou art heard in that which is *more conducible to thy profit* : and conſequently rejoice more in that thy petition is *denied*, than if it had been *granted*. This was the uſe which Saint *Paul* made of Gods *denial*, and he knew what he did, though he had as much to boaſt, and rejoice of, as any one living : *yet*, ſaith he, *of my ſelf I will not rejoice, except it bee, of mine infirmities* : that is, *afflictions, reproaches, perſecutions, inward temptations, fears, diſtruſt, &c.* But in theſe I will very gladly rejoice, Why? *That the power of Chriſt may dwell in me* : Note his reaſon, he had heard God ſay, that *his power was made perfect through weakneſſe*, 2 *Cor.* 12. 8, 9. Neither had he onely cauſe to rejoice in his infirmities, but all God's people have the ſame cauſe to rejoice ; for, what the ſpirit of comfort ſpeaks in this, and in all the former places recited, do equally belong to thee for thy conſolation, with all the *regenerate* ; for *whatſoever was written aſore-time, was written for* thy *learning and* mine ; *that wee through patience, and comfort of the Scriptures might have hope*, Rom. 15. 4. And accordingly, will a *good hearer apply to himſelf* whatſoever is written in the Word ; for as the *ſtomach ſends the ſtrength* of the *meat* into every *member* of the *body* : ſo we ſhould ſend to the *eie*, that which is ſpoken to the *eie* ; and to the *ear*, that which is ſpoken to the *ear* ; and to the *tongue*, that which is ſpoken to the *tongue* ; and to the *hand*, that which is ſpoken to the *hand* ; and ſo to the *heart*, and every *faculty* and *member* of *ſoul* and *body* : if we hear *comfort*, we ſhould *apply it to fear* ; if wee hear a *promiſe*, we ſhould *apply that to our diſtruſt* ; if wee hear a *threatning*, we ſhould *apply that to our preſumption* ; and ſo *fill up the gap ſtill where the Devil would enter*. And indeed, had it not been for this *Aqua cœleſtis*, *David* had ſurely *fainted in his affliction*, *Pſal.* 27. *ver.* 13. & 119. 72. but *this good Word from heaven fetch him again*, when he was *ready to ſink* : and indeed, if *Moſes* and the *Prophets*, the *Evangeliſts* and *Apoſtles* will not comfort us in this caſe, then as *Abraham* told *Dives* in another caſe, nothing will *perſwade*, nor *prevail*. *Believeſt* thou the former *Scriptures* ſpoken by *Chriſt*, and his *Apoſtles*? *I know that thou believeſt*, with ſome mixture of *unbelief* ; and art *almoſt* perſwaded, not onely *to do*, but to *ſuffer chearfully* for well-doing. But why

doſt

doſt thou not *altogether* believe, that it is a *bleſſed* and *happie* thing thus to ſuffer? *Mat.* 5. 10, 11, 12. That thou haſt great *cauſe to rejoice and be glad* that thou art *counted worthy to ſuffer ſhame for Chriſts name? Acts* 5. 41. Thou ſeeſt it is not for nothing that *David* acknowledgeth, *It was good for him that he was afflicted, Pſal.* 119. 71. that *Job* bleſſeth the time that ever he was *corrected, Job* 42. That *Jeremy* praied for *correction* as a *good thing, Jer.* 10. 24. That a *whole Church* voted the ſame, *Lam.* 3. 27. It is not for nothing that *Chriſt* ſaith, *Bleſſed and happy are yee when men revile you, and perſecute you*: That Saint *James ſaith*, *Count it exceeding joy, when yee fall into divers temptations, James* 1. 2. It is not for nothing that Saint *Paul* ſaith, *I take pleaſure in infirmities, in reproaches, in neceſſities, in perſecutions, in anguiſh*, for Chriſt's ſake, &c. 2 *Cor.* 12. 10. That *Peter* and *John*, when they were beaten and impriſoned, *departed from the Council, rejoicing that they were counted worthy to ſuffer rebuke for Chriſts name, Act.* 5. 41. For, even *bearing the Croſſe with Chriſt, is as great a preferment in the Court of Heaven, as it is in an earthly Court for the Prince to take off his own Roab, and put it on the back of one of his ſervants*; as you may perceive by the Lord's ſpeech to *Paul, Act.* 9. 15, 16. & 23. *ver.* 11. and our Saviour *Chriſts* words to his *Apoſtles, Act.* 1. 8. yea, to *ſuffer for Chriſt* (ſaith Father *Latimer*) *is the greateſt privilege that God gives in this world*: and the ſtory of *Job* is a *book-caſe* to prove it: for did not *God by him*, as ſometimes a *Schoolmaſter with his Pupill*, who when he hath *poliſhed* and *perfected a good Scholar*, *brings him forth, provokes adverſaries to ſet upon him with hard queſtions*, and *takes a pride to ſee the fruit of his own labours*. And in the *warrs*, to have the *hotteſt* and moſt *dangerous ſervices impoſed* upon them by their *General*, is accounted the *greateſt honour*: neither will he *confer* the ſame upon any, but the *ſtouteſt* and moſt valiant. This *Rod of the Lord* (like *Ahaſuerus his Scepter*) is never *ſtretcht forth* toward any of his, but *in great love and favour*. It is like the *kiſſe*, which *Cyrus*, in *Xenophon*, gave to *Chryſanthas*, which was accounted *a greater and more ſpecial favour*, than the *Cup of gold* which he gave to *Artabazus*: Which being ſo, let us in this particular, imitate the *Muſcovitiſh women*, who will *not think their husbands love them*, unleſſe they *chaſtiſe them*; and the *Indians*, who are ambitious to be *burnt with them*; and the *Thracians*, who are proud to wear their *ſcarrs*. *Moſes* eſteemed the reproach of *Chriſt greater riches than all the treaſures of Ægypt*, Heb. 11. 25, 26. And the *Apoſtles* eſteemed it a grace, to be *diſgraced for him*: and ſhall we grumble, or think much at it? No: in the greateſt extremity of ſtraights, let us acknowledge it a favour, and *give him thanks*: and ſo much the rather, for that it is more *acceptable to God, to give him thanks once in adverſity, then ſix hundred times in proſperity*, as a grave Divine well obſerves: and indeed, it is the *ſumme of all Religion to be thankful to God in the midſt of miſeries*.

True, it is hard for *Job*, when the *terrours of God fight againſt him, and the arrows of the Almighty ſtick ſo faſt in him, that the venome thereof hath drunk up his ſpirit, Job* 6. 2, 3, 4. to think it a ſpecial favour and dignity,

but

but ſo it was, being rightly conſidered. It was hard for *Joſephs brethren* to hear him ſpeak *roughly* unto them, take them for *ſpies*, accuſe them of *theft*, and commit them to *priſon*, *Gen.* 42. 30. and think, it is *all out of love*; much more hard for *Simeon* to bee cull'd out from the reſt, and committed to *ward*, while his brethren are *ſet at libertie*, *Verſ.* 24. and yet it was ſo; yea he loved him beſt, whom he ſeemed to favour leaſt: yet, ſuch is the infirmitie of our nature, that as weak eies are dazled *with the light which ſhould comfort them*, ſo there is nothing more common with *God's Children*, than to be afflicted *with the cauſes of their joy*, and aſtonied *with that which is intended for their confirmation*. Even *Manoah* conceives death *in that viſion of God, wherein alone his life and happineſſe did conſiſt*: *Judg.* 13. 22. And the *Shepherds*, *Luk.* 2. who were ſore *afraid*, when the *Angel of the Lord* came to bring them *good tidings of great joy* to all people; *viz.* their *Saviours Birth*, which was *Chriſt the Lord*, *Verſ.* 9. 10. But what hath been *the anſwer of GOD alwaies to his children*, in ſuch their extaſies, but this? *Fear not*, *Gideon*, Judg. 6. 23. *Fear not*, *Joſeph*, Mat. 1. 20. *Fear not Zachary*, Luk. 1. 12, 13. *Fear not Abraham, for I am thy ſhield, and thy exceeding great reward*, Gen. 15. 1. *Fear not*, *Paul*, *for I am with thee, and no man ſhall lay hands on thee to do thee hurt*, *&c.* Acts. 18. 9, 10. the words are often repeated (as *Pharaohs dreams were doubled*) for the *ſureneſſe*. Yea, to the end, that we ſhould be fearleſſe in all our ſufferings, ſo long as *we ſuffer not as evil doers*, 1 Pet. 4. 15. *Fear not*, as one well notes, is the *firſt word in the Annunciation of Chriſts Conception*; and the firſt word in the firſt *Annunciation* of his *Birth*: and the firſt word in the firſt *Annuntiation* of his *Reſurrection*, and almoſt the laſt words in his laſt exhortation, a little before his death, are, *Let not your hearts be troubled, and be of good comfort*, ſtrengthening his followers, and ſweetning his Croſſe by diverſe forcible reaſons, *Luke* 21. *Mark.* 13. And the *words of dying men* have ever been moſt emphatical, *moſt effectual*. Nay, more than all this, if yet thou wilt not be comforted, look but *Joh.* 16. 20. and thou ſhalt have thy *Saviour aſſure thee by a double bond*:

His { *Word* } *I ſay,*
{ *Oath* } *Verily, verily, I ſay unto you.*

that though for the preſent you do fear, and ſorrow, and weep, yet all ſhall be turned into *joy*, & that *joy ſhall no man be able to take from you*, v. 22.

And ſo much of the { *Patience* / *Innocency* / *Felicity* } of the *Womans ſeed.*

If you will ſee the { *Malice* / *Subtilty* / *Miſery* } of the *Serpents ſeed*:

Read the three foregoing parts; *viz.* { *The cauſe and cure of Ignorance Error. &c.* / *The cure of Miſpriſion.* / *Characters of the kinds of preaching.* }

The laſt whereof is ſold only by *James Crump*, in *Little Bartholomews Well-yard*.

A PRAYER

A two-fold Prayer for the Morning and for the Evening, as alſo another to be ſaid at any time.

Jer. 10. 25.

Pour out thy fury upon them that know thee not, and upon the families that call not on thy name.

Pſal. 145. 18. Rom. 10. 12.

The Lord is nigh and rich unto all that call upon him in truth.

Iſa. 65. 24.

Before they call I will anſwer, and whiles they are yet ſpeaking I will hear.

Jer. 33. 3.

Call unto me and I will anſwer thee, and ſhew thee great and mighty things, which thou knoweſt not.

1 Joh. 5. 14.

If wee ask any thing according to his will, he heareth us.

Joh. 16. 23. Mat. 21. 22.

Whatſoever yee ſhall ask the Father in my Name, believing, he will give it you.

Pſal. 55. 17.

Evening and Morning, and at Noon will I pray.

A Praier

A PRAYER for the Morning.

O Lord prepare our hearts to Pray.

O Moſt glorious LORD GOD, and in JESUS CHRIST our moſt merciful and loving Father; in whom wee live, and move, and have our being; in the multitude of thy mercies we deſire to approach unto thee, from whom all good things do proceed; who knoweſt our neceſſities before we aſk, and our ignorance in asking. It is true, O Lord, if we ſhould conſider onely our own unworthineſs, and how we have heretofore abuſed thy goodneſſe and long-ſuffering towards us; wee might rather deſpair with *Judas*, and like *Adam* run from thee, then dare to approach thy glorious preſence. For we confeſſe, O Lord, to the ſhame and confuſion of our own faces, that——

——as we brought a world of ſinne into the World with us, and deſerved to dye ſo ſoon as wee began to live; ſo ever ſince that thou haſt ſpared us, we have done nothing but add ſinne unto ſinne, as thou haſt added mercy to mercy: For we have been no leſſe rebellious unto thee, then thou haſt been beneficiall unto us. We do daily and hourely break all thy commandements, adding unto that our originall corruption which we were conceived and borne in, all manner of actuall tranſgreſſions, by ſins of Omiſſion, ſins of Commiſſion, ſinnes of Ignorance, ſinnes of Knowledg, ſinnes againſt conſcience; yea, ſinnes of Preſumption and Willfulneſs, and that in thought, word, and deed. We have ſinned againſt thy Law, and againſt thy Goſpel, againſt thy mercies, and againſt thy judgments, againſt the many warnings, and the abundance of meanes, afforded by thee to reclaime us, againſt the ſpirit of grace cotinually knocking at the doors of our hearts, with infinite checks and holy motions,

——as our firſt Parents left us a large ſtock of ſinne, ſo we have improved the ſame beyond meaſure; O that we could have ſo improved that ſtock of grace which wee have received from thee! But whereas thou gaveſt us as large a portion, we ſuddenly loſt it. We were created indeed by thee, after thine own image, in righteouſneſs, & holineſs, & in knowledg of the Truth: But alas! now our underſtandings are ſo darkned and dulled, our judgmẽts ſo blinded, our wils ſo perverted, our affections ſo corrupted, our reaſon ſo exiled, our thoughts ſo ſurpriſed, our deſires ſo entrapped, and all the faculties and functions of our ſouls ſo diſordered, that we are not ſufficient of our ſelves to think, much leſſe to ſpeak, leaſt of all to do ought that is good. And yet uſually like Bladders, we are not more empty of grace, than we are blown up with pride: whereby with *Laodicea*, we not once ſee our own ſpiritual miſery and nakedneſſe; but think we are rich and good enough, as wanting nothing; when as ſcarce any

ons, Our eares have been alwaies open to the Tempter, shut unto thee; we have abused our eyes to wantonnesse, our mouthes to filthynesse, and our feet have been swift to all evill, slow to ought that is good.

And as wee have committed one sinne on the neck of another, so we have multiplyed, and many times repeated them, by falling often into the same wickednesse, whereby our sinnes are become for number, as the sands of the Sea, and as the Stars of Heaven.

Yet ——

any spark of grace yet appears in us. Yea, so far have we been from loving and serving thee, that we have hated those that do it, and that for their so doing. And so far have we been from performing that vow which we made to Christ in our Baptism, when we took his pressemony to be his Souldiers, and serve him in the field of this world, against his and our enemies; that we have renounced our vow made to him, and fled from his standard; yea, fought for Satan and the World, seeking to win all we could from Christ, by tempting to sin, and by persecuting such as were better then our selves; so that all our recompence of thy love unto us, hath been to do that which thou hatest, and to hate those whom thou lovest. Yea, we cannot deny but we have persecuted thee with *Paul*, denied thee with *Peter*, betraied thee with *Judas*, and crucified thee with those cruel Jews.

Now Lord it being thus with us, how can we expect that thou shouldest hear our praiers, & grant our requests? yea, how can wee look for other at thine hands, then great and grievous, yea, then double damnation? as most justly we have deserved.

Yet most most merciful Father, being that thou hast given thy Son, and thy Son himself for the ransome of so many as shall truly repent, and unfainedly believ in him, who hath for our sakes fulfilled all righteousnes; yea, suffered on the Crosse, and there made full satisfaction for the sins of all thine Elect.

And seeing thou hast appointed Praier, as one special means for the obtaining of thy grace, unto which thou hast annexed this comfortable promise, that where two or three be gathered together in thy Name, thou wilt be in the midst of them, and grant their requests; and since our Redeemer hath assured us, that whatsoever

And likewise knowing, that mercie pleaseth thee, and that the sole perfection of a Christian, is the imputation of Christs righteousnesse, and the not-imputation of his own unrighteousnesse:

We

whatsoever we shall ask thee in his name, thou wilt give it us:

We are emboldened to sue unto thee our God for grace, that we may be able to repent and believe.

Wherefore for thy promise sake, for thy Sons sake, and for thy great Names sake, we beseech thee send down thy holy Spirit into our souls, regenerate our hearts, change and purifie our natures, subdue our reason, rectifie our judgments, strengthen our wills, renew our affections, put a stop to our madding and straying fancies, beat down in us whatsoever stands in opposition to the Scepter of Jesus Christ; and enable us in some measure, both to withstand that which is evil, and perform that which is good and pleasing in thy sight.

Yea give us repentance never to be repented of, and possess our souls with such a dreadfull awe of thy Majesty, that we may fear as well to commit small sins as great ones, considering that the least sin is mortall without our repentance, & thy mercy: as wel fear to sin in secret as openly, since there is nothing hid from thee: as well condemne our selves for evill thoughts as evill deeds, considering that the Law is spirituall, binding the heart no lesse then the hands; as well abstain from the occasions of sin, as sin it self; and consider that it is not enough, to abstain from evill, unlesse wee hate it also, and do the contrary good.

And now O Lord, since thou hast safely brought us to the beginning of this day, we beseech the to defend, and direct us in the same: and as thou hast blest us in our lying down, and in our rising up, so protect & prosper us in our going forth, & in our coming home: shield and deliver us from the snares of the Hunter, who lieth in waite for our souls; and is continually labouring our everlasting destruction. And no lesse arm us against the allurements of the world, wherein we shall meet with many provocations, and temptations: and that we may not lead our selvs, nor be led

And because every day which does not abate of our reckoning, will increase it; and that by procraftinating, we shall but heap unto our selves wrath against the day of wrath: Good Lord, suffer us not, we beseech thee, to defer our repentance, lest the custome of evill makes it altogether unalterable in us: or lest we dye before we begin to live: or lest thou refusest to hear us another day, calling upon thee for mercy: because we refuse to hear thee now, calling to us for repentance.

Wherefore if we be not yet converted, let this be the happy hour of our conversion; that as our bodies are risen by thy power, and providence from sleep, so our soules may daily bee raised from the sleep of sin, and the darkneſſe of this world; that so we may enjoy that everlasting light, which thou hast prepared for thine; and purchased with the bloud of thy dear Son, our Saviour Jesus Christ.

Give unto us, we beseech thee, a true, lively, and justifying faith, whereby we may lay hold upon those gracious promises, which thou hast made unto us in him; and wherewith we may vanquish all our spirituall adversaries. Seal up unto us the assurance of our salvation, by the testimony of thy blessed Spirit. Give to

led into temtation; give us wisdome to beware of men, even of associating our selves with the vitious, like *Joseph*: lest otherwise with *David*, we be drawn to dissemble: or with *Peter*, to deny thee: for sin is of a catching, and infectious quality: and our corrupt hearts are like tinder, which will kindle with the least spark: especially O Lord, keep us from yeelding to their solicitations, or following their customs, of drinking, swearing, slandering, and making the worst construction of things: of mocking, and scoffing at religion, or the religious: let not custome and example any whit prevail with us, without, or against thy written Word; lest we misse of the narrow way, which alone leadeth unto life: onely give us wisedome, and grace, to look upon thy Sons whole life: & see how he would speak, and do, before we speak or do any thing, & then having thy word for our warrant, and thy glory for our aime; let no censures, nor flowts of any discourageur.

Finally, good Father we beseech thee, inable us so to walk in thy fear; that in mirth we be not vain, in knowledg we be not proud, in zeal we be not bitter; instruct us by thy Word direct us by thy Spirit, mollifie us by thy grace, humble us by thy corrections, win us by thy benefits, reconcile our nature to thy will, & teach us so to make profit of every thing, that we may see thee in all things, & all things in thee.

And in these our prayers wee are not mindfull of our selves alone, but forasmuch as thou hast commanded us to pray one for another; as being the members of one and the same mysticall body: wee beseech thee to blesse thy whole Church Universall, where soever dispersed, and how soever us thy servants, that wisdome which descendeth from above, that we may be wise unto our eternall salvation: so shall our hearts (instead of a Commentary) help us to understand the Scriptures, and our lives be an Exposition of the inward man. Give us grace, to account all things in this world even as drosse, and dung, that we may win Christ Jesus; and Heaven and happinesse by means of him. Give us single hearts, and spirits without guile, that wee may love goodnesse for it self, and more seek the power of godlinesse, then the shew of it; and love the godly for thy sake: and because they are godly. Grant that in the whole course of our lives, we may doe unto all others, as we would that they should doe unto us: considering, that whether we do good or evill, unto any one of thy members, thou takest it as done unto thy self. Discover unto us all our own sins, that wee may not be so forward to censure others, as wee have been heretofore. Give us patience to beare thy Fatherly chastisements, which through thy grace sanctifying them to us, become both Medicines to cure us, and Antidotes to preserve us from the sicknesse of sin: considering, that all the afflictions of this life, are not worthy those joyes which shall be revealed unto us.

And, as we are suiters unto thy Majesty, for these thy blessings spirituall: so likewise we humbly beg at thy mercifull hands, all necessaries apperraining to our temporall welfare: beseeching thee to blesse us in our persons, with health, strength, and liberty: in our estates, with sufficiency, and the right use of it; considering that if wee spend what wee

have

ſoever diſtreſſed, or deſpiſed, far and wide over the face of the whole earth: and vouchſafe unto thy Goſpell ſuch a free and effectuall paſſage, that it may ſound throughout all Nations. Yea, wee humbly pray thee, let it convert and reclaim the Turks, Jews, Infidels, Indians, Atheiſts, Epicures, Hereticks, and Schiſmaticks. Prevent all plots, and projects againſt the Kingdome of thy Chriſt: let thy Word and Spirit alone, bear rule in all places. Extend thy tender mercy O Lord, to all Proteſtants beyond the Seas; to all Chriſtians under the Turks, or other Infidels: ſtrengthen all ſuch as ſuffer for thy cauſe, and let thy preſence with them counterpoyſe whatſoever is laid upon them, and inable them to continue conſtant in thy faith and truth to the end. More particularly, be good unto that part of thy Church planted here amongſt us, in this ſinfull Land, and indue us with thy grace as thou haſt already with other bleſſings; that they may not riſe up hereafter in judgment againſt us. be propitious to the Nobility, Gentry, and Communalty. Bleſſe the Tribe of *Levi*, all Miniſters of thy Word and Sacraments; let their lips, O God, preſerve knolewdg, and their lives righteouſneſſe; and for ever bleſſe thou their labours: increaſe the number of thoſe that are faithfull and painfull; and reform, or remove ſuch as are either ſcandalous, or idle: and for a conſtant and continuall ſupply of their mortality, bleſſe all Schools of learning, and good literature; eſpecially the Univerſities. Remember in much mercy all that are afflicted, whether in body, or in mind, or in both; whether in conſcience, [illegible] groaning

have upon our own luſts, we may aſk, but wee ſhall not receive: in our good names, with an unreproveable report: and ſo, bleſſe and ſanctifie unto us all the things of this life, that they may be furtherances of us in the way to a better.

And ſeeing that it is in vain for us to labour, except thy bleſſing go along with it: neither can our endeavours ſucceed well except thou proſper them: bleſs every one of us in our ſeveral places and callings, and ſo direct us in all we ſhall take in hand, that whatſoever wee do, may tend to thy glory, the good of others, and the comfort of our own ſoules: when wee ſhall come to make our finall account unto thee for them.

groaning under ſin; or for a good conſcience, becauſe they will not ſin: and as thou makeſt them examples to us, ſo teach us to take example by them, and learn wiſdome by thy hand upon them.

Theſe, and all things elſe which thou knoweſt we ſtand in need of, we humbly crave at thy merciſull hands, and that for the alone worthineſſe, and ſatisfaction of thy ſon: and the honour of our onely Redeemer, and Advocate Jeſus Chriſt: to whom with thee O Father, and thy bleſſed Spirit, be given as is moſt due, all praiſe, glory, and dominion, the reſidue of this day, and for evermore. *Amen.*

A Praier for the Evening, which would be performed before Supper, and not when we are more prone to ſleep, then to pray.

ETernal, Almighty, and incomprehenſible Lord God; who art great and terrible, of moſt glorious Majeſty, and infinite purity: Creator, and Preſerver of all things, and Guider, and Governour of them being created: who filleſt Heaven and Earth with thy preſence, and art every where at hand to receive, and hear the praiers of all that repair to thee in thy Chriſt.

Thou haſt of thy goodneſſe beſtowed ſo many, and ſo great mercies upon us, that wee know not how to expreſſe thy bounty herein. Yea, we can ſcarce think of any thing more to pray for, but that thou wouldeſt continue thoſe which thou haſt beſtowed on us already: yet we covet ſtill, as though we had nothing, and live as if we knew nothing of all this thy beneficence.

Thy bleſſings are without number, yet our ſins ſtrive with them which ſhall be more: if we could count the numberleſs number of thy Creatures, they would not be anſwerable to the number of thy gifts; yet the number of our offences which we return in lieu of them, are not much inferiour thereunto. Well may we confeſſe with *Judas*, we have ſinned, and there ſtop; but we cannot reckon their number, nor ſet forth their nature. We are bound to praiſe thee above any Nation whatſoever, no ſooner lived, then we deſerved to die; neither need we any more to condemn us, then what we brought into the world with us: but thou haſt ſpared us to this hour, to try if we would turn unto thee by repentance, as our firſt Parents, and wee have turned from thee by ſin: yet thy mercy ſeems to have been in vain, and thy long-ſuffering to no end: For whereas many have been won by thy Word, wee would not ſuffer it to change us; many have been reformed by the Croſſe, but we

whatſoever: for what Nation under Heaven enjoys ſo much light, or ſo many bleſſings as we? above any Creature, for all the Creatures were ordained for our ſakes: and yet Heaven, Earth, and Sea, all the Elements, all thy Creatures obey thy Word, and ſerve thee as they did at firſt: yea, call upon us to ſerve thee: onely men for whom they were all made, ingratefully rebell againſt thee.

Thou might'ſt haveſaid before we were formed; let them be Toads, Monſters, Infidels, Beggers, Cripples, or Bondſlaves ſo long as they live, and after that, Caſt-awaies for ever and ever: but thou haſt made us to the beſt likeneſſe, and nurſed us in the beſt Religion, and placed us in the beſt Land, and appointed us to the beſt and onely Inheritance, even to remain in bliſſe with thee for ever: ſo that thouſands would think themſelvs happy, if they had but a piece of our happineſſe.

Why ſhouldeſt thou give us thy Son for a ranſome, thy holy Spirit for a pledge, thy Word for a guide, thy Angels for our guard; and reſerve a Kingdom for our perpetual inheritance? Why ſhouldeſt thou beſtow health, wealth, reſt, liberty, limbs, ſenſes, food, raiment, friends, and the means of ſalvation upon us, more then upon others, whom thou haſt denied theſe things unto? We can give no reaſon for it, but that thou art merciful; and if thou ſhouldeſt draw all back again, we had nothing to ſay but that thou were juſt: which being conſidered, why ſhould any ſerve thee more then we, who want nothing but thankfulneſſe? Why ſhould we not hate the Way to Hell, as much as Hell it ſelf? and why we would not ſuffer it to purge us; many have been moved by thy benefits, but we would not ſuffer them to perſwade us: yea, as if we had contracted with the Divel, that we would abuſe all thy gifts ſo faſt as they come: thy bleſſings make us proud, thy riches covetous, thy peace wanton, thy meats intemperate, thy mercy ſecure; and all thy benefits ſerve us but as weapons to rebell againſt thee. We have prophaned thy daies, contemned thy ordinances, reſiſted thy Word, grieved thy Spirit, miſuſed thy Meſſengers, hated our Reprovers, ſlandered and perſecuted thy people, ſeduced our friends, given ill example to our Neighbours, opened the mouths of thine and our adverſaries, to blaſpheme that glorious Name after which we are named, and the truth we profeſſe: whereas meaner mercies, and far weaker means, have provoked others no leſſe to honour thee, and the Goſpel; who may juſtly riſe up in judgment againſt us. Beſides, (which makes our caſe far more miſerable) we can ſcarce reſolve to amend; or if we do, we put off our converſion to hereafter: when we were children, we deferred to repent till we were men: now we are men, we defer untill we be old men: and when we be old men we ſhall defer it until death, if thou prevent us not: and yet we look for as much at thine hands, as they which ſerve thee all their lives.

Perhaps we have a form of godlineſſe, but thou who ſearch'ſt the heart, and trieſt the reins, knoweſt that too often we deny the power of it: and that our Religion is much of it hypocriſie, our zeal envie, our wiſedom policie, our peace ſecurity,

why should we not make every cogitation, speech, and action of ours, as so many steps to Heaven? yet if thou shouldst now ask us what lust is asswaged, what affection qualified, what passion expelled, what sin repented of, what good performed since we began to receive thy blessings to this day? we must needs confesse against our selvs, that all our thoughts, words, and works, have been the service of the World, the Flesh, and the Devel: yea, it hath been the course of our whole life, to leave that which thou commandest, and to do that which thou forbiddest: yet, miserable wretches that we are, if we could give thee our bodies and souls, they should bee saved by it; but thou wert never the richer for them.

Thus while we look upon our selvs, we are ashamed to lift up our eies unto thee; yea, we are ready to despair with *Cain*: yet when we think upon thy Son, and the rich promises of the Gospel, our fear is in some measure turned into joy: while we consider that his righteousnesse for us, is more then our wickednesse against our selvs; onely give us faith we beseech thee, and settle it in thy beloved, that we may draw virtue from his death and resurrection, whereby we may be enabled to die unto sin, and live unto righteousnesse; and it sufficeth for all our iniquities, necessities, and infirmities.

It is true, O Lord, as wee were made after thine own Image; so by sin we have turned that Image of thine, into the Image of Satan: but turn thou us again, and we shall bee turned into the Image and likenesse of thy Son: And what though our sins our life rebellion, our devotion deadnesse; and that we live so securely, as if we had no souls to save.

Indeed, thy Word and Spirit may work in us some flashes of desire, and purposes of better obedience; but we are constant in nothing, but in perpetual offending, onely therein we cease not: for when we are waking, our flesh tempts us to wickednesse; if wee are sleeping, it solicites us to filthinesse; or perhaps when we have offended thee all the day, at night we pray unto thee: but what is the issue of our praying? First we sin, and then we pray thee to forgive it; and then return to our sins again; as if we came to thee for no other end, but to crave leave to offend thee: Or, of thy granting our requests, we even dishonor thee, and blaspheme thy name, while thou do'st support and relieve us; run from thee, while thou do'st call us; and forget thee, while thou art feeding us: so thou spar'est us, we sleep; and to morrow we sin again. O how justly mightest thou forsake us, as we forsake thee; and condemne us, whose consciences cannot but condemne our selvs! But who can measure thy goodnesse, who givest all, and forgivest all? Though we be sinful, yet thou lovest us; though we be miserably ingrateful, yet thou most plentifully blessest us: What should we have, if we did serve thee, who hast done all these things for thine enemies? O that thou who hast so indeared us to serve thee, wouldest also give us hearts and hands to serve thee with thine own gifts.

Where-

ſins be great, yet thy mercie is far greater then our ſins either are, or can be: we cannot be ſo bad, as thou art good; nor ſo infinite in ſinning, as thou art in pardoning, if we repent. O that we could repent! O that thou wouldeſt give us repentance! for we are weak, O Lord, and can no more turn our ſelvs, then we could at firſt make our ſelvs: yea, we are altogether dead in ſin, ſo that we cannot ſtir the leaſt joint, no not ſo much as feel our deadneſſe, nor deſire life, except thou be pleaſed to raiſe and reſtore our ſouls from the death of ſin, and grave of long cuſtome, to the life of grace: Apt wee are to all evil, but reprobate and indiſpoſed to all grace and goodneſſe; yea, to all the means thereof. Wee are altogether of our ſelvs unable to reſiſt the force of our mighty adverſaries, but do thou ſee our wills, and ſet to thy helping hand, in caſting down by thy Spirit our raging luſts: and by thy grace ſubdue our untamed affections, and we ſhall henceforth as much honor thee, as by our wickedneſſe we have formerly diſhonored thee.

Wherefore of thy goodneſſe, and for thy great Names ſake, we beſeech thee take away our ſtony hearts, and give us hearts of fleſh: enable us to repent what we have done, and never more to do what we have once repented, not foſtering any one ſin in our ſouls.

Reform and change our minds, wills, and affections, which we have corrupted; remove all impediments which hinder us from ſerving of thee, and direct all our thoughts, ſpeeches, and actions to thy glory, as thou haſt directed our eternal ſalvation thereunto. Let not Satan any longer prevail, in cauſing us to defer our repentance; ſince we know, that late repentance is ſeldom ſincere, and that ſickneſſe is no fit time for ſo great

And becauſe infidelitie is the bitter root of all wickedneſſe, and a lively faith the true mother of all grace and goodneſſe: nor are wee Chriſtians indeed, except we imitate Chriſt, and ſquare our lives according to the rule of thy Word: Give us that faith which manifeſteth it ſelf by a godly life; which purifieth the heart, worketh by love, and ſanctifieth the whole man throughout. Yea ſince, if our faith be true and ſaving

great a work; as many have found that are now in Hell: Neither is it reaſonable, thou ſhouldeſt accept of our feeble and decrepit old age, when we have ſpent all the flower, and ſtrength of our youth, in ſerving of Satan, not once minding to leave ſin, until ſin left us.

Yea, O Lord, give us firmly to reſolve, ſpeedily to begin, and continually to perſevere, in doing and ſuffering thine holy will: Inform and reform us ſo, that we may neither miſ-believe, nor miſ-live: ſubdue our luſts to our wills, ſubmit our wills to reaſon, our reaſon to faith; our faith, our reaſon, our wills, our ſelvs, to thy bleſſed Word and Will. Diſpell the thick miſts and clouds of our ſins, which corrupt our ſouls, and darken our underſtandings; ſeparate them from us, which wou'd ſeparate us from thee: Yea, remove them out of thy ſight alſo, we moſt humbly beſeech thee, as far as the Eaſt is from the Weſt; and in the merits of thy Son, pardon and forgive us all thoſe evils, which either in thought, word, or deed, we have this day, or any time heretofore committed againſt thee: whether they be the ſins of our youth, or of our age; of omiſſion, or commiſſion; whether committed of ignorance, of knowledge, or againſt conſcience, and the many checks and motions of thy holy Spirit.

And now, O Lord, ſeeing the time approacheth which thou haſt appointed for reſt; and becauſe wee can neither wake nor ſleep without thee, who haſt made the day and night, and ruleſt both: therefore into thy hands we commend our ſouls and bodies, beſeeching thee to watch over us this night, and preſerve us

ſaving, it can no more be ſevered from unfained repentance, and ſanctification, then life can be without motion, or the ſun without light: give us ſpiritual wiſdom, to try and examine our ſelvs, whether we be in the faith or not: that ſo we may not be deluded with opinion onely, as thouſands are.

Diſcover unto us the emptineſſe, vanity and inſufficiencie of the things here below, to do our poor ſouls the leaſt good; that ſo we may be induced to ſet an higher price upon Jeſus Chriſt, who is the life of our lives, and the ſoul of our ſouls: conſidering, that if we have him, wee want nothing; if we want him, wee have nothing.

Finally, O Lord, give unto us, and increaſe in us all ſpiritual graces: inlighten our minds with the knowledge of thy truth, and inflame our hearts with the love of whatſoever is good; that we may eſteem it our meat and drink to do thy bleſſed will. Give us religious thoughts, godly deſires, zealous affections, holy endeavours, aſſured perſwaſions of faith, ſtedfaſt waiting through hope, conſtancy in ſuffering through patience, and hearty rejoicing from love: regenerate our minds, purifie our natures, turn all our joies into the joy of the Holy Ghoſt; and all our peace into the peace of conſcience; and all our fears into the fear of ſin, that we may love righteouſneſſe, with as great good will, as ever we loved wickedneſſe; and go before others in thankfulneſſe towards thee, as far as thou goeſt in mercy towards us before them.

Give us victory in temptation, patience in ſickneſſe, contentment in poverty, joy in diſtreſſe, hope in troubles,

us from all our ſpiritual, and bodily enemies; from thievs, fire, and from all other dangers.

troubles, confidence in the hour of dearth: give us alwaies to think and meditate of the hour of death, the day of judgment, the joies of heaven, and the pains of hell; together with the ranſome which thy Son paid, to redeem us from the one, and to purchaſe for us the other: ſo ſhall neither thy benefits, nor thy chaſtiſements, nor thy Word return ineffectual: but accompliſh that for which they were ſent, until we be wholly renewed to the image of thy Son.

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Theſe things we humbly beg at thy fatherly hands, and whatſoever elſe thou knoweſt in thy divine wiſdome to be needful and neceſſary for our ſouls, or bodies, or eſtates, or names, or friends, or the whole Church, better then we our ſelvs can either ask or think: and that for thy Names ſake, for thy promiſe ſake, for thy mercies ſake, for thy Sons ſake, who ſuffered for ſin, and ſinned not; and whoſe righteouſneſſe pleadeth for our unrighteouſneſſe: in him it is that we come unto thee, in him we call upon thee, who is our Redeemer, our Preſerver, and our Saviour; to whom with Thee, and thy bleſſed Spirit, be aſcribed as is moſt due, all honour, glory, praiſe, power, might, majeſty, dominion, and hearty thankſgiving, the reſt of this night following, and for evermore, *Amen.*

A Praier to be uſed at any time.

O Almighty, Eternall, moſt Glorious, and onely wiſe God; giver to them which want, comforter of them which ſuffer, and forgiver of them that repent; whom truly to know, is everlaſting life: wee thy poor creatures acknowledge and confeſs unto thee, who knoweſt the ſecrets and deſires of all hearts: that——

——of our ſelvs, we are not worthy to lift up our eyes to heaven, much leſs to preſent our ſelves before thy Majeſty with the leaſt confidence, that thou ſhouldeſt hear our praiers, or accept of our ſervices: but rather that thou ſhouldeſt take theſe our confeſſions, and accordingly condemne us to the loweſt place in Hell: for our continually

——we have uſed all our wiſedom, to commit the fooliſhneſs of ſin: our whole converſation hath been to ſerv Satan, and fulfill the luſts of the fleſh. wee even ſuck in iniquity like water, and draw on ſin as it were, with cart-ropes.

Neither is there any part, power, function, or faculty, either of our ſouls or

ally abuſing thy mercy, and thoſe many means of grace, which in thy long ſuffering thou haſt affoarded for our reclaiming. Wee are the curſed ſeed of rebellious Parents, wee were conceived in ſin, and born the children of wrath: And whereas thou mighteſt have executed thy fierce diſpleaſure upon us, ſo ſoon as thou gaveſt us being; and ſo prevented our further diſhonouring thee: wee have inſtead of humbling our ſelves before thee our God, and ſeeking reconciliation with thy Majeſtie: done nothing from our infancy, but added ſin unto ſin, in breaking every one of thine holy Laws, which thou haſt given us as rules and directions to walk by, and to keep us from ſinning. Yea, there is not one of thy righteous precepts, which we have not broken more times, and ways, then we can expreſs: ſo far have wee been from a privative holineſs, in reforming that which is evill: and a poſitive holineſs in performing that which is good: which thou maiſt juſtly require of us, being wee had once ability ſo to do, if wee had not wilfully loſt it: for thou did'ſt form us righteous and holy, had not wee deform'd our ſelves; whereas now like Satan, wee can do nothing elſe but ſin, and make others ſin too, who would not ſo ſin, but for us: for we have an army of unclean deſires, that perpetually fight againſt our ſouls: whereby wee are continually tempted, drawn away, and enticed through our own concupiſcence. Yea, thou knoweſt, that the heart of man is deceitfull above all things; and that the imaginations thereof, are onely, and continually evill. O the infinitely intricate windings and turnings of the dark Labyrinths of mans heart! who finds not in or bodies, which is not become a ready inſtrument to diſhonour thee: for as our heart is a root of all corruption, a ſeed-plot of all ſin; ſo our eyes, are eyes of vanitie; our ears, ears of folly; our mouthes, mouthes of deceit; our hands, hands of iniquity: and every part doth diſhonour thee, which yet would be glorified of thee. The underſtanding which was given us to learn virtue, is apt now to apprehend nothing but ſin; the will which was given us to affect righteouſneſs, is apt now to love nothing but wickedneſs; the memory which was given us to remember good things, is apt now to keep nothing but evill things: for ſin (like a ſpreading leproſie) is ſo grown over us, that from the crown of our heads, to the ſoal of our feet, there is nothing whole therein, but wounds, and ſwellings, and ſores full of corruption. Yea, our ſouls and bodies are even a very ſink of ſin; for like the common ſhoar, we have not refuſed to welcome any, the moſt loathſome pollutions, that either the world, our own corruption, or the Devill at any time hath offered unto us.

Or, admit we are exempt from ſom evills, wee may thank thee, and not our ſelves for it: for wee are ready without thy reſtraining grace, to run out into all manner of enormities whatſoever: we are ſwift to all evill, but to all good immoveable: when we do evill, we do it chearfully, and quickly, and eaſily; but if we do any good, wee do it faintly, and ſlowly, and ſlackly. When did we talk without vanity? when did we give without hypocriſie? when did wee bargain without deceit? when did we reprove without anger, or envy? when did wee

in himself an indisposition of mind to all good, and an inclination to all evill?

And according to this our inclination, hath been our practice: wee have yielded our hearts as cages to entertain all manner of unclean spirits, when on the contrary wee have refused to yi ld them as Temples for thine holy Spirit to dwell in.

Yet, miserable wretches as wee are, wee like our own condition so well, that wee are not willing to go out of our selves unto thee; who wouldest new make us, according to the Image of thy Son: for by long custom, wee have so turned delight into necessity, that we can as willingly leave to live, as leave our lusts: yea, wee love our sins so well, and so much above our souls, that (except thou change our hearts) wee shall chuse to go to Hell, rather then part with them. Thou hast used all manner of means to reclaim us, but nothing will serve; neither the menaces and terrours of thy Law, nor the precepts and sweet promises of thy Gospell can doit: wee are neither softned with benefits, nor broken with punishments; thy severity will not terrifie us, nor thy kindness mollifie us. No, shouldest thou send an Angell from the dead to warn us, all perswasions would be in vain, since we hear Moses and the Prophets, Christ and his Apostles daily, and are never the better.

True, O Lord, there is a main reason of it, which we cannot now help; for naturally we have eyes and see not, ears and hear not, hearts and understand not. Yea, wee are quite dead in sin, untill thou doest boar our ears, soften our hearts, and break in upon our consciences by the irresistible power of thy Spirit, and by going along with thy Word, shall quicken our souls, and regenerate we hear without wearysomness? when did wee pray without tediousness? such is our corruption, as if we were made to sin, in deed, in word, or in thought. O the pride, passion, lust, envy, ignorance, awkwardnesse, hypocrisie, infidelity, vain thoughts, unprofitableness, and the like; which cleaves to our very best actions! and how full of infirmity are our primest performances! for we have not done any one action legally justifyable all our dayes: neither can ought we do, abide the examinatirn of thy strict justice, untill it he covered with thy Sons righteousness; and the corruption thereof washed away in his most pretious blood. Yea, if thou shouldest behold these our praiers, as they bee in themselves, without having respect unto us in Christ Jesus; they would appear no better in thy sight, then a menstruous cloth.

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generate the whole man anew: In the meantime wee are ready to receive all, and return nothing but sin and disobedience; wherein wee more then abound: for wee have done more against thee this week, then wee have done for thee ever since we were born. And whereas the least of thy mercies, is greater then all the curtesies of men, wee are not so thankfull to thee for them all, as wee are to a friend for some one good turn.

Neither do wee alone lay the fault upon our inability, or want of supply from thee; but upon our own perverseness, and want of endeavour, and putting forth that strength and ability, which thou hast given us: for how long hast thou (O most gracious God) stood at the doors of our hearts; and how often hast thou knock'd, when we have refused to open, and let thee in; And if at any time we have been over-ruled by the good motions of thy holy Spirit, yet have wee still returned (with the Dog) to our vomit, and (with the Sow) refused the clear streams of thy Commandements, to wallow in the myre of our filthy sins: whereby we have justly deserved, that thou shouldest have called us to an account in the dead of our sleep, and have judged us to eternall destruction; and never have suffered us again to have seen the light of the Sun: the remembrance of which, together with our other rebellions, when we rightly consider them, makes us even speechless like him in the Gospell: as neither expecting mercy, nor daring to ask it.

Howbeit, when wee call to mind thy manifold mercies, shewed to Manasses, Paul, Mary Magdalen, the Thief, and the Prodigall Son, with many others; who were no less vile then wee, and who notwithstanding found thee more ready to hear, then they were to ask; and to give above what they durst presume to beg: wee stay our selves, and receive some incouragement from the

the application of the merits of Christ Jesus; which thou hast promised, shall bee a sufficient satisfaction for all our sins: and the rather, for that thou cal'est all that are weary and heavie laden, with the burthen of their sins unto thee; with promise that thou wilt ease them: and hast promised, that though our sins be as red as scarlet, thou wilt make them white as snow, and that thou wilt not the death of a sinner, but that he turn from his wickednes and live: and that if a sinner doth repent him of his sins, from the bottom of his heart, thou wilt blot out all his wickednes out of thy remembrance. And lest wee should yet be discouraged, thou who didst no less accept the will of David, then the act of Solomon, hast further promised, that if there be but first a willing mind, thou wilt accept of us according to that which we have, and not according to that which wee have not.

But forasmuch O Lord, as thou knowest, that is not in man to turn his own heart, unless thou dost first give him grace to convert; for thou O Lord, must work in us both the will and the deed: and being that it is as easie with thee to make us righteous and holy, as to bid us bee such, O our God, give us ability, and willingnes to do what thou commandest, and then command what thou wilt; and thou shalt find us ready to do thy blessed will. Wherefore give to us, and increase in us all Christian graces, that wee may know, and believe, and repent, and amend, and persevere in well doing. Create in us O Lord, a new heart, and renew a right spirit within us: take away from us our greedy desire of committing sin, and enable us by the powerfull assistance of thy grace, more willingly to obey thee in every of thy commandements then ever wee have the contrary.

Be favourable to thy people every where; look down in much compassion upon thy Militant Church, and every severall member thereof: blesse it in all places with peace and truth, hedge it about with thy providence, defend it from the mischievous designs, and attempts of thine, and her malitious enemies: let thy Gospell go on and conquer, maugre all opposition; that Religion and uprightnes of heart may bee highly set by with all, and all prophaneness may be trod under foot. More particularly, be mercifull to this sinfull Land; the civill Magistrates, the painful Ministers, the two Universities; those people that sit yet in darkness; all the afflicted members of thy Son. Lord, comfort the comfortless, strengthen the weak, bind up the broken hearted, make the bed of the sick, be a father to the fatherless, and an

Yea, let thy Spirit bear such rule in every one of our hearts, that neither Satan that forrain enemy, and roaring Lyon, which seeketh to devour us, may invade us; nor our own concupiscence, that home-bred traytor, may by conspiring with the world, work the ruine and overthrow of our poor souls: but that all our wills which have been altogether rebellious, our hearts which have been the receptacles of unclean spirits, & our affections which are altogether carnall; may be wholy framed according to thy holy & heavenly will. and that we may the better know how to avoyd the evill, and do the good, let thy Word as a light, discover unto us all the sleights and snares of our spirituall adversaries: yea, make it unto us as the Star which led unto Christ; and thy benefits like the Pillar which brought to the Land of Promise; and

thy

an husband to the widdow; cloath the naked, feed the hungry, visit the prisoners, relieve the oppressed, sanctifie unto them all their afflictions, and turn all things to the best to them that fear thee.

Prosper the Armies that fight thy battells, and shew a difference between thy servants, and thine enemies, as thou did'st between the Israelites and the Egyptians; that the one may bee confirmed, and the other reclaimed.

These,

thy Cross like the Messenger, that compelled guests unto the Banquet.

Give us, O Lord, to consider, that although sin in the beginning seem never so sweet unto us, yet in the end it will prove the bane, and ruine both of body and soul: and so assist us with thy grace, that wee may willingly part with our right eyes of pleasure, and our right hands of profit, rather then sin against thee, and wrong our own consciences: considering that it would bee an hard bargain, for us to win the whole world, and lose our own souls.

Blesse, preserve and keep us from all the temptations of Satan, the world, and our wicked hearts: from pride, that Lucifer-like sin, which is the fore-runner of destruction; considering that thou resistest the proud, and givest grace to the humble: from covetousnesse, which is the root of all evil; being taught out of thy word, that the love of money hath caused many to fall into diverse temptations, and snares, which drown them in perdition and destruction; from cruelty, that infernal evil, of which thou hast said, that there shall be judgment mercilesse, to him that sheweth not mercie: from hypocrisie, that sin with two faces, whose reward is double damnation; and the rather, because wickednesse doth most rankle the heart, when it is kept in, and dissembled; and for that in all the Scriptures, we read not of an hypocrites repentance: from whoredom, which is a sin against a man's own body, and the most inexcusable: considering the remedy which thou hast appointed against it: for the punishment whereof, the Law ordained death, and the Gospel excludeth from the Kingdom of Heaven: from prophanation of thyday, considering thou hast said, that whosoever

These

ever ſanctifieth it not, ſhall bee cut off from thy people; and did'ſt command that he ſhould be ſtoned to death who only gathered a few ſticks on that day: from ſwearing, which is the language of hell; conſidering that becauſe of oaths the Land doth mourn, and thou haſt threatned that thy curſe ſhall never depart from the houſe of the ſwearer: from drunkenneſs, that monſter with many heads, and worſe than beaſt like ſin, which in thy word hath many fearfull woes denounced againſt it: and the rather, for that it is a ſin (like the pit of Hell) out of which there is ſmall hope of redemption.

Finally, O Lord, give us ſtrength to reſiſt temptation, patience to endure affliction, and conſtancie to perſevere unto the end in thy truth: that ſo having paſſed our pilgrimage here, according to thy will, we may be at reſt with thee hereafter, both in the night of death, when our bodies ſhall ſleep in the grave, and in the day of our reſurrection, when they ſhall awake to judgment, and both bodies and ſoules enjoy everlaſting bliſſe.

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Theſe, and all other good things, which for our blindneſſe we cannot aſk, vouchſafe to give us thine unworthy ſervants, not for our ſakes, but for thy mercies ſake; and for thy Son our Saviour Jeſus Chriſts ſake, in whom thou art well-pleaſed; and in whom thou waſt fully ſatisfied upon the Croſſe for our ſins: who with thee and the Holy Ghoſt, liveth and reigneth ever one God, world without end.

Let thy mighty hand, and out-ſtretched arm, O Lord, be ſtill our defence; thy mercie and loving kindneſſe in Jeſus Chriſt thy dear Son, our ſalvation; thy true and holy word our inſtruction; thy grace and holy Spirit our comfort, conſolation, illumination, and ſanctification, now and for ever, Amen.

A Thanksgiving to be brought in to any, or every one of them, next before the Concluſion, where the hand is placed.

AND as we pray unto thee, ſo we deſire alſo to praiſe thee: rendring unto thy Majeſtie upon the bended knees of our hearts, all poſſible laud,

laud, and thanksgiving, for all thy mercies and favours, spiritual and corporal, temporal and eternal: For that thou hast freely elected us to salvation from all eternity; when thou hast passed by many millions of others, both Men and Angels, whereas we deserved to perish no lesse then they; and thou mightest justly have chosen them, and left us: for that thou hast created us Men, and not Beasts; in *England*, not in *Æthiopia*, or any other savage Nation: in this clear and bright time of the Gospel, not in the darknesse of Paganisme, or Popery. For thine unexpressible love, in redeeming us out of Hell, and from those unsufferable and endlesse torments, by the pretious blood of thy dear Son: who spared not himself, that thou mightest spare us. For calling us home to thee by the Ministry of thy Word, and the work of thy good Spirit. For the long continuance of thy Gospel with us, (the best of blessings). For sparing us so long, and giving us so large a time of repentance. For justifying, and in some measure sanctifying us, and giving us ground for assured hope of being glorified in thy heavenly Kingdom. For preserving us from so infinite many perils and dangers, which might easily have befalne us every day, to the taking away of either our estates, our limbs, or our lives. For so plentifully and graciously blessing us all our life long, with many and manifold good things; both for necessity and delight. For peace of conscience, and content of minde. For our health, wealth, limbs, senses, food, raiment, liberty, prosperity. For thy great mercie in correcting us, and turning thy corrections to our good. For preserving us in the night past from all dangers of body and soul; and for infinite more mercies, of which we could not well want any one: and which are all greatned, by being bestowed upon us, who were so unworthy; and have been so ungrateful for the same. O that we could answer thee in our thankfulnesse, and obedient walking, one for a thousand!

Neither are we unmindful of those national blessings, which thou hast vouchsafed unto our Land in general: as namely, that deliverance from the Spanish Invasion in 88, and from that divelish design of the Gunpowder-Treason: for preserving us from the noisome, and devouring Plague and Pestilence. Lord grant, that our great unthankfulnesse for these thy mercies, may not cause thee to deliver us into the hands of our enemies: and although we have justly thereby deserved the same, yet we beseech thee, give us not up unto their wills, neither suffer Popery ever to bear rule over us; nor thy blessed Word and Sacraments to be taken away from us; but continue them unto us, and to our posterity after us, if it be thy good pleasure; untill the coming of thy Christ.

Babes that are inexpert in the word of righteousnesse, use milk: but strong meat belongeth to them that are of full age, Heb. 5. 13, 14.

THE STATE OF *A CHRISTIAN*,

lively ſet forth by an Allegorie of a Ship under Sayl.

Prov. 31. 14.
Job. 9. 26.
Iſai. 23. 1.
Rev. 8. 9.

MY Bodie is the *Hull*, the *Keel* my Back, my Neck the *Stem*, the *Sides* are my Ribs, the *Beams* my Bones, my Fleſh the *Planks*, Griſtles and Ligaments are the *Pintels* and *Knee-timbers*; Arteries, Veins and Sinews, the ſeveral *Seams* of the Ship; my Blood is the *Ballaſt*, my Heart the *principal Hold*, my Stomach the *Cook-room*, my Liver the *Ciſtern*, my Bowels the *Sink*, my Lungs the *Bellows*, my Teeth the *Chopping knives*, (except you divide them, and then they are the 32 *points of the Sea-card*, both agreeing in number;) Concoction is the *Caldron*, and hunger the *Salt* or *Sawce*: my belly is the *lower Deck*, my Kidneys *Cloſe Cabbins*, or receptacles; my Thighs are *long Galleries* for the grace of the Ship, my Arms and Hands the *Cat-hooks*, my Midriffe is a large Partition, or *Bulk-head*; within the circumference of my head is placed the *Steeridge-room*, and *chief cabbins*, with the *Round-houſe* where the *Maſter* lieth; and theſe, for the more ſafety and decencie, are incloſed with a double fence; the one *Dura-mater*, ſomething hard and thick; the other *Pia-mater*, very thin and ſoft, which ſerveth inſtead of hangings: The Ears are two doors, or *Scuttles*, fitly placed for entertainment; the two Eyes are *Caſements* to let in light, under them is my Mouth the *Stowidge*, or *Stewards-room*; my Lips are *Hatches* for receipt of goods, my two Noſtrils ſerve as *Gratings* to let in air; at the one end ſtands my Chin, which is the *Beak-head*, my Forehead is the *upper-deck*, all which being *trimmed* with my fat inſtead of *pitch*, and hair inſtead of *Ockham*, are *coloured* with my skin.

The *fore-deck* is humility, the *ſtearn* charity, active obedience the *ſayls*, which being *hoyſed* up with the ſeveral *Yards*, *Halliars*, and *Bow-lings* of holy precepts and good purpoſes, are let down again by fickleneſſe, faintings and inconſtancie; Reaſon is my *Rudder*, experience the *Helme*, hope of ſalvation my *Anchor*, paſſive obedience the *Capſtain*, holy revenge the *Cat* and *Fiſh* to *hawl* the *ſheat-Anchor*, or *laſt hope*; fear of offending is the *Buoy*, virtues are the *Cables*, holy deſires, and ſudden ejaculations the

Shrouds, the zeal of God's glory is my *Main-maſt*, premeditation the *Foremaſt*, deſire of my own ſalvation the *Mizzen-maſt*; ſaving-knowledge the *Bolt-ſprit*: Circumſpection a *Sounding-line*, my *light* is illumination, Juſtice is the *Card*, God's Word the *Compaſſe*, the meditation of life's brevity a *four-hour-glaſſe*, Contemplation of the creatures the *Croſſe-ſtaff*, or *Jacob's Staff*, the Creed a *Sea-grammer*, the life of Chriſt my *Load-ſtar*; the Saints falls are *Sea-markes*, Good examples *Land-marks*: Repentance *Pumpes* out the ſink of my ſins, a good Conſcience keeps mee *clean*, imputative righteouſneſs is my *Flag*, having this *Motto* (BEING CAST DOWN WE PERISH NOT) The *Flag-ſtaff* is ſincerity, the Ship is *victualled afreſh* by reading, hearing, receiving; Books are *Long-boats*, Letters are little *Skiffes* to carry and re carry my ſpiritual *merchandiſe*, Perſeverance is my *ſpeed*, and Patience my *nam:*: my *fire* is luſt, which will not be clean extinguiſhed; full feeding and ſtrong drink is the *fuell* to maintein it, whoſe *flame* (if it be not ſuppreſt) is jealouſie, whoſe *ſparks* are evil words, whoſe *aſhes* is envie, whoſe *ſmoke* is infamy, laſcivious talk is as *flint* and *ſteel*, concupiſcence as *tinder*, opportunity is the *match* to light it, ſloath and idleneſſe are the *ſervants* to prepare it.

The Law of God is my *Pilot*, Faith my *Captain*, Fortitude the *Maſter*, Chaſtity the *Maſters-mate*, my Will the *Coxen*, Conſcience the *Preacher*, Application of Chriſts death the *Chirurgion*, Mortification the *Cook*, Vivification the *Calker*, Self-denial is an *Apprentice* of his, Temperance the *Steward*, Contentation his *Mate*, Truth the *Purſer*, Thankfulneſſe the *Purſers-mate*, Reformation the *Boat-ſwain*, the 4 Humors, Sanguine, Choller, &c. are the *Quarter-maſters*, Chriſtian vigilancie undertakes to ſupply the office of *Starbord* and *Larbord* watch, Memory is *Clerk* of the *Check*, Aſſurance the *Corporal*, the *Armour* Innocencie, the *Mariners* Angels, Sciſmaticks are *Searchers* ſent aboard; my underſtanding as *Maſter-Gunner* culls out from thoſe two *Budg-casks* of the New and Old Teſtament, certain threats and promiſes, which is my onely *Powder* and *Shot*, and with the aſſiſtance of the *Gunners-mate*, holy anger againſt ſin, *chargeth* my tongue, which like to a *Piece of Ordinance* ſhoots them, to the ſhame and overthrow of my ſhirituall *Adverſaries*.

My *Noble Paſſengers* are joy in the Holy Ghoſt, and the peace of conſcience, whoſe *retinue* are divine graces: my *ignoble*, or rather *mutinous Paſſengers* are worldly cogitations and vain delights, which are more than a good many; beſides ſome that are *arrant thiefs* and *traytors*; namely, pride, envie, prejudice; but all theſe I'le bid farewell when I come to my journies end, though I would, but cannot, before.

Heaven is my *Country*, where I am regiſtred in the Book of life; my *King is Jehova*; my *tribute* Almſdeeds, *they which gather it* are the poor; Love is my Countries *badge*, my *language* is holy conference, my *fellow Companions* are the Saints.

I am poor in performances, yet rich in Gods acceptation: The foundation of all my good, is Gods free Election: I became bound into the Corporation of the Church, to ſerve him in my baptiſme; I was inrolled

at

at the time when hee first called mee; my freedom is Justification, it was purchased with the blood of Christ, my evidence is the earnest of his Spirit, my priviledges are his sanctifying Graces, my Crown (reserved for mee on high) is Glorification.

My *Maker and owner* is God, who built mee by his Word, which is Christ; of earth, which was the *materiall*: hee *fraught it* with the essence of my soul, which is the *Treasure*; and hath set mee to *sail* in the *Sea* of this world, till I attain to the *Port* of Death, which letteth the terrestriall part into the *harbour* of the grave; and the celestiall into the Kingdom of Heaven: in which *voyage*, conveniency of estate is as *Sea room*, good affections serve as a *tyde*, and praier as a *prosperous gale of wind*, to help forward.

But innumerable are the *impediments and perills*, for here I meet with the proffers of unlawfull gain, and sensuall delights as so many *Syrens*; the baits of prosperity (*as high-banks*) on the right hand or *weather-shore*, and there with evill suggestions, and crabbed adversity (*as Rocks*) on the left hand, or *Lee-shore*, ready to *split* mee, the fear of Hell, like *quick-sands*, threaten to swallow mee; Originall sin, like weeds, clog me; and actuall transgressions like so many *Barnacles*, hang about mee: yea, every sin I commit *springs a new leak*; my senses are as so many *storms of rain, hail, and snow* to sink me; lewd affections are *roaring billows and waves*; self-confidence, or to rely upon any thing but divine assistance, is to *lose the bolt sprit*; Restitution is heaving goods *over-board* to save the Ship; Melancholly, is want of *fresh water*: the Scoffs of Atheists, and contempt of Religion in all places, is a notable *becalming*; the lewd lives, and evill examples of the most, a *contagious air*; Idleness *furs it*, and is a shrewd *decay*, both of *Hull and Tackling*. Moreover sailing along, and keeping watch, (for they that are Christs friends you know, must look for all they meet to bee their *enemies*) wee no sooner look up, but presently wee ken *a man of war*, and then wee must bee for war too, and provide for a *skirmish*.

Now the *Gallion* that hath our *Pinnace in chase*, and always watcheth for advantages to surprise it, is the *Piracy* of Hell, the *Synagogue* of Satan; her *fraight* is Temtations and persecutions, with all the *Engines of mischief*; in w^ch^ the Devill is *Master*, malice the *Masters-mate*, cruelty the *Captain*, Murder the *Cook*, Flattery the *Calker*, Prophaneness a *Quarter-master*, Riot the *Steward*, Never-content his *mate*; Pride the *Cockson*, Superstition the *Preacher*, Hypocrisie the *Boatswain*, Covetousness the *Purser*, Lust the *Swabber*, Fury the *Gunner*, Presumption the *Corporal*, Sedition the *Trumpetter*, Drunkenness the *Drummer*: Vices are the *Sails*, Custom the *Main-mast*, Example of the multitude the *Fore-mast*, Lusts and passions the *Cables*, Blindness of mind the *Rudder*, Hardness of heart the *Helme*, the Wisedom of the flesh the *Card*, the Mystery of iniquity the *Compass*, the five senses, or if you will, scoffing Atheists, prophane foul-mouth'd drunkards, & all the rabble of Hell are the *Mariners*; lewd affections the *Passengers*, little conscience the *Loadstare*; she hath *two tyre of great Ordinance planted in her*, heresie, & irreligion,

(being either for a falſe God or none) Oaths, Blaſphemy, and curſes are the *Powder and Shot*, which they ſpit againſt all that worſhip the Lamb, or fight under the enſign of Faith; her *Armour* is carnall ſecurity, the *Flag in her top* is infidelity, the *Motto* (*There is no God but gain*); Her *ballaſt* which keeps her upright, is ignorance; moſt of her *Tackling* ſhee has from *Rome*; Antichriſt as *Pilot* ſteares her in ſuch a *courſe*, that ſhe goes on ſwiftly, proudly, ſecurely; ſcorning and ſcoffing (*Senacherib* like) to hear that any Lord ſhould deliver this poor *Pinnace* out of her hands; yet in the ſequel this ſilly *Pink*, having the *inſurance* of God's omni-preſence, finds not onely ſuccour from the Stock of the Churches Praiers, which like another *Merchant-man* comes in to the *reſcue*; but likewiſe that God's Almighty power and providence is near at hand, as a ſtrong *Caſtle* of defence to free her, whereby ſhe *eſcapes*, even as a Bird out of the ſnare of the Hunter, to praiſe the Lord, who hath not given her as a prey unto their teeth, that would have ſwallowed up all quick; but delivered her from ſuch ſwelling waters, floods of affliction, and ſtreams of perſecution, as elſe had gone over her, and even drowned her ſoul, as it is *Pſalm* 124, while this great *Gallion* (though it ſeem like that *Invincible Armado*) *flies*, and (*having no Anchor*) when the ſtorms of God's wrath *ariſe*, *down ſhe ſinks to deſperation*, and periſheth in the bottomleſſe pit, or burning lake of fire and brimſtone, where wee'l leave her, to receive a juſt recompence of reward.

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FINIS.

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THE SEDUCED SOVL *reduced, and reſcued from the* Subtilty, *and* Slavery *of* Satan, *that bloody devouring Dragon,* and vowed *Enemy* of all *Mankind.* Together with *Proviſion that none may be diſappointed of their end, by* miſtaking *their way:* would men but now *hearken unto Chriſt,* as they would have *Chriſt* another day, *hearken unto them.*

By *R. Junius,* in reference to *Levit.* 19.17. *Iſa.* 58.1. *Prov.* 1.20. to the end, and 14.12. *Acts* 11.14. 1 *Tim.* 4. 16. *James* 1.21. *Jude* 23.

Cyprian brings in *Satan,* triumphing over *Chriſt* in this manner; As for my followers, ſaith he, I never laid down my life to redeem them, as *Chriſt* hath done for his; I never promiſed them ſo great reward, as *Chriſt* hath done to his: and yet I have more followers then *Chriſt,* and they do far more for me, then his do for him. And indeed, *To whom we yield our ſelves as ſervants to obey, his ſervants we are to whom we obey; whether of ſinne unto death, or of obedience unto righteouſneſſe,* Rom. 6.16. And in caſe we do *the Devils works,* we are *the Devils ſervants,* as our *Saviour* affirms, *John* 8.34,44. Again, it is the abſtract of Religion, to imitate him whom we worſhip. Neither are we worthy to be called Chriſtians, except we *imitate Chriſt,* and ſquare our lives according to the rules he hath given us, *Luke* 14. 26. 2 *Pet.* 2. 19. 2 *Cor.* 5. 17. 2 *Tim.* 2. 19. Who then ſhall compare mens lives with *Chriſts* life, or thoſe *rules* ſet down in his *Goſpel,* but muſt be forced with *Lynacre* to confeſſe; That either the *Goſpel* is none of *Chriſts,* or very few amongſt us are *Chriſtians.* Obſerve it I pray, for it falls heavy on many thouſands, that think they are *Chriſtians* beyond all exceptions.

2 But to bring this point more cloſe, and home to mens conſciences. We read, That *the greateſt number go the broad way to deſtruction, and but a few the narrow way that leadeth unto life,* Matth. 7.13,14. That *the whole world lieth in wickedneſſe,* 1 John 5. 19. That *the number of thoſe whom Satan ſhall deceive, is as the ſand of the ſea,* Rev. 20. 8. That *many are called, and but few choſen,* Matth. 20. 16. & 22. 14. That *though the number of the children of Iſrael are as the ſand of the ſea; yet onely a remnant of them ſhall be ſaved,* Rom. 9.27. *Sad predictions!* How then does it concern every man of us, to be-think our ſelves, whether we be of that ſmall number, and to miſtruſt the worſt, as all wiſe, and *ſound-hearted Chriſtians* uſe to do, *Matth.* 26.21,22. And indeed, they are *Texts of Scripture,* that would make the moſt in theſe dayes *to tremble;* Yea, they

could not (without *Gods* great mercy) but be ſwallowed up of their own confuſion, were they not ſpiritually *blinde* and *deaf*, and *dead*. For experience ſhews, that amongſt thoſe that call themſelves *Chriſtians*, ſcarce one of an hundred, whoſe *knowledge*, *belief*, and *life*, is anſwerable either to the *Goſpel*, their *Chriſtian profeſſion*, or the *millions of mercies they have received*.

Yea, notwithſtanding the *Holy Ghoſt* tels us in the *word*; and we hear the ſame daily; That *every man ſhall be judg'd according to his works, be they good or evill*, Rev. 20. 13. & 22.12. That *we ſhall give an account at the day of judgement for every idle word we ſpeak*, Matth. 12. 36. That there needs no other cauſe of our laſt and heavieſt doom, then *Ye have not given, ye have not viſited, &c.* Matth. 25. 41. to 46. That *the righteous ſhall ſcarcely be ſaved*, 1 Pet. 4. 18. That *many ſhall ſeek to enter in at the ſtraight gate, and ſhall not be able*, Luke 13.24. That *no unrighteous perſon ſhall inherit the kingdome of God; but ſhall have their part and portion in that lake, which burneth with fire and brimſtone, which is the ſecond death*, 1 Cor. 6. 9, 10. Gal. 5. 21. Revel. 21. 8. That *except our righteouſneſſe exceeds the righteouſneſſe of the Scribes and Phariſees*, (who were no mean men for outward and formal performances) *we ſhall in no caſe enter into the kingdom of heaven*, Math. 5 20. And that *without holineſſe, no man ſhall ſee the Lord*, Heb. 12.14. (which *Scriptures* if they be true, *what manner of perſons ought we to be? in all holy converſation and godlineſſe*, as the *Apoſtle* ſpeaks, 2 *Pet.* 3.11.) Yet moſt men live, as if the *Goſpel* were quite contrary to the rule of the *Law*: As if *God* were neither to be *feared*, nor *cared for*: As if they were neither *beholding to him*, nor *afraid of him*, both out of his *debt* and *danger*; Yea, as if there were no *God to judge*, nor *Hell to puniſh*, nor *Heaven to reward*, I cannot think of it without aſtoniſhment.

But to all theſe, let me add one *thunder-bolt* more out of *Gods Artillery*, which you ſhall finde, *Deut.* 29. where he expreſly tels us, that *he will not be merciful* (I pray mark it) *unto ſuch as flatter themſelves in an evill way*, but *that his wrath and jealouſie ſhall ſmoak againſt them, and very curſe that is writ in his Book ſhall light upon them*, &c. *verſ.* 19, 20. And that *if we will not regard, nor hearken unto him when he cals upon us for repentance: He will not heare nor regard us, when in our diſtreſſe and anguiſh we ſhall call upon him for mercy; but even laugh at our deſtruction, and mock when our fear cometh*, Prov. 1. 24. to 33. Neither is *ſalvation* more *promiſed* to the *godly*, in any part of the *Bible*, *Old Teſtament*, or *New*, then eternal *death* and *deſtruction* is *threatned* to the *wicked*. For though to all repentant ſinners he is a moſt merciful *God*; yet to all wilful and impenitent ſinners, he is *a conſuming fire, and a jealous God*, Heb. 12.29. Deut. 4. 24. Theſe are dreadful threats, from the mouth of *an Almighty*, and *terrible God*, who is Truth it ſelf, and cannot lie. Nevertheleſſe, mens obdurate and *adamantine hearts*, brawned

and hardned with the cuſtome of ſinne, will tremble and relent no more at the hearing of them, then the *ſeates they ſit on*, or the *ſtones they tread on*. Their ſupine ſtupidity is no more capable of excitation then the *Sea Rocks* are of motion, or the *billows* of compaſſion. They are like the *Catadupans*, inhabitants of the *Cataracts*, who hear not the *roarings of Nilus*. As *Drums* and *Trumpets* (we know) and that loud rupture of the aire with *Ordnance*, is but like ſoft *muſick* to the *eares* of ſome *fleſhed ſouldiers*, *hardned* with often *ſucceſſe*. And the reaſon is, they will rather hearken to their own *deceitful hearts*, and *believe* Satan, that would gull them of their *ſoules*, and plunge them into *eternall torments*, then they will hearken to, or believe the *God of Truth*. And the reaſon of this reaſon is, when men reject all good meanes, and refuſe to ſerve the *true God*, he in juſtice gives them over to the *falſe* to be taught, and governed by him; for which you have an expreſs place, 2 *Theſ.*2.10,11,12. And likewiſe an example thereof in *Ahab*, 1 King.22. 20. to 23. Yea, how could I here inlarge? as would you know, why many men in this, and other ages before us, have been ſuch ſuperlavive *monſters in wickedneß*, as ſtriving after *perfection of evill*, counting it the *greateſt honour* to commit the *greateſt ſinnes*, and being ſorry, as it were, that they could not commit a ſinne beyond preſident, and be like *their father the Devill*, Such as blaſphemous and impudent *Pharoah*, who being bloodied with his unreſiſted tyranny, could belch out defiance in the face of heaven, ſaying, *who is God?* Or *Nicanor*, who being perſwaded from cruelty upon the *Sabbath-day*, in that *God* had appointed it holy; anſwered, if *God* be mighty in *Heaven*, I am alſo mighty on *Earth*: Though the ſame tongue that ſpake it, was cut into little pieces and flung to the Fowls: and the ſame hand that ſmote, was cut off, and hung before the *Temple*. Or as *Pope Hildebraud*, who asked the *Sacrament of Chriſts body* before all the *Cardinals*, how he ſhould deſtroy *Henry the Emperour*; and having no anſwer, flung it into the fire, ſaying, Conld the *Idoll gods* of the *Heathens* tell them what ſhould ſucceed in their enterprizes, & canſt not thou tel me? how others could wholly ſpend and imploy their *time*, & *ſtrength*, and *meanes*? how they ſhould take ſuch *pains*, and be at ſuch *coſt*, to commit *robberies*, *rapes*, cruel *murthers*, *treaſons? blow up* whole *States*? depopulate whole *Towns*, *Cities*, *Countries*? Seduce millions of ſoules, as *Mahomet* and the *Pope* have done? make open War againſt the *Church* of *God*, as *Herod*, *Antiochus*, and others have done? perſecute the known truth, as *Julian* the *Apoſtate* did? Invent all new *vices* they could, and deſtroy the memory of all ancient *vertues*, as *Heliogabalus* did? make it their trade to ſwear and forſwear, if any wil hire them, as our *Poſt-knights* do? Not unlike thoſe *Turkiſh Prieſts*, called *Seitie*, and *Cazi*, who for a double *Ducket* will make a thouſand falſe oaths before the *Magiſtrate*, and take it to be no ſinne, but a work deſerving praiſe, by lies, ſwearing, and for-ſwearing, to damniſie

niſie *Chriſtians* what they can. Or would you know why our Land (notwithſtanding we excell all Nations under heaven, for meanes of light and grace) hath ſuch monſters? as upon an hours warning will lend *Jezabel* an oath, to rob poor *Naboth* of his *life* and *vine-yard?* Such *Vultures, irreligious Harpies*, that have *conſciences like a Barn-door*, that ſeldome awake but to do miſchief. Some men and women, that will be *Bawds* to their own *wives* and *Daughters?* (But, ô that the *Sun* ſhould ſhine upon her, that will ſell for gain unto *Hell* that body which ſhe brought forth, with ſo much pains and danger to this *earth*. Certainly, there was never woman more deſerved to be call'd the *Devils Dam* then ſhee.) Why, there are ſome that dare the day to witneſſe their ungodlineſſe, and do their villanies to be ſeen of men? That *Zimri*-like, dare bring *Whores* to their *Tents* openly. Yea, like *Abſalom*, dare ſpread a *Tent* on the top of the *houſe*, and go in to their *Concubines* in the ſight of all men. I have my ſelfe heard a cauterized Gallant boaſt of his lying with women of all conditions, ſave *witches*, and proteſt that ſhould be his next atrempt. Yea, how often ſhall you hear old men glory of their *fore-paſt whoredoms*, boaſt of their *homicides*, *cheats*, and the like? Yea, if it be poſſible, make themſelves worſe then ever they were: and rather then want matter of oſtentation, they will boaſt of the foulеſt vices; For their *excrements*, they account *ornaments*, and make a *ſcarfe* of their *halter*.

Again, others there are, who like them of *Gibeah*, Judg. 19. and the *Sodomites*, Gen. 19. are not content with the common way of ſinning; but are mad with a prodigious luſt; *Bring forth the men, that we may know them*, verſ. 5. Let any reaſonable man judge, whether they could be thus deſperately wicked, if the juſt and *true God* had not for their rebellious and damnable wickedneſſe, in rejecting him, given them up to be ruled by the falſe; namely, the *god of this world*, and all wicked men in it. Even as a juſt *Judge* having *paſſed ſentence* upon ſome heynous *Malefactor*, gives him up to the *Jaylor*, or *Executioner*, as you may ſee by ſundry places, 2 *Tim.* 2. 26. *Epheſ.* 2. 2. *John* 13. 2. *Acts* 5. 3. 1 *Chron.* 21. 1. *Gen.* 3. 1. to 6. *Rev.* 2. 10. *Gen* 3. 15. *John* 8. 44. & 12. 31. & 14. 30. 2 *Cor.* 4. 4. *Epheſ.* 2. 2. But to enlarge yet more, how many amongſt us have their *conſciences* ſo *ſeared up with the cuſtome of ſin*, that they had rather be *confounded*, then *reformed*: That will grudge to be ſtayed in their way to *Hell?* (whereby they become *wilfull murtherers* of their own ſouls.) Yea, they will flie upon thoſe that ſhall oppoſe their perdition, and more then ſpurne at *Chriſts Meſſengers*, that are ſent to ſave them, (which is to ſtrike at him, whoſe meſſage they bring:) And others ſo reprobate, that their utmoſt endeavour is, to *damn others ſouls* with their own. Theſe are your *ſeducing drunkards*, deviſers and *broachers of damnable errours*; *Projectors of* unknown *villanies*, exemplary *leaders into wickedneſſe*; who *Jeroboam*, or *Mahomet*-like, ceaſe not to *ſinne*, and *tempt*, and *damne*, though they ceaſe to live: For though they

they die, they leave their ſinne behinde them, and that propagates, who reſemble a *malicious man ſicke of the plague*, who runs into the throng to diſperſe his *infection*; whoſe ſinne ſeems to out-weigh all penalty.

Others there are, that through a *preſumptuous confidence*, think they may *run upon ſcore with Satan*, and ſin boldly and freely, becauſe *Chriſt* is able to pay all; ſo making *Chriſt a bolſter*, or *Patron of ſin*. Yea, they will alſo boaſt, what a *ſtrong faith* they have; when yet they fall ſhort of the very *Devils* in believing: For *they believe* the threats that are written in the Word, *and tremble* for feare, *Jam.* 2.19.

Again, others you have, ſo *civilly righteous*, that they ſee no need they have of a *Saviour*: and the *leſſe ſenſible* they are, the *more ſick* they are; for as nothing is *more eaſily broken*, then thoſe things that are *moſt hard*: ſo *notorious offenders* are nothing ſo hard to be convinced and converted, as the *civilly righteous*, that ſeem to *live un-reproveably*.

Laſtly, to paſſe by thoſe many *millions of ſoules*, who are ſo *invincibly ignorant*, that remaining ſo, it is impoſſible they ſhould be ſaved; for they do not know wherein they have broken this or that *Commandement* in particular; what *wicked hearts* they have by nature, nor what need they have of a *Saviour*. Nor to ſay any thing of that, which coſt the lives of ſo *many thouſand Iſraelites*, I mean *murmuring*, and *unthankfulneſſe*, which is the ſin of almoſt who not; and ſuch a ſinne as *few*, even of the *better ſort* of *Chriſtians* have the wit to *conſider*. To paſſe by theſe (I ſay) how many through *prejudice*, ſo *blinde their own eyes*, that they will *decoct* every thing the godly do or ſay *into poyſon*: Yea, they will not onely *pick ſtrawes*, *to put out their own eyes withall*; but they even *proteſt againſt their own converſion*, as eſteeming, and accounting all *Religion*, and *Devotion* meer *fooliſhneſs*. Yea, they will ſcoffe at the meanes to be ſaved, and make themſelves merry with their own damnation: So that *good counſel to them*, is but offering *Aqua-vitæ to the dead*. A man would *admire* and *wonder* how mens *ſoules* ſhould be ſo *drowned* in their *ſenſes*; how any one that is endowed with a *reaſonable ſoule*, ſhould be of ſo *reprobate* a *minde*, as moſt men are; did not the *frequency of ſin* take away the *ſenſe of ſin*. As ô how the ſoule, that takes a delight in lewdneſſe, is gained upon by *cuſtome!* do not all cauterized ſinners, *drunkards*, *blaſphemers*, *defrauders*, and the like? Yea, and *civill men* too, account it a crime to be holy? or to have *a tender conſcience?* or to be ſo careful to ſerve their *Redeemer?* as themſelves are induſtrious to ſerve the *Devill*, and ſatisfie their own hearts *luſts*. Yea, and cuſtome hath ſo bleared them, that they cannot diſtinguiſh nor diſcern the true *viſage of things*. Yea, the moſt of men amongſt us ſo delude themſelves with *miſtakes*, and falſe *ſurmiſes*, againſt *Religion*, and the *religious*, that *piety* and *goodneſſe* is ſo *deſpiſed*; *looſeneſſe* and *prophaneſſe* ſo *ſet by*, and defended, by ſome *ignorantly*, by others *maliciouſly*: and this alſo by

reaſon of long cuſtome runs ſo deep and ſtrong, that wee can never look to have it mended, untill *Chriſt* comes *in the clouds*. What this may bring upon us, onely the *Lord knows*, and *knows to prevent*: But ſure I am, it hath already been ſo long neglected, and ſo little oppoſed and laid to heart; that it hath almoſt over-grown both *corn* and *good hearbs*. Inſomuch that the *wickedneſſe of the greater part*, hath brought ſuch a *ſcandall upon the better part*: That our *Religion* is even abhorred of the *Heathen*. And how can it other, then cut the hearts of thoſe that have felt the love of *Chriſt*? to heare him ſo *wounded at home with* oathes and *blaſphemies*, *abroad with* reproaches; who is the *life of their lives*, and the *ſoul of their ſouls*. *Speake* we *muſt*, *endeavour* what we *can*. *Cry aloud, ſaith God, ſpare not, lift up thy voyce like a trumpet, and ſhew my people their tranſgreſſions, and the houſe of Jacob their ſins*, Iſa. 58.1.

But alaſſe, little comes of it; For let all the *Miniſters* unanimouſly ſay what can be ſaid, blinde ſenſuallists will confute all that can be alleadged with *God is merciful*. And *Chriſt died for all*. *Onely believe and thou ſhalt be ſaved*; no matter how they *live*: a reprobate, *yet common errour*: as thinking with *Eunomius*, that *faith without works* will ſerve: Inſomuch that every *drunken beaſt*, and *blaſphemer*, thinks to ſpeed as well, and goe to *Heaven*, as ſoon as the beſt.

One *mindes* nothing but his *cups*, another nothing but his *coyne*, a third onely his *Curtizan*; yet all theſe promiſe to *meet in Heaven*. The *Jewes* thought we may put away our wives, we may ſweare, we may hate our enemies, we may kill the *Prophets*, ſubject the *word* of *God* to our *traditions*, and follow our own wayes. Why? *Abraham is our father*, John 8.39. But by their leave, *Chriſt* calls them *baſtards*, and findes out another *father* for them, ver.44. *Ye are of your father the Devill, and the luſts of your father ye will do*. *Prophane Libertines*, ſuch as account not themſelves *well*, but when they are doing *ill*. Yea, the moſt *covetous oppreſſors*, who may ſay as *Pope Leo* did, I can have *no place in Heaven*, becauſe I have ſo often *ſold it upon Earth*. Every man of them hopes to have *benefit by the Goſpel*, when they will not be tied to the *leaſt tittle of the Law*. But if *Chriſt* be not our *King to govern* us, he will neither be our *Prophet to fore warn*, nor our *Prieſt to expiate*. Except we *forſake* our ſins, *God* will never *forgive* them. Yea, he hath ſworn by an oath, that *whomſoever he redeemeth out of the hands of their ſpirituall enemies, ſhall ſerve him in holineſſe and righteouſneſſe all the dayes of their lives*. Neither can it conſiſt with his Juſtice, to pardon ſuch as continue in an evill courſe of life. Nevertheleſſe, there is ſcarce a wicked man upon *Earth*, but he thinks to go to *Heaven*.

But what's *the reaſon*? conſider that, and you will ceaſe to wonder. For what the *Apoſtle* ſpeaks, 2 Cor. 3. is appliable unto all *natural men*. *Their mindes were blinded*; *For untill this day remaineth the ſame vaile upon their hearts, un-taken away in the reading of the Old Teſtament, which vail*

vail, when they ſhall turn to the Lord, ſhall be taken away in Chriſt, verſ. 14, 15, 16. Here you ſee they have a *vail or curtain drawn over their hearts*, which keeps them from the knowledge of *Gods word*: But that's not all; They have ſo hardned their hearts with a cuſtomary ſinning, even from their infancy, that a man were as good ſpeak to *a ſtone*, as admoniſh them, *Jer.6.10. & 5.3. Zach.7.12. Jude 12. Ezek. 11.19.*

Thirdly, the *Goſpel is hid unto them*, becauſe *the god of this world hath blinded their mindes, leſt the light of the glorious Goſpel of Chriſt ſhould ſhine unto them*, as the ſame *Apoſtle* ſpeaks, *2 Cor.* 4.3,4. Finally, they have *Phraoh's curſe* upon them, a *hard heart*, and a *ſeared conſcience*: ſo that they are no way capable of *yielding to*, or *hearing God* ſpeak by his *Ambaſſadors*, ſay they what they will. Whence it is, that St. *Cyprian* uſeth theſe words: It is as much loſt labour (ſaith he) to preach unto men the things of *God*, before they are humbled with the ſight of their wants, as to offer *light* to a *blinde* man, to *ſpeak* to a *deaf* man, or to labour to make a *brute beaſt wiſe*. See Revel.3.17. In the mean-time thoughts of *Eternity never trouble* them; They are at peace with *Satan*, the *world*, and their own *conſciences*; have made *agreement with Hell, and with Death*; they *ſatisfie their luſts* to the full: So like *men ſleeping in a Boat*, they are carried down the *ſtream* of this *world*, until they *arrive* at their *Graves-end* [*Death*] without once *waking* to be-think themſelves, whether they are *going* [to *Heaven* or *Hell.*] They *ſlumber*, and *ſuppoſe* themſelves *good Chriſtians*; their *faith* is but *a dream*, their *hope* but *a dream*, and ſo of their *obedience* and whole *Religion*, all is but *a dream*. They have *repentance* in *conceit*, they *ſerve God* well in *conceit*; and they ſhall, if they look not to it, *goe to Heaven* onely in *conceit*, or in *a dream*, and never *awake*, until they feel themſelves in the *burning lake*. For he that makes a *bridge* of his own *ſhadow*, how can he chooſe but *fall into the water*.

In which caſe, what *heart* would it not make to bleed, that hath any *Chriſtian blood in his veins*, to ſee what *multitudes* there are that *go blindfold to deſtruction*, and no man offer to *ſtop* or *check* them; before they arrive there, from whence there is no redemption. I remember *St. Bernard* uſeth theſe words; Had we ſtood by, ſaith hee, when *Adam* was between the *perſwaſion of his wife*, and the *precept of his God*, when the one ſaid, *Adam eate*, and the other ſaid, *Adam eate not*; for if thou doſt, *Thou ſhalt die the death*, and all thy poſterity. Had it been an ill office to have cryed out, and ſaid, ô *Adam*, take heed what thou doſt! Or would he have had cauſe to complain of being prevented? I trow not. Yea, I think it had been a ſeaſonable piece of high friendſhip, and none can deny it.

I remember alſo what a *Merchant* once did; he comes to his friend upon the *Exchange*, and falls to boxing him, with theſe words; I have often enough told you of your whoring, but you will never leave it.

Know

Know you not, that it will prove your ruine in the end? He was held to be a little *crackt in brain*, & perhaps you will think ſo too. But as often times, from the rareſt and quickeſt agitations of our mindes, enſue the moſt diſtempered and out-ragious *frenzies*, there wanting but *half a pegs turne* to paſſe from the one to the other: So in *mad mens actions*, we ſee how fitly *folly* ſuiteth, and meets with *the ſtrongeſt operations of our minds*. Yea, who knows not, how un-perceivable the neighbour-hood is between *folly*, and the livelieſt elevations of ſome mens *wits*. And indeed, when I conſider, how our carnal friends will curſe us (when they come in *hell*) that we did not our utmoſt endeavour to ſtop them. I could afford to lay hands upon a *Drunkard*, a *Blaſphemer*, or a *Murtherer* to ſtay him, from the evill he is going to commit. Yea, to kneel down upon my knees, and beg of him, that he would not ſo deſperately damn his own ſoul. And indeed could, a man ſave his friends ſoule by ſo doing (as poſſibly he might, *Jude* 23. *Jam.*5.26. 1 *Tim.* 4.16.) he needed not much to care, though the *world reputed* him *a mad man*, or *ſpent their verdicts* on him. O my brethren think of it, before it be too late! and ſeriouſly conſider what *one ſoule is worth*, and what you would take to be in that condition with them, as you were once. (For I ſpeak to *enlightened ſouls*) Yea, how ſhould not the very thought of it, make all that are *got out of Satans clutches*, to plot, ſtudy, and contrive all they can, to *draw others* of their brethren *after them?*

We read, that *Andrew* was no ſooner converted, and become *Chriſts Diſciple*, but inſtantly he drew others after him to the ſame *faith*, John 1. 41. and the like of *Philip*, verſ. 45. And of the *woman of Samaria*, John 4.28. to 41. And of *Peter*, Luke 22.32. Acts 2.41. and 3 Chap. & 4.4. And ſo of all the *Apoſtles*. Yea, *Moſes* ſo thirſted after the ſalvation of *Iſrael*; that rather then he would be ſaved without them, *he deſired the Lord to blot him out of the book of life*, Exod. 32.32. And *Paul* to this purpoſe ſaith, *I could wiſh my ſelf to be ſeparated from Chriſt, for my brethren, that are my kinſmen according to the fleſh*: meaning the *Jewes*, Rom.9.3. And indeed, *all heavenly hearts are charitable*. Neither are we of the *Communion of Saints*, if we deſire not the bleſſedneſſe of others; it being an inſeparable adjunct, or relative to grace; for none but a *Cain* will ſay, *Am I my brothers keeper?* Yea, where the heart is thankful, and inflamed with the love of *God, and our neighbour*; this will be the principal aime: As by *my ſins*, and bad *example*, I have drawn others *from God*; ſo now I will all I can, draw others with my ſelfe *to God*. *Saul* converted, will *build up* as faſt, as ever he *pluck'd downe*; and *preach* as zealouſly as ever he *perſecuted*, and we are no whit thankful for our own ſalvation: if we do not look with *charity* and *pity* upon the groſſe *miſ-opinions*, and *miſ-priſions* of others, and at leaſt do ſomething for the ſaving of thoſe *poor, ignorant, & impotent wretches*, that are neither *able nor willing to help themſelves*. Neither needs there (as one would

would think) any *ſpurring* or *prompting* of the thankful or charitable to this duty.

And what though we cannot do *what we would?* yet we muſt labour to *do what we can* to win others; not to deſerve by it, but to expreſſe our thanks. Beſides, it were very diſhonourable to (*chriſt* not to do ſo: did you ever know, that wicked men, *Thieves, Drunkards, Adulterers, Perſecutors, falſe prophets*, or the like, would be *damned alone?* no, they miſ-lead all they can, as deſiring to have companions. Yea, *the Phariſees would take great pains, compaſſe ſea and land, to make others twofold more the children of hell then themſelves*, as our *Saviour* expreſly witneſſeth, *Matth.* 23.15. which may caſt a bluſh upon our cheeks, who are nothing ſo induſtrious to win ſouls to *God*. Therefore what a *worldling would do, to get himſelfe an hundred pounds*, that *a Chriſtian ſhould do to win a ſoule to Chriſt*: Or he is unthankful to his Redeemer, that hath *done*, and *ſuffered* ſo much for him. But I have known a very ſmall matter, (with *Gods bleſſing* upon the *meanes*) as the lending of a *Book* to an acquaintance, or towling him to hear an efficacious *Sermon*, prove the ſaving of his ſoul. And that hath been a greater cauſe of rejoycing to both parties; then others have, *when their corn and their wine increaſeth*, Pſalm 4. 7. Weak means ſhall ſerve the turne, where *God* intends ſucceſſe. Even a word ſeaſonably ſpoken (*God* bleſſing it) like a *Rudder*, ſometimes *ſteers* a man quite into another *Courſe*. *Antiochus* by hearing from a poor man, all the *faults* which he and his *Favourites* had committed, carried himſelf moſt vertuouſly ever after. *Antoninus* amended his future life and manners, by onely hearing what the people ſpake of him. The very *crowing of a Cock occaſioned* Peters *repentance*. *Auguſtine*, that famous Doctor, was converted, by onely reading that Text, *Rom.* 13.13. *Let us walke honeſtly, as in the day-time, &c.* Learned *Junius*, with reading the *firſt Chapter of Saint* Johns *Goſpel*, was wonne to the faith of *Chriſt*. And *Melanchon* much after the ſame manner. I have read of two famous *Strumpets*, that were ſuddenly converted, by this onely Argument, That *God* ſeeth all things, even in the dark, when the *doors* are ſhut, and the *curtains* drawn.

Bilneys Confeſſion, converted *Latimer*: yea, *Adrianus* was not onely converted, but became a *Martyr* too, by onely hearing a *Martyr* at the *Stake* alleadg that Text, *Eye hath not ſeen, nor eare heard, &c.* 1 Cor. 2 9. Yea, even thoſe *Iewes* that *crucified the Son of God*, were converted by hearing thoſe few words of *Peter*, Acts 2. And it pleaſed God, when I, my ſelf, was in as hopeleſſe a condition, as any; That a *poor mans* perſwading me to leave reading of *Poetry*, and fall upon the *Bible*, was a meanes of changing my heart, before I had read out *Geneſis*, being but twenty years of age. Whom I more bleſſe *God* for, then for my *Parents*, from whom I received life. And this (becauſe I know no better way, to expreſſe my thankfulneſſe to him, who hath freed me from frying in

Hell-

Hell-flames, for ever and ever; then by endeavouring to winn others from *Satans Standard* to *Chriſts*) makes me doe the like to others. And that is by *giving* and *lending* well-choſen *Books*, fit and proper for the parties condition, whether he be meerly *civill*, or *vicious*; a *Scoffer*, *Swearer*, *exceſſive Drinker*, *Miſer*, *Oppreſſor*, *Prodigal*, or the like. And have ſometimes found the ſame ſo ſucceſsful, that it hath put me upon a more generall, and publique piece of ſervice, that may extend it ſelf to thouſands, if men have but halfe that affection to *ſpirituall*, and *eternall riches*, namely, *wiſdome*, *grace*, and *glory*; as they have to *temporary*, and *tranſitory*. I know well, that a great many will ſpend more *time* and *money* in an *Alehouſe* in *one day*, then in *Gods ſervice*, or upon their *ſouls*, in *many moneths*. Yea, (as if the *beſt part*: were *leaſt* to be *cared for*.) How many thouſands will beſtow more upon their very *Hair*, or upon a *needleſſe*, *Indian wanton weed*, in *one moneth*, then upon *God*, and *their ſouls in a whole yeare*. A ſigne how they *love him*, who *laid down his life to redeem them*! And how *wiſe*, and *thankfull* they are, though theſe alſo *dream they are good Chriſtians*, *true Proteſtants*; and perhaps are ſo accounted by the moſt. As he that hath but *one eye*, may be *King amongſt the blinde*, and the *commonneſſe of offenders*, may even *benumbe the ſenſe of offending*. And I take this their little regard of *God*, their owne *ſoules*, and *honeſty* withal, not onely to be the *cauſe* of mens proſpering no better, but likewiſe of their *ſadneſſe*, *complaining*, *melancholy*, and *diſcontent*, (as one of theſe two (poverty, or melancholy,) is commonly the lot of every impenitent perſon.) For how ſhould they have *merry hearts*, that have not *good conſciences*.

But all are not alike, *blinde*, *ſenſuall*, *ingrateſull*: For though ſome by loſſe of conſcience, are become Atheiſts; and by loſs of reaſon, Beaſts; and though they that *have no reaſon*, will *hear none*, (whereof you have a lively inſtance or *preſident*, at the concluſion of this diſcourſe, purpoſely ſet there to be *ſunn'd* and *ſcorn'd*) yet others there are, will be more ingenuous, I meane, they have not been too long ſick to be recovered; to whom a word or two by way of advice.

Such therefore as had not rather live in the *Darkneſſe of Egypt*, then in the *light of Goſhen*: Such as would not (with thoſe *fooliſh virgins*, Matth. 25.) *loſe* their *inheritance*, to ſave charge of the *conveyance*. And (with that *Rich fool*, Luke 12.) be diſappointed of their *end*, by miſtaking their *way*, let them at leaſt, lay out the third part of a ſhilling upon theſe three new *Books*.

☞ *An Experimental Index of the Heart.*
A ſhort and ſure way to Grace and Salvation.
The Tryal of true Wiſdome.

As

As treating upon the moſt *needful ſubjects*, and being purpoſely projected and *contrived* for their eternall wel-fare, that are altogether mindleſſe of their own: And poſſible it is, that many thereby may receive more good, then at preſent they have the wit to wiſh for, or deſire: it being ſage, ſeaſonable, and wholſome *Inſtruction*, to prevent *Deſtruction*.

And that no man may imagine it a matter of *benefit*: the *Projector* (contrary to other *Projectors*) will not onely loſe thereby; but in caſe any ſhall repent their *bargain*, the *Venders* of them (*Henry Cripps* in *Popes-head Alley*, and *Iames Crump* in *Little Bartholmews Well-yard*) ſhall return them their money when they pleaſe.

A Charge drawn up againſt *Drunkards*, in a clearer print, that themſelves alſo may read it.

THe *Drunkard* is a ſtrange *Chymæra*, more prodigious then any *Monſter*; Being in Viſage a *Man*, but a *Brotheus*: in Heart, a *Swine*: in Head, a *Cephalus*: in tongue, an *Aſpe*: in Belly, a *Lump*: in Appetite, a *Leech*: in Sloth, an *Ignavus*: a *Ierff*, for exceſſive devouring; a *Goat*,

Goat, for *Luſt*; a *Syrene*, for Flattery; a *Hyæna*, for Subtilty; a *Panther*, for Cruelty. In envying, a *Baſiliske*: in Antipathy to all good, a *Lexus*: in hindering others from good, a *Remora*; in Life, a *Salamander*; in Conſcience, a *Oſtrich*; in Spirit, a *Devill*; 1 In *ſurpaſsing* others in ſin. 2 in *tempting* others to ſin. 3 In *drawing* others to Perdition. Even the moſt deſpicable piece of all humanity, and not worthy to be reckoned among the Creatures which God made.

Theſe being ſmall picces, are ſold onely by *James Crump*, in *Little Bartholmews*, wel-yard; And by *Henry Cripps*, in *Popes-head Alley*.

FINIS.

A SHORT AND SURE *Way* to *Grace* and *Salvation*;

BEING

A Neceſſary and Profitable *Tract*,

upon *Three Fundamental Principles* of *Chriſtian Religion*: which few do indeed know; and yet he who knows them not, cannot be ſaved: *Viz.*

How Man was *at firſt* Created.
How he is now Corrupted.
How he may be *again* Reſtored.

Together with the conditions of the *Covenant of Grace*, and to whom the *Promiſes of the Goſpel* belong.

The which well learned, would keep Millions out of *Hell*; that blindly throng thither.

By R. YOUNGE *of Roxwell in Eſſex.*

If our Goſpel be hid, it is hid to them that are loſt: in whom the god of this world, hath blinded the mindes of them which beleeve not; leſt the light of the glorious Goſpel of Chriſt, who is the image of God, ſhould ſhine unto them, 2 Cor. 4.3,4.

Sect. I.

AS when *God* created the World, the firſt thing he made was Light, *Gen.*1.3. ſo when he makes us new creatures, he firſt creates light in the underſtanding, whereby the poor ſoul may ſee his ſpiritual miſery and wretchedneſs; which before (by reaſon of that *vail* or curtain which is drawn *over every* natural mans *heart*, 2 *Cor.* 3. 14, 15, 16.) he is ſo far from diſcerning, that with *Laodicea* he *thinks himſelf rich, and to want nothing; when yet he is wretched and miſerable, and poor, and blind, and naked*

of all ſpiritual endowments, *Rev.* 3.17. 1 *Tim.*6.4. As for inſtance, it is to be obſerved, (can never be enough bewailed) that generally throughout the Land people of all ſorts (*young and old*, *rich and poor*) eſpecially the poor, are ſo invincibly ignorant, that (remaining ſo) it is impoſſible (ſo far as I am able to judge by the *Word of God*;) that ever they ſhould be ſaved.

As ask them theſe queſtions, How do you hope to be ſaved? They will anſwer, By my prayers and good indeavors. Have you never broke this or that Commandment, *Thou ſhalt have no other gods but the Lord. Thou ſhalt not kill. Thou ſhalt not ſteal. Thou ſhalt not commit adultery*? No, never they thank God. Are you proud? No, not they; What ſhould they be proud of? and many the like. As for *Original ſin*, they know not what it means. Nor is there any convincing them, that they were born ſinners into the world. Yea, let a *Miniſter* come to them upon their death-bed, and queſtion with them about their eſtates, or ask them how their ſouls fare, and what peace they have? What will be their manner of anſwering? (eſpecially if they have not been notorious offenders) Are they a whit troubled for *Sin*, either *Original* or *Actual*? Or will they acknowledge themſelves in a loſt condition without *Chriſt*? No, their conſciences are at quiet, and they are at peace with themſelves and all the world; and they thank *God*, no ſin troubles them, nor ever did. They have been no Murtherers, no Adulterers, no common Drunkards; neither have they been Oppreſſors. (For they are ſo blind and ignorant, that they think the Commandment is not broken, if the outward groſs ſin be forborn.) Yea, will they ſay, I do not know that I have wronged man, woman, or child. I have been a *Proteſtant*, and gone to Church all my daies.

Sect. II.

Sect. 2. Yea, ſo far are they from being ſenſible of their wants, that you ſhall hear them brag of their faith, works, and good meaning; of their juſt and upright dealing: the goodneſs of their hearts, the ſtrength of their faith, hope; and that they never doubted in all their lives. Yea, that it were pity they ſhould live, if they did not beleeve in *Chriſt*, and hope to be ſaved by him. The uſual expreſſions of *formal Chriſtians*, and *Proteſtants at large*: who know not what faith, hope, or a good heart means, no more then *Nicodemus* knew what it was to be born again.

All which anſwers and brags of theirs do imply, that they are as righteous as *Chriſt* himſelf, or *Adam in the State of innocency*: for he that can clear himſelf from pride, or the breach of any one Commandment, or from *Original ſin*; may clear himſelf from all ſin whatſoever; and if ſo, what need of *Chriſt*? Yea, what poſſibility is there that ever ſuch a ſoul ſhould have any benefit by *Chriſt*? *Who came not to call the righteous*, (*viz.* ſuch as think themſelves ſo) *but weary and heavy-laden ſinners to repentance*, *Matth.* 10. 6. & 15. 24. & 18.11. 9.12,13. 1 *Tim.*1.15. *Luke* 1. 53.

Sect. III.

Sect. III.

Again, this is an infallible truth, that without repentance there is no being ſaved; and what hope of their ſerious and unfained repentance? For ſin muſt be ſeen, before it can be ſorrowed for. A man muſt know himſelf *ſick*, before he will ſeek to the *Phyſician*. Yea, where is no *diſcovery of the diſeaſe*, the *recovery of the health* is in vain hoped for. Which makes *Cyprian* ſay, that it is as meer loſt labour, to preach unto a man the things of God, before he is humbled with the ſight of his wants: as to offer *light to a blinde man*, to *ſpeak to a deaf man*, or to labor to *make a brutiſh beaſt wiſe*.

Beſides, if we look to be ſaved by any thing that we can do; *Chriſt* can profit us nothing. For *the Son of man is come to ſeek, and to ſave only that which was loſt: the loſt ſheep of the houſe of Iſrael*, Matth. 18. 11. *Luke* 19. 10. 1 *Tim* 1 15. even ſuch as utterly deſpair in regard of all other helps. Nor is he any way fit for *abſolution*, who findes not himſelf worthy of *condemnation*. We ſhall find no *ſweetneſs in Chriſts blood*, till we feel the *ſmart of our own ſins*. Yea, no men under *Heaven* are in ſo hopeleſs a condition as they, who think to be ſaved by their performances, or any other thing or means, then by the *righteouſneſs of Chriſt* alone. It faring with them *as it doth with unskilfull ſwimmers*: who when they begin to *ſink*, if they *catch hold of weeds* in the bottom, *the faſter they hold, the ſurer they are to be drowned*.

Sect. IV.

Fourthly and laſtly, there needs no more to condemn theſe men, then their ignorance of ſuch ſaving truths: eſpecially, in ſuch glorious times of light and grace as theſe are; wherein they may hear the Word preached every day in the week, if they did not ſlight and diſregard it, which aggravates their ſin exceedingly: For though it be enough, that *God hath ſet down his will in his Word* moſt plainly, and we may read, or hear it read, (were it at any rate) and that *the Epitomy of the whole Law is writ in every mans heart*; *Whatſoever ye would that men ſhould do unto you, even ſo do ye unto them*, Matth 7. 12. (As it ſerves not a *Malefactors* turn, to plead *ignorantiam juris*, he knew not the *Law of his Prince* which he hath *broken*: for if the *King* have once *proclaimed* any thing, and the *ſubject* after ſufficient time of notifying his will, be ignorant of it; at his own peril be it.) Yet to be affectedly ignorant, and to *ſhut their eyes againſt the light of the Goſpel*, is by far more damnable: this is a ſin with a witneſs. As what ſays our *Saviour*? *John* 3. 19. *This is the condemnation, that light is come into the world, and men loved darkneſs rather then light, becauſe their deeds were evil.* And ſo on the contrary, *This is life eternal, to know thee the onely true God, and Jeſus Chriſt whom thou haſt ſent*, Joh. 17. 3. Beſides, *without knowledge, the mind cannot be good*, as wiſe *Solomon* affirms, *Prov.* 19. 2. A man may *know* the will of *God*, and yet not *do* it; but he cannot *do* it; except he *know* it. Neither can he be born of *God*, that knoweth him not, 1 *Joh.* 4. 7. nor can he love *God*, *verſe* 8. Whence that terrible text, *Jer.* 10. 25. *Power*

out thy fury upon the Heathen that know thee not, Pſal. 79.6. And that other more terrible, 2 *Theſ.* 1.7,8. *The Lord Jeſus ſhall be revealed from Heaven in flaming fire, to take vengeance on them that know not God.* Whence the Prophet *Iſaiah* is peremptory, *It is a people of no underſtanding, therefore he that made them, will not have mercy upon them; and he that formed them, will ſhew them no favor*, Iſa. 27.11.

Obſerve theſe Scriptures you ignorant ſouls, that think your ignorance will excuſe you: and let not *Satan*, nor *your deceitfull hearts* ſo delude you, as to think that *God* is in *jeſt*, where he ſaith, *My people are deſtroyed for lack of knowledge; and becauſe thou haſt rejected knowledge, I will alſo reject thee*, Hoſea 4. 6. Or if you do, you ſhall one day finde him *in earneſt*. For as you *know not Chriſt here*, ſo when you ſhall look for entrance into his *Kingdom hereafter*, he ſhall ſay unto you, *Depart from me, I know you not*, *Matth.* 25.12,41. which will be but a ſad ſaying; And far better were it, that you were ignorant of all other things: which makes St *Paul* ſay, *I deſire to know nothing among you, ſave Jeſus Chriſt, and him Crucified*, 1 Cor. 2.2.

Sect. V.

Now this being the *caſe of millions in this City*, and ſo *all the Land over*: what can we other then conclude, That *few* (even amongſt us) *ſhall be ſaved*, as our *Saviour* affirms, *Matth.* 7.13,14. & 20.16. And that the *whole world lieth in wickedneſs*, as St *John* ſpeaks, 1 *Joh.* 5.19. And that *the number of thoſe whom Satan ſhall deceive, is as the ſand of the Sea*, *Rev.* 20.8. & 13.15,16,17. *Iſa.* 10.22. *Rom.* 9.27.

Which being ſo, I hold my ſelf bound to acquaint them, what every one muſt of neceſſity know, or they cannot be ſaved: the which I will do in a few lines, that all (who will) may have the benefit thereof. Wherefore let all ſuch (*if they have ears*) *hear* what I ſhall ſay unto them out of *God's Word*, in laying open thoſe *three fundamental principles* before mentioned.

Sect. VI.

Touching the bounty and goodneſs of GOD *in Man's Creation, theſe things would be known.*

1. That *God* in the beginning made Man in *Paradiſe*, after all his other works; that he might come as to a *ſumptuous palace ready furniſhed.*

2. That he was made a *compendium*, and abridgment of all the other creatures: as being a *little world* of himſelf; for whereas *Planets* have being, not life; *Plants* have life, not ſence; *Beaſts* have ſenſe, nor reaſon; *Angels* have being, life, reaſon, not ſenſe; *Man* hath all, and contains in him more generality then the *Angels*; *viz.* being, life, ſenſe, reaſon.

3. That as he was made *Lord* of, and had dominion over all; ſo he did excel all other viſible creatures,

1. In that he had a *reaſonable ſoul*,
2. In that he hath a *ſpeaking tongue*,
3. In that he was made upright, with his *face lifted up to heavenward*,
4. In that *all things* were made *ſubject to him*,
5. In that he was *made after the Image of God*,
6. In that his *ſoul is immortal*,
7. In that he was *ordained to eternal glory*.

More

More eſpecially we are to know, that as *God* made all things elſe for mans uſe and ſervice: ſo he created man (male and female) more immediately for his own honor, and ſervice; and did accordingly adorn him with gifts, and abilities above all other viſible creatures. For *God made us*, (had not *we unmade our ſelves*) after his own Image, endowing us (as with reaſonable, and immortal ſouls, ſo) with perfection of all true wiſdom, holineſs, and righteouſneſs; writing his Law in our hearts, and giving us ability to obey, and fulfil the ſame in every point; and withal a power to ſtand, and for ever to continue in a moſt bleſſed and happy condition, free from all miſery, and to enjoy a ſweet, and bleſſed Communion with his *Creator*. So that man was *created very good*, did clearly and perfectly know the whole will, and works of his Maker; was able out of the integrity of his ſoul, and fitneſs of all the powers, fully, willingly and chearfully to love, obſerve, and obey his Maker, in every tittle and circumſtance he required, and to *love his neighbour as himſelf*: ſo that neither the *minde* did conceive, nor the *heart* deſire, nor the body put in execution any thing, but that which was acceptable, and well pleaſing unto *God*; as theſe inſuing Scriptures do plainly prove, *Gen.*1.26,27,30. *Eccleſ.*7.29. *Rom.*2.14,15.

Sect. VII.

Which being ſo, how ſhould it humble us, and make us aſhamed of our preſent condition; and withal ſet us on fire with a holy zeal, to out-ſtrip and go before all the reſt of the Creatures in obeying our Creator; as far as he did make us out-ſtrip them all in ſpiritual and divine excellencies? whereas hitherto, they have out-ſtript and gone before us in a high degree: as for inſtance. Though we are bound to praiſe and ſerve *God* above any creature whatſoever, in that all the creatures were ordained for our ſakes; yet *heaven*, *earth*, and *ſea*; all the *elements*, all the *creatures*, obey the *Word of God*, and *ſerve him* as they did at firſt; yea, *call upon us to ſerve him*; onely men for whom they were all made, moſt ingratefully rebel againſt him. As if you conſider it rightly, the obedience of inſenſible and bruit creatures unto the will of *God*, is a great check and reproof unto the diſobedience of man. *Man* is the *chiefeſt* of creatures, and *they* the *loweſt*; yet do they far as exceed him in obedience, as he doth them in natural eminency. *The Stork and the Swallow know their appointed times*; *The Ox knoweth his owner, and the Aſſe his maſters crib*; the *Sea* moveth in a ſettled and unmoving courſe; the *Stars* fit their many *changes*, to a ſteddy rule anſwerable to the will of him that *never changeth*. *The Lord by Moſes* but ſpake to the *rock*, and it gave *water* to the *thirſty Iſraelites*; he but commanded the *clouds to rain down Manna*, and the *winde* to bring them in *Quails*, for the ſatisfying of their *hunger*, and they did ſo. Yea, he but bade the *Ravens* bring *bread and fleſh to Elijah*, and they did it. In like manner did the *winde and ſea*, *Matth.* 8. 27. the *Lions*. *Dan.* 6. 22. thoſe two *ſhe-bears*, 2 *Kings*

2 *Kings* 2.24. the *Fire*, *Dan.*3.27. the *Earth*, *Numb.*16.19,to 27. obey the voice of the Lord, and many the like ſpoken of in Scripture. But man is wholly gone aſtray from his rule; and not onely runneth *from it*,but *againſt it*: ſo that he is *far worſe*, *then things worſe then himſelf.*

Which were it rightly conſidered, would be enough to melt an *heart of Adamant*: For was this the principal end, for which men were created in ſuch a glorious condition? That we might honor, love, and ſerve our *Creator*, and enjoy communion and happineſs with him for ever; and are we ſo far from excelling the reſt of the creatures, that we are become more diſobedient, and rebellious to *God*, then any one of them, except *Satan* himſelf? One would think it ſhould make all, (*that thirſt not after their own damnation*) not onely to hate, and diſlike themſelves for it: but force us with all poſſible ſpeed and induſtry, to ſeek out the cauſe, and how to recover our ſelves out of this wretched and damnable condition.

Sect. VIII.

But it will be demanded how this comes to be ſo? and what was the cauſe?

To which I anſwer; *God* at firſt, entered into *Covenant* with our *firſt parents* as *publick perſons*; both in behalf of themſelves, and all that ſhould proceed out of their loins; and ſo that whatſoever gifts, priviledges and endowments they had beſtowed upon them, ſhould be continued to them and theirs,onely upon condition of their loyaltie,and perſonal obedience (of which *the tree of life* was a pledge:) and they ſhould *have and enjoy* them,or *loſe and be deprived* of them,aſwel for their *off-ſpring*,as for *themſelves*,*as they ſhould keep or tranſgreſs*,*his royal Law.*

But ſee how unworthily they demeaned themſelves,towards this their bountifull *Maker* and *Benefactor!* For whereas *God* placed them in *Paradiſe*, and gave them free liberty to eat of the fruit of every *tree* in the *Garden*; ſave onely of the *tree of knowledg of good and evil*; prohibiting them that alone, even upon pain of eternal death to them and theirs; they moſt perfidiouſly contemned, and brake this Law; which (as ſundry circumſtances that do aggravate it ſhew) was a moſt execrable and damnable ſin. As obſerve the ſeveral circumſtances ſet down by *Moſes*, to amplifie the foulneſs of their Fall: as,

Firſt, that they deſpiſed,and made light of the promiſe of *God*; whereby they were commanded to hope for everlaſting life, ſo long as they continued their loyaltie and obedience.

2. There was in it an unſufferable pride and ambition, in that he could not content himſelf with being Lord of the whole Univerſe: but he muſt be equal unto *God*; and every way like his *Maker*.

3. What greater unbelief could there be? when he gave more credit to the *Serpent*, in ſaying, *he ſhould not die*; then to *God*, who immediately before tells them, that if he did ſin in eating the forbidden fruit, *he ſhould dye*.

4. In this ſin was not onely unkindeneſs not to be parallel'd: but wilfull

wilfull muther of himſelf, and all his poſterity, whom he knew were to ſtand or fall with him.

5. Herein was foul *apoſtaſy from God to the devil*: to whom (*charging God with lying, envy, malice, &c.*) he revolted, and adhered, rather then ſtick to his *Maker*.

And to theſe might be added many the like circumſtances, which grievouſly aggravate the ſin of *our firſt Parents*, and make it ſo deadly in effect. For hereby it is, we not onely loſt our bleſſed communion with *God*; that the *Image of God* after which they were created, was forthwith aboliſhed, and blotted out: but that many grievous miſeries and puniſhments, came in the room of it: ſo that in the place of wiſdom, power, holineſs, truth, righteouſneſs, and the like ornaments, wherewith we had been cloathed, there hath ſucceeded theſe and the like:

1. This their ſin hath filled our whole man with corruption.

2. It hath made us become *vaſſals unto ſin and Satan*.

3. It hath diſabled us from underſtanding the will, and obſerving the Commandments of the *Lord*.

4. It cauſed us to loſe our right unto, and ſoveraignty over the creatures.

5. It makes our perſons and actions unacceptable to *God*.

6. It hath caſt us out of Gods favour, and made us liable, and ſubject to all the plagues and miſeries of this life; and to endleſs, caſleſs, and remedileſs torments in the life to come.

Sect. IX.

And the reaſon is, Our *Firſt Parents* being the *root of all mankinde*; and inſtead of all their poſterity before they had iſſue: and the Covenant being made with them as *publick perſons*; not for themſelves onely, but for their Poſterity; who were to *ſtand* or *fall* with them: they being left to the freedom of their own wills, in tranſgreſſing the commandment of *God* by eating the forbidden fruit, through the temptation of *Satan*: have made us, and all mankind deſcending from them by ordinary generation, *as guilty of their ſin, as any heir is liable to his fathers debt*. Their act being ours; as *the act of a Knight, or Burgeſs in the Parliament Houſe, is the act of the whole County*. in whoſe name, and room they ſit, and whom they repreſent: by which means our Nature is ſo corrupted, that we are utterly indiſpoſed and made oppoſite unto all that is ſpiritually good, and wholly inclined to all evil, and that continually; and have alſo loſt our communion with *God*, incurred his diſpleaſure and curſe; ſo as we are juſtly liable to all puniſhments both in this life, and in the life to come.

Now for the fuller confirming and amplifying of what hath been ſaid, touching *Original ſin*; take only theſe enſuing *Scriptures*, and *Aphoriſms*, without any needleſs connection; that I may be ſo much the briefer.

Sect. X.

Amongſt many others, the moſt *pregnant Scriptures* for the confirming of this point, I hold to be theſe:

The fathers have eaten ſowr grapes, and the childrens teeth are ſet on edge, Jer.31.29. was a true proverb, though by them abuſed. *By one man ſin entered into the world, and death by ſin: and ſo death paſſed upon all men, in whom all have ſinned*, Rom. 5.12, to 21. *Who can bring a clean thing out of an unclean? not one*, Job.14.4. See Chap.15.14,15,16. *We are all as an unclean thing, and all our righteouſneſſes are as filthy rags*, Iſa.64, 6. *By the works of the Law, there ſhall no fleſh be juſtified in his ſight*, Rom.3.20. *There is no difference, for all have ſinned, and come ſhort of the glory of God*, Rom. 3. 21, 22, 23. *And God ſaw that the wickedneſs of man was great in the earth; and that every imagination of the thoughts of his heart was onely evil continually. And it repented the Lord that he had made man*, Gen. 6. 5, 6. *Both Jews and Gentiles are all under ſin: As it is written, there is none righteous, no not one. There is none that underſtandeth, there is none that ſeeketh after God; They are all gone out of the way, they are altogether become unprofitable; there is none that doeth good, no not one. Their throat is an open ſepulchre, the poyſon of Aſps is under their lips, there is no fear of God before their eyes*, Rom.3. 9, to 20. *Out of the heart proceed evil thoughts, murthers, adulteries, fornications, thefts, falſe witneſs, blaſphemies*, Mat.15.19. See Gal.5.19, 20,21. *Whence come wars, and fightings amongſt you? come they not hence? even of your luſts that war in your members*, James 4.1. *Unto them that are unbelieving is nothing pure: but even their minde and conſcience is defiled*, Tit.1.15. *I ſee another Law in my members, warring againſt the Law of my minde; and bringing me into captivity to the Law of ſin which is in my members. O wretched man that I am, who ſhall deliver me from the body of this death*, &c? Rom.7.14, to 25. where the *Apoſtle* ſpeaks all this, and a great deal more of himſelf; ſee *Epheſ.*2.2,3. *Gal.*3.10.

Yet how many that grieve for their other ſins, which are never troubled for their *Original corruption!* which ſhould above all be bewailed, even as the *mother and nurſe* of all the reſt; and thought worthy not of our ſighs alone, but of our tears. For this is the *great wheel of the Clock*, that ſets all the other wheels a moving, while it ſeems to move ſloweſt. And never did any truly and orderly repent, that began not here: eſteeming it the moſt *foul* and *hatefull* of all, as *David*, *Pſal.*51.5. And *Paul*, crying out of it as the moſt *ſecret, deceitfull, and powerfull evil*, Rom.7 23,24. And indeed, if we but clearly ſaw the foulneſs and deceitfulneſs of it; we would not ſuffer our *eyes to ſleep*, nor our *eye-lids to ſlumber*, until a happy change had wrought theſe hearts of ours (which by nature are no better then ſo many *ſtyes of unclean Devils*) to become *habitations for the God of Jacob.*

Sect. XI.

We are the curſed ſeed of rebellious parents; neither need we any more to condemn us, then what we brought into the world with us. In *Adam the root of all*, we all ſo ſinned; that if we had no inherent ſin of our own, this imputed ſin of his, were enough to damn us.

Our firſt Parents were the *root*, we are the *branches*: if the root be

bitter,

bitter, the branches cannot be *better*. They were the *fountain*, we the *ſprings*: if the *fountain* be filthy, ſo muſt the *ſprings*. Whence it is, that *holy David* cries out; *Behold, I was ſhapen in iniquity, and in ſin did my mother conceive me*, Pſal. 51.5.

Tantillus puer, tantus peccator, ſaith St *Auſtin*: when *a little childe*, I was *a great ſinner*. As in the little and *tender bud, is infolded the leaf, the bloſſom, and the fruit*; ſo even in the heart of a young child, there is a bundle and pack of folly laid up; as *Solomon* affirms, *Pro.*22. 15. And as *Moſes* ſpeaks, *The thoughts of mans heart are evil, even from his childhood*, Gen.6.5. & 8.21.

We brought a world of ſin into the world with us; and were *condemned*, ſo ſoon as *conceived*: we were adjudged to *eternal death*, before we lived a *temporal life*. As admit thou hadſt never offended, in the leaſt thought, word, or deed all thy life: yea, admit thou couldeſt now keep all the Commandments, actually and ſpiritually; yet all this were nothing, it could not keep thee out of Hell: ſince that *Original ſin* which we drew from the loins of our *firſt Parents*, is enough to damn us.

Sin and corruption are the riches that we bequeath to our children; rebellion the inhereritance that we have purchaſed for them, death the wages that we have procured them. *God* made us after his own image; but by ſin we have turned the *image of God* into the *image of Satan*: Yea, like *Satan* we can do nothing elſe but *ſin, and make others ſin too*, who would not ſo ſin but for us.

As a *furnace* continually *ſparkles*, as the *raging Sea foams, and caſts up mire and dirt*, and as a *filthy dunghil* does continually reak forth, and *evaporate odious odors*: ſo do our *hearts* naturally *ſtream forth unſavory eructations*, unholy luſts and motions, even continually.

As, O the infinitely intricate windings and turnings of the dark labyrinths of mans heart! who findes not in himſelf, an *indiſpoſition* of minde to *all good*; and an inclination to all *evil*? O the ſtrange monſters, the ugly, odious, hideous fiends; the ſwarms, litters, legions of noiſom luſts that are couched in the ſtinking ſtyes of every one of our deceitfull hearts! inſomuch, that if all our *thoughts* did but break forth into *action*, we ſhould not come far ſhort of the *Devils* themſelves.

Sect. XII.

And as *the healthieſt body is ſubject to the mortalleſt diſeaſe*; ſo there is no ſin ſo odious, unto which of our ſelves we are not ſufficiently inclinable. For *Original ſin*, in which we are all born and bred, containeth in it ſelf *the ſeeds of all ſins*; that fearfull *ſin againſt the Holy Ghoſt* it ſelf not excepted.

Such venemous natures we have; that never was there any villany committed by any forlorn miſcreant; whereunto we have not a diſpoſition in our ſelves. Inſomuch, that we ought to be humbled, even for thoſe very ſins, from which we are in a manner exempt: For that *Cain's envy, Iſhmael's ſcoffing, Rabſhekah's railing, Shimei's curſing, Senacherib's blaſphemy*,

blaſphemy, Doegs murther, Pharaohs cruelty, Sodoms luſt, Judas his treaſon, Julians apoſtacy, &c. are not our ſins, and as much predominant in us, as they were in each of them; it is onely *Gads free grace* and goodneſs. For all of them ſhould have been *thine* and *my ſins*, if *God* had left us to our ſelves. *Lord*, ſaith St *Auſtin*, thou haſt forgiven me thoſe ſins which I have *done*, and thoſe ſins which onely by thy grace I have not *done*: they were done in our inclination to them, and even that inclination needs *Gods* mercy. If we eſcape temptation, it is his mercy; if we ſtand in temptation, it is his mercy; if our wills *conſent not*, it is his mercy; if we *conſent*, and the act be hindered, it is his mercy; if we *fall*, and *riſe* again by repentance, all is his mercy.

We cry out of *Cain*, *Judas*, *Julian*, the *Sodomites*: alas, they are but *glaſſes to ſee* our own *faces* in: For *as in water, face anſwereth to face; ſo doth the heart of man to man*, ſayes *Solomon*, *Prov.* 27. 19. Even *hating of God*, is by the *Holy Ghoſt* charged upon all men. *Rom.* 1. 30. *John* 15. 23, 24, 25. We are all cut out of the ſame piece; and as there is the ſame nature of all *Lyons*, ſo of all men.

There is no *part*, *power*, *function*, or *faculty*, either of our *ſouls* or *bodies*, which is not become a ready inſtrument to diſhonor *God*: our heart is a root of all corruption, a ſeed-plot of all ſin; our *eyes* are eyes of vanity, our *ears* are ears of folly, our *mouthes* mouthes of deceit, our *hands* hands of iniquity; and every part does diſhonor *God*; which yet would be glorified of him. The *underſtanding* which was given us to learn vertue, is apt now to *apprehend* nothing but ſin; the *will* which was given us to affect righteouſneſs, is apt now to *love* nothing but wickedneſs; the *memory* which was given us to *remember* good things, is apt now to *keep* nothing but evil things, &c. For *ſin like a ſpreading leproſie, is ſo grown over us, that from the crown of our heads, to the ſole of our feet, there is nothing whole therein, but wounds, and ſwellings, and ſores full of corruption.* To be ſhort, we are as *Traitors, condemned* to ſuffer *eternal torments* in Hell-fire, being onely reprieved for a time.

Sect. XIII.

And ſo much of *Original ſin*, which is the pravity, naughtineſs, and corruption of our Nature, *Pſal.* 51. 5. Now of *Actual ſin*, which is the tranſgreſſion of *Gods Law*, 1 *Joh.* 3. 4. when evil thoughts are conſented unto, and performed in outward deeds, *James* 1. 15. Touching which we are to know, and take notice; that

The *Law of God* is ſpiritual, and therefore requireth, not onely *outward* obedience in *word and deed*; but alſo *inward in minde and heart*, and that chiefly: neither doth it forbid onely the committing of outward ſins in word and deed; but alſo all the ſecret corruptions of the mind and heart. *Rom.* 7. 13, 14, 15. *Mat.* 5. 21, 22, 27, 28. 1 *John* 3 15.

Again, where any *duty* is *commanded*, there the *means* which tend thereto are *enjoyned*; and where any vice is *forbidden*, there the *occaſions*, *provocations*, and *allurements* tending thereto are alſo forbidden. Again,

It is not enough to do that which is *good for ſubſtance*; except we do it

it *well* alſo in regard of *circumſtances*; as namely, that it flows from a pious and *good heart*, ſanctified by the holy Ghoſt; and be done in *faith*, *obedience* to the word, *humility*, *ſaving knowledge and ſincere love to God*, *zeal* of his glory, and a deſire to edifie and win others: of which I might give you many examples; as of the *Jews faſting*, *Iſa.* 58.3, to 8. of thoſe *reprobates preaching* in *Chriſts* name, and *caſting out devils*, *Matth.*7.21,22,23. of *Cain's ſacrificing*, 1 *John* 3.12. He offered, and *God* abhorred; becauſe he cared not for the *manner*, to do it well; *God* cared not for his offering, though the act was *good*. *Simon Magus believed*, *Herod liſtned*, *Felix feared*, *Saul obeyed*, *Jezabel faſted*, the *Phariſees prayed*: but becauſe they did not *believe* ſo, *hear* ſo, *fear* ſo, *obey* ſo, *faſt* ſo, and *pray* ſo as *God* required, and as is before related, they were never the more regarded for what they did. For *love* is *the fountain of obedience*; and all *external* obedience to *God* without inward love, is *hypocriſie*: whereas *Chriſt* commends to his *diſciples*, the care of keeping his commandments aright, as the utmoſt teſtimony of their love unto him, *Joh.*15.10. *Sect.* XIV.

Which being ſo, how oft and howmany wayes do we all offend? For if we but narrowly look into our *hearts* and *lives*: we ſhall eaſily perceive, that there is not one of thoſe righteous preceps, ſet down, *Exod.* 20. which we have not broken, *ten thouſand times*, and *ten thouſand wayes*. Yea, O *God*, (may the beſt of us ſay) there is no *vein* in me, that is not full of the blood of thy Son; whom I have crucified, and crucified again, by multiplying many, and often repeating the ſame ſins; there is no *artery* in me, that hath not the ſpirit of *error*, the ſpirit of *pride*, of *paſſion*, of *luſt*, the ſpirit of *giddineſs* in it; no *bone* in me, that is not *hardened* with the cuſtom of ſin, *nouriſhed* and *ſuppled* with the marrow of ſin; no *ſinews*, no *ligaments*, which do not tye and chain ſin and ſin together. Yea, If we but watch over our own hearts narrowly one day: we ſhall finde an army of unclean thoughts and deſires there, perpetually fighting againſt our ſouls. Whereby we are continually tempted, drawn away, and enticed through our own concupiſence. As how many temptations come in by thoſe *Sink-ports the ſences*? how many more by *Satans injections*? preſenting to the *affections* things abſent from the ſences? but moſt of all by *luſt* it ſelf, (a thing not created, yet as quick as thought) rumbling over a thouſand deſires in one hour: For the *devil* and our fleſh meet together every day, and hour; to ingender new ſins, which is the reaſon our ſins are counted among thoſe things which are infinite: as the hairs of our head, the *ſands of the Sea*, the *ſtars of Heaven*.

We are ſwift to all evil, but to all good immoveable; when we do evil, we do it cheerfully, and quickly, and eaſily; but if we do any good, we do it faintly, and rawly, and ſlackly. We have uſed all our wiſdom, to commit the *fooliſhneſs* of ſin; our whole converſation hath been to ſerve *Satan*, and fulfil the luſts of the fleſh. We even ſuck in iniquity like water, and *draw on ſin as it were with cart-ropes*: *Iſa* 5.18.

It hath been the courſe of our whole life, *to leave* that which *God commands*, and *to do* that which he *forbids*. The *Word* and *Spirit* may work in us ſome flaſhes of deſire and purpoſes of better obedience: but we are conſtant in nothing, but in perpetual offending; onely therein we ceaſe not: for when we are *waking*, our *fleſh* tempts us to wickedneſs; if we are *ſleeping*, it ſollicits us to filthineſs.

Whatever *God* commands, we do the contrary: We *prophane his Dayes, contemn his Ordinances, reſiſt his Word, grieve his Spirit, miſuſe his Meſſengers, hate our reprovers, ſlander and perſecute his people, ſeduce our friends, give ill example to our neighbours, open the mouthes of God's, and our enemies, to blaſpeme* that glorious Name after which we are called, and the truth we profeſs. Yea, we have done more *againſt God* in one week, then we have done for him ever ſince we were born: and whereas the leaſt of *Gods* mercies, is greater then all the courteſies of men: we are not ſo thankfull to him for them all, as we are to a friend for ſome one good turn.

Sect. XV.

Neither are we ſufficient of our ſelves to *think*, much leſs to *ſpeak*, leaſt of all to *do* ought that is good, 2 *Cor.* 3. 5. *John* 15. 4, 5. There is ſo much *wearineſs, pride, paſſion, luſt, envy, ignorance, awkwardneſs, hypocriſie, infidelity, vain thoughts, unprofitableneſs*, and the like; cleaving to our beſt actions, to defile them: that even our *praying*, and *faſting*, and repenting; our *hearing*, *believing*, and *giving*; our holieſt *communication*, our moſt brotherly *admonition*, *&c.* are in themſelves as *filthy rags*, *Iſa.* 64. 6. were they not accepted in *Chriſt*, covered with his righteouſneſs, and waſhed white in his moſt precious blood.

Our very righteouſneſs is as a menſtruous cloth, *Iſa.* 64. 6. What then is our ſinfulneſs? As bring we our lives to the rule; Look how many ſins are cheriſhed, ſo many falſe gods there are choſen. Look how many creatures thou inordinately *loveſt*, *feareſt*, *truſteſt*, *rejoyceſt* in; ſo many new gods haſt thou coined: and wilt thou not then pleade guilty, when the firſt and ſecond Commandment arraigneth thee?

Thou canſt not away with *ſwearing*; but doeſt thou *reprove others* for their ſwearing? Didſt thou never hear Sermons unpreparedly, irreverently, *&c.*? Does thy heart upon a Sabbath reſt from worldly thoughts? much more thy tongue from worldly ſpeeches? There is *murther of the heart*, *hatred*: Haſt not thou murthered thy neighbours ſoul, by thy *negligence*, *perſwaſion*, evil *example*, *&c.* Thou haſt not ſtoln, but haſt thou not coveted? Haſt thou been liberal to thoſe that are *owners of a part of thy goods*? haſt thou not *robb'd* thy brother of his *good name*? which is above ſilver and gold. Haſt thou not robb'd *God* of his *worſhip*? of his *Sabbaths*? of his *Tythes*, &c. *Lying*, *flattering*, *detracting*, *liſtning to tales*, yea, not defending thy brothers good name, is to bear falſe witneſs.

Haſt thou kept the Tenth Commandment? which condemns the very

very *firſt motions* of ſins, ſpringing out of our hearts, though preſently rejected; and a thouſand the like: and yet for every drop of wickedneſs that is in the *life*, there is a *ſea* in the *heart* that feeds it.

Sect. XVI.

True, if thou lookeſt on thy ſins in *Satans falſe glaſs*, that will make them ſeem light, and *contemptible*; but behold them in the clear and perfect *glaſs of Gods Law*, and they will appear *abominable*. Which makes our Saviour call *hatred*, *murther*; *a wanton eye*, *adultery*; *&c.* Yea, conſider thy ſins *rightly*, and they will appear as the *Judaſſes* that betrayed, the Souldiers that apprehended, bound, ſmote, and wounded thy *Saviour*, as the *gall* and *vinegar* in his *mouth*, *ſpittle* on his *face*, *thorns* on his *head*, *nails* in his *hands*, *ſpear* in his *ſide*, *&c.*

This is the way to know thy ſelf ſinful: and as thus to know thy ſelf, is the beſt *Divinity*, as *Demonax* ſaid of *Philoſophy*: ſo thus to *aggravate* thy ſins in thine *own ſight*, is the only way to have them *extenuated in the ſight of God*. Whence the more *holy* a childe of *God* is, the more ſenſible he is of his own *unholineſs*; thinking none ſo vile as himſelf: as it fared with holy *Job*, *Job* 40.4. and 42.6. and with *Iſaiah*, chap.6. 5. and 64. 6. and with Saint *Paul*, 1 *Tim.* 1.15. *Rom.* 7. 14. to 25. and with holy *David*, who almoſt in every *Pſalm* ſo much bewails his ſins, *original* and *actual*; of *omiſſion* and *commiſſion*.

Carnal men are only troubled for thoſe ſins that appear to the world; but thoſe in whom *Chriſt is formed anew*, think they cannot be humbled enough for their *evil thoughts*, vain and *unprofitable words*, for the evil which cleaves even to their beſt actions; for ſins of *omiſſion*, as the want of *faith*, and *love*, and *repentance*, want of the true *fear of God*, the neglect of preparation, and profitable *hearing*, of *praying*, and *reading*, in their families, of *inſtructing* their children and ſervants, of *ſanctifying* the Sabbath, and ſeeing that all under them do the ſame; their *unfruitfulneſs* under the *means* of *grace*, their not growing in *grace*, and *true wiſdom*, their not *fearing a lie*, *an oath*, and a hundred the like. And thus do all experimental *Chriſtians*, all that have ſpiritual eies. The want whereof I take to be the cauſe of all deſperate wickedneſs; as what elſe but invincible ignorance is the cauſe, why wickedneſs ſo abounds in every corner of the Land? *Sin* indeed at firſt was the *cauſe of ignorance*; but now *ignorance* is the *cauſe of ſin*. *Swearing, and lying, and killing, and ſtealing, and whoring abound* (ſaith the Prophet) *becauſe there is no knowledge of God in the land*, Hoſea 4. 1,2. *It is a people that do erre in their hearts*, ſaies God; *Why? Becauſe they have not known my ways*; Pſal. 95.10. *Ye are deceived*, (ſaith our Saviour) *becauſe ye know not the Scriptures, neither the power of God*, Matth. 22. 29. When Chriſt wept over *Jeruſalem*, what was the cauſe? Even their blindneſs. *If thou hadſt known* (ſaith he) *at the leaſt in this thy day, thoſe things which now are hid from thine eyes*, Luke 19.42. Becauſe men know not the wages of evil, therefore they *do it*: and becauſe they would ſecurely *do it*, therefore they refuſe to *know it*. O that men knew how *good* it is to

obey

obey; to *diſobey*, how *evil*! for this would ſpon *diſperſe* and *diſpel* all the *black* clouds of their *reigning ſins* in a moment. If they were wiſe (ſaith St *Bernard*) they would fore-ſee the *torments of Hell*, and prevent them; but they that wander in *by-paths*, declare themſelves ignorant of the *right-way* of ſalvation, *Rom.* 3.17. I grant, many that are wicked have a ſhew of wiſdom: but let them ſeem to know never ſo much; yet it is through iguorance that they do ſo ill.

Sect. XVII.

And ſo having given you a ſhort ſurvey of our wretchedneſs, by reaſon of *Original ſin, and actual tranſgreſſions*; by which we muſt confeſs to have *deſerved double damnation*: I come now to declare the means which God of his infinite goodneſs hath found out, both for the ſatisfying of his juſtice, and alſo freeing us from the guilt, and puniſhment of either. And that with as much *brevity*, as may ſtand with *perſpicuity*.

Firſt in general we muſt undoubtedly know, that the ſole *perfection* of a *Chriſtian*, is the *imputation* of *Chriſts righteouſneſs*; and the not *imputation* of his *own unrighteouſneſs*; as appears by the whole current of Scripture, of which a few.

Even the Son of man came to give his life a ranſom for many. Mark. 10. 45. *As in Adam all die, ſo in Chriſt ſhall all be made alive*, 1 Cor. 15. 21, 22. *As by one mans diſobedience, many were made ſinners: ſo by the obedience of one, ſhall many be made righteous, &c.* Rom. 5. 18, 19. *As by the offence of one, the fault came on all men to condemnation: ſo by the juſtifying of one, the benefit abounded towards all men to the juſtification of life.* Rom. 5. 18. *Unto Jeſus Chriſt that loved us, and waſhed us from our ſins in his own blood*, Rev 1. 5. *The blood of Jeſus Chriſt his Son, cleanſeth us from all our ſins*, 1 Joh. 1. 7. *he is the reconciliation for our ſins*, &c. 1 Joh. 2. 1, 2. *He hath made him to be ſin for us, who knew no ſin: that we might be made the righteouſneſs of God in him*, 2 Cor. 5. 21. *He was delivered to death for our ſins, and is riſen again for our juſtification*, Rom. 4. 25. *Who his own ſelf, bare our ſins in his own body on the tree; by whoſe ſtripes we were healed*, 1 Pet. 2. 24. *He was wounded for our tranſgreſſions, he was broken for our iniquities, the chaſtiſement of our peace was upon him, and with his ſtripes we were healed*, Iſai. 53. 5. *Neither is there ſalvation in any other; for among men there is given none other name under Heaven wherby we muſt be ſaved*, Acts 4. 12. *The wages of ſin is death, but the gift of God is eternal life, through Jeſus Chriſt our Lord*, Rom. 6. 23. *I am the reſurrection and the life, he that beleeveth in me, although he were dead, yet ſhall he live*, John 11. 25. *You hath he quickned, that were dead in treſpaſſes and ſins*, Epheſ. 2. 1. *God ſo loved the world: that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life. For God ſent not his Son into the world, to condemn the world: but that the world through him might be ſaved*, Joh. 4. 16 to 20.

God commendeth his love towards us, in that while we were yet ſinners.

Chriſt

Chriſt died for us: much more then being now juſtified by his blood, we ſhall be ſaved from wrath through him. For if when we were enemies, we were reconciled to God by the death of his Son: much more being reconciled, we ſhall be ſaved by his life, Rom. 5, 6. to 11, read to the end of the Chapter. See more *John* 1. 29. *Acts* 13. 39. *Rom.* 6. 4. to 23. and 8. 2, 3. and 10.3,4.1Cor.15.56.Col.1.14. Gal.3.22. Heb.9.28.1 Pet.1. 18,19,20. 1 Joh.3.8.

Sect. XVIII.

As *Chriſt* was a ſinner onely by the imputation of our ſins: ſo we are juſt, onely by the imputation of his *righteouſneſs*. *Our good works* (were they never ſo many and rare) cannot juſtifie us, or *deſerve* any thing at *Gods* hands: it is onely in *Chriſt* that they are *accepted*, and only for *Chriſt* that they are *rewarded*. Yea the opinion of thine own righteouſneſs, makes thy condition far worſe then the wickedeſt mans alive. For Chriſt that came to *ſave all weary and heavy laden ſinners*; (be they never ſo wicked) neither came to ſave, or once to call thee that haſt no ſin, but art righteous enough without him. As hear his own words to the proud *Phariſees*, who had the ſame thoughts of themſelves as thou haſt; *They that be whole need not a Phyſitian, but they that are ſick. I am not come to call the righteous, but ſinners to repentance. The loſt ſheep of the houſe of Iſrael*, Mat.9.13 and 10. 6. and 15. 24. and 18. 11. Nor can any *ſoul* be ſo dangerouſly *ſick*; as thou, who art leaſt *ſenſible* of thy being ſick.

Briefly, until with Saint *Paul*, thou renounceſt thine own righteouſneſs, ſeeſt thy ſelf the *greateſt of ſinners*, art able to diſcern *ſin in every thing* thou canſt *think*, *ſpeak*, or *do*, and that thy very righteouſneſs is no better then a menſtruous cloth, *Iſai.*64. 6. thou canſt have no part in *Chriſt*. And untill Chriſt ſhall become thine by *Regeneration*, and a *lively faith*: Thou art bound to keep the *whole Law*, *actually* and *ſpiritually* with thy *whole man*, thy *whole life*; or elſe ſuffer eternal death and deſtruction of body and ſoul in Hell for thy not keeping it. So that thou haſt yet to anſwer (and I pray mind it ſeriouſly) for all the ſins, that ever thou haſt committed, who art not able to anſwer for one of the leaſt of them. For the *wages of ſin*, (any ſin be it never ſo ſmall) *is* eternal *death*, Rom.6.23. Gal.2.16, 19, 20, 21.

Neither let *Satan*, nor thy own *deceitful heart* delude thee; in thinking that thou haſt faith, when thine own words declare the contrary. Nor would I ask any more evidence againſt thee in this, then thine own mouth; in ſaying, that thou never doubtedſt in all thy life: for this makes it plain that thou never hadſt faith, nor ever kneweſt what faith means. For he *who never doubted, never believed*: and *Satan hath none ſo ſure, as thoſe* whom *he never yet aſſaulted.*

Sect. XIX.

But this being a main *fundamental point*, which every man is bound to know: I will *more particularly and fully* explain it, as thus:

Man being in a moſt miſerable, and undone condition; by reaſon of

Original

Original and *actual ſin*, and of the *curſe due to both*, being liable to all *miſeries in this life*, and adiudged to ſuffer *eternal torments in hell-fire after death*, having no poſſibility to eſcape the fierce wrath of *Almighty God*; who had alreadᵉ *pronounced ſentence* upon him; When neither *Heaven*, *Earth*, nor *Hell*, could have yielded any ſatisfactory thing beſides *Chriſt*; that could have ſatisfied *Gods juſtice*, and *merited Heaven* for us: then, O then! *God* of his infinite *wiſdome* and *goodneſs*, did not onely find out a way to ſatiſfie his *juſtice*, and the *Law*: but even gave us *his own Son*, out of his boſome, and his Son gave *himſelf* to die, even the moſt *ſhameful*, *painful* and *curſed death* of the *Croſs* to redeem us, that *whoſoever believeth in him, ſhould not periſh, but have everlaſting life*: *John* 3.16. A mercy beſtowed, and a way found out; that may *aſtoniſh all the ſons of men on earth, and Angels in Heaven*. Wherefore *wonder at this*, you that *wonder at nothing*! that the *eternal God would die*, to redeem our worſe then loſt ſouls; that we might *not die eternally*! *O the deepneſs of Gods love*! *O the unmeaſurable meaſure of his bounty*! *O Son of God*, who can ſufficiently *admire thy love*, or *commend thy pity*, or *extol thy praiſe*! It was a wonder that thou *madeſt us for thy ſelf*; more that thou *madeſt thy ſelf man for us*; but moſt of all that thou ſhouldeſt *unmake thy ſelf*, that thou ſhouldeſt *dye to ſave us*.

Which *ſalvation* ſtands, in two things. Firſt, in *freeing* and *delivering us from Hell*; Secondly, In the *poſſeſſion of Heaven, and eternal life*. *Chriſt by his death, merits* the *firſt for us*: and by his *obedience*, fulfilling the law, *merits* the *ſecond*. The parts of our *juſtification* are likewiſe two: the *remiſſion* of our ſins, and the *imputation of Chriſts righteouſneſs*; whereby we have freedom from *all evill here*, and the perfection of *all good, and happineſs in heaven*. Inſomuch that all thoſe Millions of mercies that we have received, *from*, *before*, and *ſince*, we were born, either for *ſoul* or *body*; (even to the leaſt *bit of bread we eat*) *or ſhall enjoy to eternity*: Chriſt of his free grace hath purchaſed for us, with the price of his own *precious blood*. For which ſee *Pſal.*68. 19. and and 145.15, 16. and 75. 6, 7.

Hear this all you that care to be ſaved! God will pardon all your ſins, he will give you an *eternal crown of glory in heaven*, if you unfainedly *repent*, and *wholly rely upon Chriſt* for your ſalvation by a *lively faith*; and that becauſe he is juſt: for although the Lord cannot in juſtice let ſin go unpuniſhed; (for the *wages of ſin is* eternal *death*, *Rom.*6 23. death in the *perſon*, if not in the *ſurety*.) Yet *Chriſt* hath ſufficiently ſatisfied for all the *ſins* of the *faithful*, and paid their debt even to the utmoſt farthing; as is evident by *Iſai.*53.4, 5. 2 *Cor.* 5.21. *Heb.*9.26. 1 *Pet.* 2.24. *Rom.* 3. 25,26. 1 *Joh.*1.7,9. and ſundry other places. As, are we bound to perform perfect obedience to the Law? Chriſt performed it for us. Were we for diſobedience ſubject to the ſentence of condemnation, the curſe of the Law, and death of body and ſoul? He was condemned for us, and bore the curſe of the Law; he died in our ſtead an ignominious death. Did we deſerve the anger of *God*? he indured his Fathers wrathful

ful diſpleaſure, that ſo he might reconcile us to his Father, and ſet us at liberty. He that *deſerved no ſorrow, felt much*; that we who *deſerved much*, might *feel none*. And *by his wounds we are healed*, Iſai. 53. 5. *Adam* eat the *Apple*, *Chriſt paid* the *price*. In a word, whatſoever *we owed*, *Chriſt diſcharged*; whatſoever *we deſerved*, *he ſuffered*, if not in the ſelf-ſame puniſhments (for he being God, could not ſuffer the eternal torments of Hell) yet in proportion, the dignity of his Perſon, (he being *God* and Man) giving value unto his temporary puniſhments; and making them of more value and worth, then if all the world ſhould have ſuffered the eternal torments of Hell. For it is more for one that is *eternal to die*: then for others *to die eternally*. Therefore was the *Son of God* made the *Son of man*: that the *ſons of men* might be made the *Sons of God*: and therefore was he both *God and man*: leſt being in every reſpect *God*, he had been *too great to ſuffer* for man; or being in every reſpect *man*, he had been *too weak to ſatisfie God*. And ſo much for explication of the Third Principle, mentioned in the beginning.

Sect. XX.

But now comes the hardeſt part of my work to be performed. For admit the Natural man be convinced of the truth of theſe three *fundamental Principles* never ſo clearly: yet he will draw ſuch a *concluſion* from the premiſſes, that he will be never the better, for what hath been told him, yea he will decoct all, (even the *mercy*, and goodneſs of *God*) into poyſon. For what will ſuch a one ſuggeſt to himſelf? (the *Devil* helping forward) Let it be granted, will he ſay, that I were every way wretched and miſerable; a *great ſinner*, both *originally*, and *actually*; and likewiſe liable to all the *plagues of this life*, *and of that to come*: yet I thank *God*, I am well enough, ſo long as Chriſt hath paid my ranſom; and freed me from all by a new Covenant; the tenure whereof is, *Believe and live*: whereas at firſt it was, *do this and live*: to which I anſwer.

In *Covenants* and *Indentures* between party and party, there are alwayes *articles*, and conditions to be performed *on the one ſide*, aſwel as promiſes to be *fulfilled on the other*, as ſaith *Pareus*. Now as *God* hath *covenanted* and bound himſelf by his word and Seal; to remit thee thy ſins, adopt thee his child by regeneration, and give thee the *Kingdom* of *Heaven*, and everlaſting life by and for his Sons ſake; ſo *Chriſt* hath for, and on thy behalf undertaken; yea, thou thy ſelf didſt for thy part, bind thy ſelf by *covenant*, promiſe and vow in thy baptiſm, that thou wouldeſt forſake the *Devil* and all his works, conſtantly believe *Gods* holy Word, and obediently keep his Commandments; the better thereby to expreſs thy thankfulneſs towards him, for ſo great a benefit, *Pet.* 3.21. *Pſal.* 116. 12,13,14. And we know that in *Covenants and Indentures*, if the *Conditions* be not *kept*, *the Obligation is not in force*: Whereby millions (*Magus* like) after the *water of Baptiſm*, (which is a *Seal of the Covenant of Grace*) go to the *fire of Hell*. Yea, except we *repent* and *believe* the *Goſpel*; (*threats*, and precepts; aſwel as *promiſes*) that *holy Sacrament*, together with the offer of grace, inſtead of Sealing

to us our *ſalvation*; *will be an obligation under our own* hand and ſeal againſt us; and ſo prove a ſeal of our greater condemnation. Therefore the main queſtion is, Whether thou art a *Believer?* For although *Chriſt* in the *Goſpel*, hath made many large, and precious promiſes: there are none ſo general: which are not limited, with the condition of *faith*, and the *fruit* thereof unfained *repentance*; and each of them are ſo tied and entailed, that none can lay claim to them, but true believers, which repent and turn from all their ſins, to ſerve him in holineſs, without which no man ſhall ſee the *Lord*, *Heb* 12.14. *Iſa.* 59. 20. As for inſtance, Our Saviour hath made publick Proclamation, *Mark* 16. 16 *That whoſoever ſhall believe, and be baptiſed, ſhall be ſaved*: but mark what withal is added; *he that will not believe, ſhall be damned.* Again, *God ſo loved the world, that he gave his onely begotten Son; that whoſoever believeth in him ſhould not periſh, but have everlaſting life*, John 3. 15, 16. And that none may deceive themſelves, he addeth; *He that believeth on him is not condemned; but he that believeth not is condemned already: becauſe he hath not believed in the name of the onely begotten Son of God.* And this is the condemnation, *that light is come into the world, and men loved darkneſs rather then light*, John 3. 19, 20. And again, *As many as received him, to them he gave power to become the ſons of God; even to them that believe on his name*, Joh. 1. 12.

Again, *Heb.* 5. 9. *He is ſaid to be the Author of eternal ſalvation, unto all that obey him*: not unto them which continue in their rebellious wickedneſs, and never ſubmit themſelves to be ruled by the ſcepter of his Word. *Chriſts blood* (ſaith *Zanchie*) was ſhed as well for *ablution*, as for *abſolution*: as well to *cleanſe from the ſoil and filth of ſin, as to clear and abſoil from the guilt of ſin*, Rom. 6. 5, 6. *God hath choſen us in Chriſt, before the foundation of the world; that we ſhould be holy, and without blame before him in love*, Epheſ. 1. 4. They therefore that never come to be holy, were never choſen. He is ſaid to have *given himſelf for us, that he might redeem us from all iniquity, and purge us to be a peculiar people unto himſelf, zealous of good works*, Tit. 2. 14 Luke 1. 74, 75. Yea, the Lord bindes it with an oath, that *whomſoever he redeemeth out of the hands of their ſpiritual enemies, they ſhall worſhip him in holineſs and righteouſneſs all the dayes of their life*, Luke 1. 73, 74, 75. 1 Pet. 2. 24. and Tit. 2. *The grace of God which bringeth ſalvation, teacheth us, that we ſhould deny ungodlineſs and worldly luſts, and that we ſhould live ſoberly, righteouſly and godly in this preſent world*, verſ. 12.

By all which it is plain, that as *Chriſts blood is a Charter of pardon*; ſo withal it is a *Covenant of direction*; and he that refuſeth to live as that covenant preſcribes, may periſh as a *malefactor* that is hanged with his pardon about his neck.

Sect. XXI.

But alas, ſay what can be ſaid, carnal men (who love *their ſins*, better then their ſouls) will anſwer all, yea, confute whatſoever can be alleadged, with *God* is merciſull; Or in caſe that will not ſerve, yet they have

have *another ſhift*; or rather the enemy of mankinde will furniſh them with an *evaſion*, telling them that they have *a ſtrong faith, good hearts, and mean well*; they *repent of their ſins*, have as *good wiſhes and deſires* as can be, *are elected*, *hope to go to heaven* as well as the beſt, &c. But to every of theſe, I anſwer,

Firſt, true *faith purifieth the heart, and worketh by love, conſumeth our corruptions, and ſanctifieth the whole man throughout, ſo that our faith to God*, is ſeen in our *faithfulneſs* to men; our inviſible belief, by our viſible life.

Faith and *holineſs* are as *inſeparable*, as *life* and *motion*, the *Sun* and *light*, *fire* and *heat*, *ice* and *coldneſs*, the *ſpring* and *greenneſs*, the *roſe* and *ſweetneſs*, *ſteel* and *hardneſs*, *cryſtal* and *clearneſs*, *pitch* and *foulneſs*, *honey* and *ſweetneſs*. Again, *faith believeth* the *threats* of the Word; together with the *promiſes*: Now thou who pretendeſt belief in the *promiſes*, ſhew me thy belief in the *threatnings*. For didſt thou believe the truth of thoſe menaces, which *God* hath denounced againſt *unclean*, *covetous*, *ambitious*, *unjuſt*, *envious*, *malitious perſons*, and ſuch like ſinners: how durſt thou then ſo wallow in theſe ſins, that if *God* inſtead of *Hell*, had promiſed *Heaven* as a reward unto them, thou couldeſt not do more then thou doeſt? Why ſhouldeſt thou deceive thy ſelf with an opinion of faith? when indeed thou believeſt *not ſo much as the Devil does*; for he *believes* [namely the threatnings of the Word] *and trembles for horror*, *Jam.* 2. but thou goeſt on in ſin, even *mocking at the menaces*, and in the infidelity of thy heart, giveſt them the lye, ſaying, no ſuch thing ſhall befall thee. But *Invadunt urbem ſomno vinoque ſepultam*; *when they ſhall ſay peace and ſafety, then comes on them ſudden deſtruction*, 1 Theſ. 5. 3.

Though thoſe *Perſecutors of Chriſt*, and *murtherers of the Lord of life*, were the *Devils children*; as they were plainly told by truth it ſelf, *Joh* 8. 44. yet they moſt confidently *believed*, and ſtiffly maintained, that *God was their father*, verſe 41. And ſo will the worſt of men in theſe dayes, ſuch as do nothing but ſin, and make others ſin, ſuch as glory in, and maintain their ſins.

Again, *as faith is wrought by Gods Spirit*; ſo where it is wrought, it *brings forth the fruits of the Spirit*, mentioned, *Gal.* 5. 22, 23. whereas *preſumption*, as it is of the *fleſh*, ſo it brings forth the fruits of the *fleſh*, verſe 19. 20, 21.

But it is very eaſie to believe, thinks the ſenſualiſt; yes, but why? *Satan* troubles not ſuch, for then he who begot this preſumtuous faith in him, ſhould be divided againſt himſelf. Nay, *Satan* confirms him in this his deceit. Beſides, this is a ſure rule, that that perſwaſion onely, which *follows ſound humiliation*, is faith; that which goes before it is *preſumption*. And as *Ambroſe* ſpeaks, no man can *repent of ſin*, but he that believes *the pardon of ſin*: nor none can *believe his ſins are pardoned*, except he hath *repented*. Beſides, how eaſie a matter ſoever thou thinkeſt it is to believe: he that goes about it, ſhall finde it as hard a work *to believe the Goſpel*, *as to keep the Law*; and onely God muſt enable to both, and yet ſo far as we come ſhort of either, ſo far forth we have juſt cauſe to be humbled;

if we conſider how *God at firſt made us*, and how wofully we have unmade our ſelves. But

Sect. XXII.

Secondly, as for their *good hearts and meanings*, they may think what they will, but every wiſe man knows, that the *outward actions* declare the *inward intentions*. *A good converſion* is proved by *a good converſation*.

There is no heart made of fleſh, which at ſome time or other relents not; even *flint and marble will in ſome weather ſtand on drops*. *Men may flatter God with their mouthes, and with their tongues diſſemble with him; when their hearts are not upright with him*, *Pſal.* 78. 36, 37. and indeed they whoſe words and deeds are faulty and evil; and yet plead the goodneſs of their hearts toward *God*; are like *malefactors*, who being convicted of theft, or the like naughtineſs, by plain evidence to their faces, do appeal to the teſtimony of ſuch perſons for their purgation, as they know cannot be ſound. And in caſe the hearts of ſuch men could be ſeen of others, as their works and words are, their hearts would appear worſt of all, as they do to *God*, who ſeeth them. Nor is any evil in the *mouth* or *hand*, which was not in the *heart* firſt of all, as the ſtream in the fountain. And let a vicious man boaſt never ſo much of his good heart; I will as ſoon believe him that ſaith he hath the *Philoſophers ſtone*, and yet *lives like a begger*, which two hang together like a ſick mans dream

We have good hearts, and mean well; alas poor ignorant ſouls! *for every drop of wickedneſs* that appears *in the life*, *there is an ocean in the heart*. *The heart of man is deceitfull above all things*: and while he thinks there is no deceit in it, even in that he is moſt of all deceived. Sinners are like that peremptory *Sexton*, *that ſaid*, *howſoever the day goes*, *I am ſure the clock goes right*. So that the *Spaniſh Proverb* does every way pleaſe me; *defienda medios demio*, God defend me from my ſelf.

Carnal men are apt to boaſt of the goodneſs of their *hearts*: but a mans heart is as *arch a traitor*, as any he ſhall meet withall. *We truſt it too much*, *and know it too little*, *as it fared with Leah*, *Gen.* 30. 18. and *Hazael*, *Kings* 8. 12, 13. and *Peter*, *Mat.* 26 33. *Luke* 22. 32. *Mark* 14 29. And thoſe *Jews*, *Acts* 2. 36. And all this they will acknowledge in the end; yea, prove by experience, that *Heaven is full of good works*, *Hell of good wiſhes*, *and that the fetters which ſin makes it muſt wear*.

Sect. XXIII.

Thirdly, touching their repentance, my anſwer is; True *repentance for ſin*, is a *turning from every ſin* to the contrary good. In all true *repentance is a change*, both in the *judgement* from error to truth, and in the *will* from evil to good, and in the affections from loving evil, and hating good; to love good and hate evil, in the *whole man from darkneſs to light*, *and from the power of Satan unto God*. Without which change, no repentance, no being ſaved: The two main and eſſential parts of repentance are *contrition or humiliation*; *and converſion or reformation*. It is not true repentance, except *humiliation and reformation go both together*: for either of theſe ſingle make but a half, or halting repentance. An unreformed *ſorrow*, is

but

but deformed: and *a ſorrowleſs reformation*, is but a very ſorry one. *Humiliation* without *reformation*, *is a foundation without a building; and reformation without humilition, is a building without a foundation.* *Judas* was grieved for murthering *Chriſt*, yet no change followed: he fell to murthering of himſelf. It is not poſſible a man ſhould truly grieve, and be diſpleaſed for his ſins; and yet continue in them without a change.

Sect. XXIV.

Fourthly, as for their aſſurance of ſalvation, it is upon as good ground as all the reſt: for they ſlumber, and ſuppoſe themſelves good Chriſtians; their *faith* is but a *dream*, their hope but a *dream*, their charity but a *dream*, their obedience but a *dream*, their whole religion but a *dream*; and ſo their aſſurance of ſalvation is but a *dream*; they have regeneration in conceit, repentance and righteouſneſs in conceit, they *ſerve God well in conceit*, do *the works of* juſtice and piety in conceit, and they ſhall *go to heaven onely in conceit, or in a dream, and never awake until they feel themſelves in the flames of hell.* Every drunken beaſt and blaſphemer thinks to go to *heaven*; though none ſhall come there, nor once ſee *God* without *holineſs*: which they abhor. One mindes nothing but his *cups*, another nothing but his *coyn*, a third only his *Curtizan*; yet all theſe point to *meet in heaven*, but this is not the way thither. *The luſt of the fleſh, the luſt of the eyes, and the pride of life*, 1 *Joh.* 2. 16. is a broad way, but not to heaven. *Micha* when he had a *Levite* in his houſe, thought that *God* loved him, *Judg.* 17. 13. It is uſual with *formaliſts*, when they have the *Sacrament in their belly*, to think that all is well, as the *Jews* thought, we may put away our wives, we may ſwear, we may hate our enemies, we may kill the *Prophets*, ſubject the Word of *God* to our *traditions*, and follow our own wayes. Why, *Abraham is our father*, *Joh.* 8 39. But by their leave, *Chriſt* calls them *baſtards*, and findes out another father for them, *ver.* 44. *Ye are of your father the Devil, and the luſts of your father ye will do.* Profane Libertines, ſuch as *account not themſelves well, but when they are doing ill:* yea, the moſt covetous oppreſſors, who may ſay as *Pope Leo* did, I can have no place in heaven, becauſe I have ſo often *ſold it upon earth*; every man of them hopes (I confeſs, with more confidence, then judgment) to have benefit *by the Goſpel*; when they will not be tyed to the leaſt *tittle of the Law*. But if *Chriſt* be not our *King to govern us*, he will neither be our *Prophet to fore-warn*, nor our *Prieſt to expiate*. Except we *forſake our ſins*, *God* will never *forgive them*, yea, he hath ſworn by an oath, that *whomſoever he redeemeth out of the hands of their ſpiritual enemies, ſhall ſerve him in holineſs and righteouſneſs all the dayes of their lives.* Neither can it conſiſt with his juſtice, to pardon ſuch as continue in an evil courſe of life.

If *Chriſt* hath freed us from the *damnation of ſin*, he hath alſo freed us from the *dominion of ſin*. If with his blood he hath *quenched the fire of hell for us*, he hath alſo *quenched the fire of luſt in us*. *Chriſts juſtifying blood*, is given us by his *ſanctifying Spirit*. *He being conſecrated, was made the author of eternal ſalvation, unto all them* (and them onely) *that obey*

him

him, Heb. 5.9. *Of whomſoever a man is overcome, even unto the ſame he is in bondage*, 2 *Pet.* 2.19 Have ye then no government of your *paſſions*, no conſcience of your *actions*, no care of your *lives*? falſe *hypocrites*, ye do but abuſe, and profane that name, which ye unjuſtly arrogate.

Sect. XXV.

But yet more to convince you, you go to heaven, when in ſundry particulars, you fall *ſhort of many wicked reprobates* recorded in Scripture; as do but deal impartially with thy ſelf, and tell me thou *civil Juſticiary* whether thou ever hadſt the heart upon hearing the threatnings of the Word, to relent and humble thy ſelf with *Ahab*? to confeſs thy ſins, and deſire the people of *God* to pray for thee with *Pharaoh*? to be affected with joy in hearing the Word, and practice many things, with *Herod*? to be zealous againſt ſin, with *Jehu*? willingly to part with a good part of thy goods, with *Ananias*? to forſake the world and all thy hopes in it; to follow poor *Chriſt*, as *Demas* and others? to venture thy life with *Alexander the Copper-ſmith*, in cleaving to the truth? yea, it is ſaid of *Judas* himſelf that he repented, there is *contrition*; he ſaith I have ſinned, there is confeſſion; and he reſtored the money again, there is ſatisfaction; which is all the *Papiſts repentance*: and yet he is *Judas the ſon of perdition ſtill*. Now tell me? doeſt thou not come ſhort of theſe, many ſuch as theſe be wicked reprobates, and yet wilt thou pleaſe thy ſelf in a falſe conceit, of thine own happineſs, who comeſt further behind them, then they do behind true Chriſtians? If ſome that have journied in the wilderneſs to *Kadeſh-barnea*, ſhall yet never enter into *Gods reſt*; ſhall thoſe that never left *Egypt*? Is the *ſtony ground* reprobate? and can the *highway ground* be good? There are three ſorts of ground mentioned, *Mark* 4.4,5,6,7. and the very worſt of them receives the ſeed, yet all damned; whither then ſhall the tempeſt of *Gods* wrath drive them, that would never yet give the *Goſpel* a religious ear?

But vicious men, think *God* is all mercy (as *foggie air* uſeth to *repreſent every object far bigger* then it is) when the Word tells us, that *he is a conſuming fire, and a jealous God*, *Deut.*4.24. *Heb.* 12.29. and when we ſhall find in *Deut.* 28. *thrice as many curſes as bleſſings*. Doeſt thou expect to have him *mercifull to thee*, that art *unmerciſull, cruel, and bloody to him, to his*, and *thine own ſoul*? none that have eyes in their heads and open, can be ſo ſottiſh. But *Sin* is *like the juice of Poppie*, called *Opium*; which if the quantity exceed, bringeth the *patient* into a *deep ſleep*, that he *never awaketh*. Sinners *dream* they are *awake*, but *indeed* they are *faſt aſleep*; yea, with *Sardi* they are *dead*, while they *think they are alive*.

And indeed this *miſpriſion* or *miſtake*, this very opinion of being in caſe good enough, keeps a man out of all poſſibility of being bettered; for what we preſume to have attained, we ſeek not after. Yea, this *conceited righteouſneſs*, is the onely *cauſe of all unrighteouſneſs*; and many a man had been good, if he had not at preſent ſo thought himſelf. Until *Paul* was humbled to the very ground; *trembling and aſtoniſhed*, he never asked *Jeſus*, *what wilt thou have me to do*. And the like of thoſe *Converts*

verts that were *prickt in their hearts* at *Peters ſearching Sermon*, upon their being convinced, that they were the *murtherers of the Lord of life*, *Acts* 2. 36. 37, 38. *Sect.* XXVI.

In the laſt place, touching their *Election*, this is an infallible truth; Whomſoever *God* hath *appointed to ſalvation*, to them he hath *appointed the means alſo*, which is *holineſs*. Indeed a man may be ſo bold of his *Predeſtination*, as to forget his *converſation*; ſo he may dream himſelf in *Heaven*, and waken from that dream in *Hell*. *Gods purpoſe touching the end, includes the means*. Though *God* had promiſed *Paul* that his *company* ſhould not *be drowned*; yet he told the *Mariners*, that unleſs they *kept in the ſhip*, they *ſhould be drowned*, *Acts* 27.22, 23, 31. as if their ſafety ſhould not be without means: *Rebekah* had *Gods Oracle* for *Jacobs life*, yet ſhe ſent him away out of *Eſaus* reach. It was impoſſible for *Herod* to hurt the *child Jeſus*, yet he muſt *flie into Egypt*.

And ſo I have ſhown in the laſt place, what are the *conditions of the new Covenant, and to whom the promiſes belong*; which is all that I undertook. Now if men will yet go on, and periſh in their impenitency; their blood be on their own heads, and not on mine, I have diſcharged my duty.

Nevertheleſs, leaſt the ſingle evidence that I bring from the Word of Truth, ſhould not prove ſufficient to gain your credence to what hath been ſpoken; And becauſe *examples give a quicker impreſſion then arguments*, I have one thing more to crave of thee, which is, that thou wilt alſo hear the confeſſion of two parties (in the enſuing, or ſecond part of this Diſcourſe) that were lately in thy very condition; though now by the infinite goodneſe of *God* they have their *eyes opened*, and their *hearts changed, to ſee and know*, both what it is to be in the *ſtate of nature*, and what to be brought into the *glorious liberty of the ſons of God*; that ſo by *a threefold coard*, you may be drawn to *accep of ſalvation upon Gods own terms*; whereas otherwiſe you can no way eſcape his eternal wrath.

The enſuing, or *ſecond part*, which I would requeſt you to read and minde, is; *A happy Conference, between a Formaliſt converted, and a looſe Libertine*; intituled, *An Experimental Index of the Heart*.

And ſo much of *the Firſt Part*; *the Second* followeth.

FINIS.

Sold onely by *James Crump*, in Little Bartholomews Well-yard; and by *Henry Cripps*, in Popes-head-Alley. At the ſame places there are alſo to be ſold thirty other Pieces of practical Divinity compoſed by the ſame Author. 1658.

This ſheet and half, with four other ſheets (of as conſiderable matter) are all to be had for a Penny, in Bores-head-Court by Cripplegate, at the firſt houſe on your left hand.

AN

Experimental INDEX Of The HEART:

In which (as in a Looking-glaſs) both *Profane* and *Civil* men may ſee enough, to make them in love with *Religion*.

Being a moſt happie and providential *Conference* between two Friends: (after the ones heart was changed;) the which may both provoke and incourage all ſorts of *Sinners* to read the ſame, that (in the leaſt) love themſelves.

Drawn up and publiſhed for the good of all.

By R. YOUNGE *of Roxwell* in *Eſſex*, *Florilegus*.

Add this as a *Second Part* to thoſe *Three Fundamental Principls* of *Chriſtian Religion*; Intituled, *A ſhort and ſure way to Grace and Salvation*.

Sect. XXVII.

A *looſe Libertine*, meeting with his Friend that had lately been *a Formal Chriſtian*; he greets him as followeth:

SIR! me thinks I have obſerved in you a ſtrange alteration, ſince our laſt meeting at *Middleburrough*: not onely in your behaviour, company, and converſe; but even in your countenance: What is the matter, if I may bee ſo bold?

Convert. Truly Sir, you are not at all miſtaken, nor am I unwilling to atquaint you with the cauſe; if you can affoard to hear it.

Soon after my return into *England*, I was carried by a friend to hear a *Sermon*: where the *Miniſter* ſo repreſented the very *thoughts*, *ſecrets*, and

deceitfulneſſe of my *heart* unto my *conſcience*; that I could not but ſay of him, as the *Woman of Samaria* once ſpake of *our Saviour*: *He hath told me all things that ever I did.* Which made me conclude with that *unbeliever*, 1 *Cor.* 14. 24, 25. *That God was in him of a truth*: nor could he ever have ſo done, *if he were not of God.* As the *Young-man* in the *Goſpel* reaſoned with the *Phariſees*, touching *Jeſus* when he had *opened his eies, that had been blinde from his birth*, *Joh.* 9. 32, 33. Whereupon I could have no peace nor reſt, untill I had further communed with him about my eſtate; for I found my ſelf in a loſt condition touching *Eternity*: It faring with me as it did with thoſe *Jews*, *Acts* 2. when *Peter* by his ſearching Sermon, had convinced them that *Chriſt, whom they had by wicked hands crucified and ſlain, was the onely Son of God, and Lord of glory*, ver. 36. 37. And having had the happineſſe to enjoy the benefit of his ſage advice as I ſtood in need thereof; (*God* having given him *the tongue of the learned, to adminiſter a word in ſeaſon to them that are weary*, Iſa. 50. 4.) I bleſſe *God*, his *word* and *Spirit* hath wrought in me ſuch a change and ſtrange alteration, that it hath *opened* mine *eies* that were *blind* before, *inclined* my *will* to *obedience*, which before was *rebellious*, *ſoftned* my *heart*, *ſanctified* and quite changed my *affections*: ſo that I now *love* that *good* which before I *hated*, and *hate* that *evil* which before I *loved*; and am *delighted* with thoſe *holy exerciſes*, which heretofore did moſt *diſpleaſe me*; and am *diſpleaſed* with thoſe *vain pleaſures* and *filthie ſins* which in times paſt did moſt *delight* me. Which is ſuch a mercie, that no tongue is able to expreſſe! For till that hour I went on in *the broad way*, and *worlds road to deſtruction*, without any *miſt uſt*; whereas now *God* hath been pleaſed to take me into his *Kingdom of grace here*, and will never leave me, untill he hath brought mee to his *Kingdome of glory hereafter.*

Looſe Libertine. What you ſpeak makes me wonder: for I ever heard you the compleateſt man of my acquaintance; *juſt* in all your dealings, *temperate* and *civil* in your deportment; yea, I have never ſeen you exceed in the leaſt, nor heard you ſwear an *Oath*, except *faith* and *troth*, and that very rarely. Beſides, you have been a good *Proteſtant*, and gone to *Church* all your daies.

Convert. What you ſpeak, none that know me can contradict; nor could they ever accuſe me of any ſcandalous crime, or unjuſt act. Yea, I had the ſame thoughts of my ſelf; and ſhould any one have told me formerly, that I was ſuch a *great ſinner*, ſuch a *Devil incarnate* as I was! I ſhould have replied as *Hazael* did to the *Prophet*, (telling him of the abominable wickedneſs he would e're long commit) *what am I a Dog, &c.* 2 *Kings* 8. 12, 13. And no wonder, for as every *man* in his *natural* condition, is ſtark *blind to ſpiritual objects*, 1 *Cor.* 2. 14. ſo *the heart of man is deceitful above all things*: even ſo deceitful, that *none* but *God* alone can *know it*, as the *Prophet* ſhews, *Jer.* 17. 10. But becauſe this is a truth that tranſcends your belief, and becauſe it may be of ſingular uſe to you alſo, to know the ſame: I will give you a ſhort *character* of my former condition; the which done, I doubt not but you will aſſent unto what I have hitherto ſaid, or ſhall further relate.

Sect.

Sect. XXVIII.

First touching my knowledge, (I mean *saving knowledge*, without which *the soul cannot be good*, as wise *Solomon* witnesseth, *Prov.* 19. 2.) it was such, (though I thought my self wiser then to make scruple of, or perplex my self about matters of *Religion*, as do the *religious*: even as the King of *Tyrus* thought himself *wiser then Daniel*, Ezek. 28. 3.) that *spiritual things* were mostly represented to my understanding false, and clean contrary to what they are indeed. Like *corporal things* in a *Looking-glass*, wherein those that are on the *right hand* seem to be on *the left*, and those that are on the *left hand* seem to be on the *right*. As it fared with Saint *Paul*, while he was in his natural condition, *Acts* 26. 9. which made me think and call *evil*, *good*; and *good*, *evil*; *bitter*, *sweet*; and *sweet*, *bitter*; to *justifie the wicked*, & *condemn the just*, as the *Prophet* complains, *Isa.* 5. 20, 23.

As for instance, I most sottishly thought, that I both *loved*, and *served God* as I ought; yea, I should have taken it in foul scorn, if any one had questioned the same: when indeed I was a *Traitor to God*, *and took up arms against all that worshipped him in Spirit and in truth*. I was so far from *loving* and *serving* him, that I hated those that did it; and that for their so doing, I could also hear him *blasphemed*, *reproached*, and *dishonored*, without being once stirred or moved at it. I loved him dearly, but I could never afford to speak a word for him; and likewise his Children intirely, but instead of justifying them, or speaking in their defence when I heard them *scoft*, *scorned* & *abused* by wicked & ungodly men; all my delight was to *jeer* at, *slight* and *slander* them where ever I came. I more *feared the Magistrate*, then I *feared God*; and more regarded the *blasts of men's breath*, then the *fire of God's wrath*. I chose rather to *disobey God*, then to *displease great ones*; and feared more the *worlds scorns*, then *his anger*.

And the like of *Christ* that died for me; a strong argument that I *loved Christ*, when I *hated* all that resembled him in *holiness*. Yea, I so *hated holiness*, that I most bitterly *hated men for being holy*: insomuch that my *blood* would *rise* at the sight of a *good man*, as some stomachs will rise at the sight of *sweet-meats*. I was a *Christian in name*, but I could scoffe at a *Christian indeed*; I could honour the *dead Saints* in a formal profession, while I worried the *living Saints* in a cruel *persecution*. I condemned all for *Roundheads*, that had more Religion then a *Heathen*, or knowledg of *heavenly things*, then a *child in the womb* hath of the *things of this life*; or conscience, then an *Atheist*; or care of his soul, then a *Beast*. I had alwaies the *basest thoughts* of the *best men*: making *ill constructions* of whatsoever they *did* or *spake*: as the *Scribes* and *Pharisees* dealt by *our Saviour*.

Sect. XXIX.

Ay, O what a *poor slave* did I hold the man of a *tender conscience* to be! yea, how did I applaud my self for being *zealless*, and *fearless*; together with my great *discretion*, and *moderation*: when I saw this man vexed for his *zeal*, that other *hated* for his *knowledg*, a third *persecuted* for the *profession* of his *Faith*, &c. For (being like *Cain*, *Ishmael*, *Eliab*, *Michol*, *Pharaoh*, and *Festus*, I thought their *Religion Puritanisme*, their *conscience of sin*, *hypocrisie*; their *profession*, *dissimulation*; their *prudence*, *policie*;

their *faith* and *confidence*, *presumption*; their *zeal of God's glory*, to be *pride* and *malice*; their *obedience to God's laws*, *rebellion to Princes*; their execution of *justice*, *cruelty*, &c. If they were any thing devout or forward to admonish others, that so they might *pluck them out of the fire*; I conceived them to be *besides themselves*: as *our Saviour* was thought to be by his *Kinsfolk*, and Saint *Paul* by *Festus*, *Mark* 3. 1. *John* 10. 20. *Acts* 26. 24. 1 *Cor.* 1. 18. My *religion* was to oppose the *power of religion*; and my *knowledge of the truth*, to know how to *argue against the truth*. I never affected *Christs Ambassadors*, that preached the *glad tidings of salvation*, but had a spleen against them; yea, I hated a *Minister*, for being a *Minister*; especially, if a *godly* and *zealous* one, that spake home to my *conscience*, and told me of my *sins*; much more if he would not admit me to to the *Lord's Table* without *trial* and *examination*: yea, then like *Ahab* to *Eliah*, I became his *enemy*, and *hated him* ever after; would *impeach his credit*, and *detain from him his dues*. And are not all these strong evidences, that I *loved* and *served God*, and *my Redeemer* as I ought? But to make it more manifest, what a rare *Christian* I was.

I thought my self a *Believer*; yea, I could boast of a *strong faith*, when yet I fell short of the very *Divels* in believing: for they *believe* the threats and judgments contained in the Word, *and tremble* thereat, *James* 2. 19. Whereas I thought them but *Scar-crows* to fright the simple withall: yea, I held *Hell* it self but a *fancie*, not worth the *fearing*.

Because I was not *notoriously wicked*, but had a *form of godliness*, was *civil*, &c. I was able to delude my own soul, and put off all reproofs and threatnings; by comparing my self with those, that I presumed were worse then my self: as, *Drunkards*, *Adulterers*, *Blasphemers*, *oppressors*, *shedders of blood*, and the like; counting none wicked but such. Yea, looking upon these, I admired my own holiness; and thought my *moral honesty*, would be sufficient to save me. Nor did I know wherein I had offended.

And whereas the *Law* is *spiritual*, and binds the *heart* from *affecting*, no lesse then the *hand* from *acting*: I was so blind and ignorant that I thought the commandement was not broken, if the outward grosse sin be forborn. Whence these were my thoughts, I never brake the *first commandement*, of having *many gods*: for I was no *Papist*, nor *Idolater*: nor the *second*, for I worshipped God aright: nor the *third*, for I had been no common swearer, onely a few petty oaths: not the *fourth*, for I had every *Sabbath* gone duly to *Church*: not the *fifth*, for I ever honored my *parents*, & have been a *loyal subject*: not the *sixth*, *seventh*, *eighth*, *ninth*, or *tenth*, for I never committed *murther*, or *adultery*, never *stole* ought, never *bare false witness*; nor could I call to mind, that I had at any time *coveted* my *Neighbours wife*, *servant*, *estate*, &c. And nothing more common with me, then to brag of a *good heart* and *meaning*, of the strength of my *faith* and *hope*, of my *just* and *upright dealing*, &c. And because I abstained from notorious sins, I thought my self an excellent Christian; if *God* was not beholding to me for not wounding his name with oaths, for not drinking and playing out his *Sabbaths*, for not railing on his *Ministers*, for not *oppressing* and *persecuting* his poor *members*, &c.

See

Sect. XXX.

And yet had it been ſo, as I imagined; admit I had never offended in the leaſt all my life; either in thought, word, or deed: yet this were but one half of what I ow to *God*; this were but to obſerve the *negative part* of his *law*, ſtill the *affirmative part* thereof I had been ſo far from performing; that I had not ſo much as thought of it. And to be juſt in the ſight of *God*, and graciouſly accepted of him; theſe two things are required: the *ſatisfactory part to eſcape Hell*, and the *meritorious part to get Heaven*. And the true method of grace is, *Ceaſe to do evill, Learn to do well. Iſa.* 1. 16, 17. The *Fig-tree* was *curſed*, not for bearing *evill fruit*; but becauſe it bare *no good*. The *evill Servant* was not *bound hand and foot, and caſt into priſon*, for *waſting* his *Maſters goods*; but for *not gaining* with them. And thoſe *Reprobates* at the laſt day, ſhall be bid *depart into eve laſting fire*; not for *wronging* or *robbing* of any, but for *not giving*, for *not comforting Chriſt's poor members. Matth.* 25. So that my caſe was moſt deſperate! For though, with that *Phariſee Luke.* 18. 11. I was apt to thank *God*, and brag; that I was *juſt, and paid every man his due*: yet I never thought of being *holy*, and of *paying God his dues*; as his due of *believing*, or *Repenting*, of new *obedience*, his due of *praying*, *hearing*, *conferring*, *meditating* on his *word and works*, *ſanctifying* his *Sabbaths*, and *inſtructing* my *Children* and *Servants*; teaching them to fear the *Lord*. His due of *Love*, *Fear*, *Thankfulneſſe*, *Zeal* for his *Glory*, charity and *mercy* to *Chriſt's poor members*, and the like.

I ſhould have ſerved *God* in *ſpirit*, and according to *Chriſts Goſpell*: as all that are *wiſe hearted* do *live*, and *believe*, and *hear*, and *invocate*, and *hope*, and *fear*, and *love*, and *worſhip God* in ſuch manner, as his *word* preſcribes. I ſhould have been effectually *called*, and become *a new Creature* by *regeneration*; being *begotten* and *born* a new, by the immortall *ſeed of the word*. I ſhould have found an apparant *change* wrought in my *judgment*, *affections*, and actions; to what they were formerly. The *Old man* ſhould have changed with the *New man*, *worldly wiſdome* with *Heavenly wiſdome*, *carnall love* for *ſpirituall love*, *ſervile fear* for *Chriſtian* and *filiall fear*, *idle thoughts* for *holy thoughts*, *vain words* for *holy* and *wholſome words*, *ſlothfully works* for *works of righteouſneſſe*: even *hating* what I formerly *loved*, and *loving* what I formerly *hated*.

But alas! I have heard the *Goſpell* day after day, and year after year: which is *the ſtrong arm of the Lord*, and the *mighty power of God to ſalvation*. That is *quick, and powerfull, and ſharper then any two-edged-ſword*; and yet ſtood it out and reſiſted, inſtead of ſubmitting to *Chriſts call*; even *refuſing the free offer of grace and ſalvation*. I have *heard* the word faithfully, and powerfully preached for *forty years*: yet remain'd in my naturall condition unregenerate: without which new birth there is no being ſaved, as *our Saviour* affirms. *John.* 3. 5. I had not trodden one ſtep in the way to converſion: for the *firſt part of converſion, is to love them that love God*. *1 John* 3. 10, 11, 14. I ſhould dayly have *grown in grace, and in the knowledg of our Lord and Saviour Jeſus Chriſt*: but I was ſo far from growing in grace, that I had not one ſpunk of *grace* or *holineſſe*; *without which no*

man ſhall ſee the Lord. Heb. 12. 14. I was all for obſerving the *ſecond Table*, without reſpect to the firſt: or all for *outward conformity*, not at all for ſpiritual and *inward holineſſe of the heart.*

Sect. XXXI.

Either what I did was not morally *good for the matter*, or not *well* done *for the manner*; nor to any *right ends*: as out of *duty* and *thankfulneſs* to *God, and my Redeemer*; and out of *love* to my *fellow members*. Without which the moſt glorious performances, and rareſt virtues; are but *ſhining ſins*, or *beautifull abominations*. *Gods glory* was not my principall *end*, nor to be *ſaved* my *greateſt care*.

I was a *good, civill, morall, honeſt hypocrite, or infidell: but none of theſe graces, grew in the Garden of my heart.* I did not *ſhine out as a light, by a holy converſation to glorifie God, and win others.* Now onely to *refrain evill*, except a man *hates it alſo*, and *does* the contrary *good*, is to *be evill* ſtill: becauſe *honeſty* without *piety*, is but a *body* without a *ſoul:*

All my *Religion* was either *ſuperſtition*, or *formallity*, or *hypocriſie*. I had a *form of Godlineſs, but denied the power thereof: I often drew near unto God with my mouth, and honoured him with my lips: but my heart was far from him. Iſay.* 29. 13. *Mark.* 7. 2 to 14. *Matth.* 15. 7 to 10. All which conſidered *viz.* the *means* which *God* had afforded me, and the little uſe I had made thereof; left me in a far worſe condition, then the very *heathen* that never heard of *Chriſt*. So that it was *Gods* unſpeakable mercy, that I am not at this preſent *frying in Hell flames, never to be freed.*

God hath ſent unto us all *his Servants the Prophets, riſing up early, and they have been inſtant in preaching the Goſpell, both in ſeaſon, and out of ſeaſon:* but my carnall *heart* hath ever been *flint unto God, wax to Satan: you ſhall dye* if you continue in the practice of ſin, I *heard*: but *you ſhall not dye*, as ſaith the *divell*, I *believed.*

Sect. XXXII.

Beſides all this, ſuppoſe I had none of theſe to anſwer for; neither *ſins of Commiſſion*, nor *ſins of Omiſſion*: yet *Originall ſin* were enough to damn me, no need of any more; and yet my *actuall tranſgreſſions* have been ſuch, and *ſo many*, and my *ingratitude* therein *ſo great*; that it might have ſunk me down with ſhame, and left me hopeleſſe of ever obtaining pardon for them. As ſee but ſome ſmall *part of my monſtrous*, & *diveliſh ingratitude to ſo good a God, ſo loving and merciſull a Saviour and Redeemer*; that hath *done*, and *ſuffer'd* ſo much for mee, even more then can either be *expreſſed* or *conceived*, by any *heart* were it as deep as the Sea!

Touching what *God* and *Chriſt* hath done for me, in the firſt place he gave mee my *ſelf*, and all the *Creatures* to ſerve for my uſe; yea he *created* me *after his own Image, in righteouſneſs, and holineſs*, and in perfect *knowledg of the truth*, with a power to ſtand, and for ever to continue in a moſt bleſſed, and happy condition. But this was nothing in compariſon; for when I was in a ſad condition, when I had *forfeited all* this and *my ſelf*; when by ſin I had turned that *Image of God* into the *Image of Satan*, and wilfully plunged my *ſoul* and *body* into eternall torments: when I was become

become his *enemy*, mortally *hating* him, and to my utmoſt *fighting* againſt him, and taking part with his onely enemies *ſin and Satan*; not having the leaſt thought or deſire of reconcilement, but a perverſe and obſtinate will, to reſiſt all means tending thereunto: hee did redeem me, not onely without aſking, but even againſt my will; ſo making of me his curſed *enemy*, a *Servant*, of a *Servant a Son*, of a *Son an Heir*, *and Co-heir with Chriſt*. *Gal.* 4. 7. But how have *I requited* this ſo great, *ſo ſuperlative a mercy?* All my recompence of *Gods love* unto me, hath been to do that which he *hates*, and to *hate* thoſe whom he *loves*.

Chriſt the fountain of all good is my *Lord*, by a *manifold right*, and *I* his *ſervant by all manner of obligations*. Firſt, he is my Lord by the right of *Creation*, as being his workmanſhip *made* by him. Secondly, by the right of *Redemption*, being his purchaſe *bought* by him. Thirdly, of *preſervation*, being kept, upheld, and maintained by him. Fourthly, his by *Vocation*, even of his *family*; having admitted me a *member of his viſible Church*. Fifthly, his alſo (had it not been my own fault) by *ſanctification*, whereby to poſſeſs me. Laſtly, he would have me of his *Court* by *glorification*, that he might *crown* me; ſo that *I* was every way his. *God* had raiſed me from *a beggar to a great eſtate*: but how did *I* requite him? *I* would not if poſſible, ſuffer a godly and *conſcientious Miniſter* to be *choſen*, or to abide where I had to do; but to bring in one that would *flatter ſin*, and *flout holineſs*; *diſcourage the godly*, and *incourage the wicked*, I uſed both *my own*, and all *my friends* utmoſt abilitie. Much more might be mentioned, but I fear to be tedious.

Now argue with *all the world*, and they will *conclude*, that there is *no vice like ingratitude*! But I have been more ingrateful to *God*, then can be expreſt by the *beſt Orator alive*. It was horrible ingratitude in the *Jews* to ſcourge & crucifie *Chriſt*, who did them good every way; for he *healed their diſeaſes*, *fed their bodies*, *inlightned their minds*, *of God became man*, & lived miſerably amongſt them many years, that he might *ſave their ſouls*: but they fell ſhort of my ingratitude to *God*, in that moſt of them were not in the leaſt convinc'd, that he was the *Meſſias ſent* from *God*, and promiſed from the beginning. But I have not onely denied this *Lord* that bought me, but I hated him; yea, moſt ſpitefully and maliciouſly fought on *Satans*, and *ſins* ſide againſt him; and perſecuted his children, and the truth with all my might: and all this againſt *knowledge*, and *conſcience*, after ſome meaſure of *illumination*, which cannot be affirmed of the *Jews*. Yet miſerable wretch that I was, if I could have given him my body and ſoul, they ſhould have been ſaved by it, but he were never the better for ſhem.

Sect. XXXIII.

'Laſtly, to tell you that which is more ſtrange! Notwithſtanding all this that hath been mentioned, and much more: Yet I thought my ſelf a *good Chriſtian forſooth*; yea, with that *young man in the Goſpel*, *I* thought *I had kept all the commandements*. Nor was I a whit troubled for *ſin*, either *original*, or *actual*: but my *conſcience* was at *quiet*, and I was at *peace*, neither did any ſin trouble me. Yea, I would applaud my ſelf with that *Phariſee*,

Luke 18. 9, to 15. and ſay, *I was not like other men*: not once doubting of my ſalvation. I ever *refuſed to do what my Maker commanded*, and yet *confidently hoped to eſcape what he threatned*. Nor did I doubt of having *Chriſt my Redeemer* and *Advocate in the next life*, when *I* had been a *bitter enemy to him and his members in this life*. Here was blindneſſe with a witneſſe; as it is not to be believed how blind and *blockiſh* men are, that have onely the *fleſh for their guide*; eſpecially if they have *hardned* their *hearts*, and *ſeared* their *conſciences* with a *cuſtomary ſinning*. As *I* could give you for inſtance, a large *catalogue* of rare *examples*, how *ſin* hath *beſotted* men: and what *ſtark fools carnal men* are in *ſpiritual things*; be they never ſo wiſe for mundane knowledge. But leaſt it ſhould be taken for a digreſſion or excurſion, you ſhall have a liſt of them by themſelvs; the which *I* will add as an *Appendix to this Diſcourſe*, or Dialogue. *In* the mean time *I* have given you a brief of my manifold provocations, and great ingratitude to my *Maker* and *Redeemer* (for otherwiſe *I* might be endleſſe in the proſecution thereof). It remains that *I* ſhould in like manner lay open my *original defilement*; which is the *fountain* whence all the former (whether ſins of *commiſſion*, or ſins of *omiſſion*) do *flow*. But touching it be pleaſed to peruſe that ſmal Tract, intituled, *A ſhort and ſure way to Grace & Salvation*: Or, *Three Fundamental Principles* of *Chriſtian Religion*, by *R. Y.* from page 4, to page 10.

Sect. XXXIV.

Looſe Libertine. If this hath been your caſe, no wonder it hath ſtartled you; for to deal plainly with you, as you have done with me; what I have heard from you, makes me alſo tremble. For if ſuch *honeſt moral men*, that live ſo *unreprovably* as you had done, go not to *heaven*; what will become of me? that have been *openly profane*, and *notoriouſly wicked* all my time? Yea, it contented me not to do wickedly my ſelf, and ſo damne my own ſoul: but I have been the occaſion of drawing hundreds to Hell with me; by ſeducing ſome, and giving ill example to others, (the *infection of ſin*, being much *worſe then the act*). As how many have *I* drawn to be *Drunkards*? and *ſwearers*, and *whoremongers*, and *profane perſons*? inſomuch, that the blood of ſo many ſouls as *I* have drawn away, will be required at my hands. Yea, my life hath been ſo debauched and licentious, that *I* have brought *a ſcandal upon the Goſpel*, and made it odious to the very *Turks and Infidels*, *Rom.* 2. 24.

Convert. Alaſs! what *I aid* that was morally *good*, or what *evil I refrained*, was more for ſelf ends, or more for *fear of men's Laws*, then for *love of Chriſt's Goſpel*. True, I went under the notion of *an honeſt man*, and *a good Chriſtian*: *I* was *baptized* into the faith, and made *a member of Chriſt's viſible Church*: but *I* was ſo far from indeavouring to *performe*, what I then *promiſed*; that in effect *I* even *renounced* both *Chriſt*, and my *Baptiſme*, in perſecuting him, and all that ſincerely profeſſed his name; *thinking I did God good ſervice* therein, *Joh.* 16. 2. *Gal.* 1. 13, 14. *Phil.* 3. 6. Nor was it for want of ignorance, that you thought ſo of me: for *by nature* (be we never ſo milde and gentle) we are all the *ſeed of the Serpent*, *Gen.* 3. 15 and *children of the Divel*, *Joh.* 8. 44. Yea, the very beſt *moral man* is but

a *tame Divel*, as *Athanaſius* well notes. But it is a true proverb, the *blinde eat many a flie*; and *all colours are alike to him that is in the dark.*

Looſe Libertine. So much the worſe is my condition: for my conſcience tells me, there is not a word you have ſpoken of your ſelf, but *I* can juſtly apply the ſame unto my own ſoul, and a great deal more. For whereas you have been a *moral honeſt man*; ſo that none except your ſelf, could tax you for breaking either *God's Law, or man's*: *I* have been ſo *wicked* and *profane*, that *I* could moſt preſumptuouſly, and of ſet purpoſe, *take a pride in my wickedneſſe, commit it with greedineſſe, ſpeak for it, defend it, joy in it, boaſt of it, tempt and inforce to it*; yea, *mock them that diſliked it.* As if *I* would ſend challenges into Heaven, and make love to deſtruction; and yet did applaud my ſelf, and prefer my own condition before other men's: ſaying, *I* was no diſſembler; yea, *I* hated the hypocriſie of *Profeſſors*: *I* do not juſtifie my ſelf, and deſpiſe others, like the *Puritanes*: *I* am not factious, ſchiſmatical, ſingular, cenſorious, &c. *I* am not rebellious, nor contentious, like the *Browniſts*, and *Anabaptiſts*. *I am a good fellow*, and *love an honeſt man with my heart, &c.* and as touching a good *conſcience*, *I* was never *troubled in minde*, as many ſcrupulous fools are. *I* have a *good heart, and mean as well* as the preciſeſt. But now *I* ſee *the Divel and my own deceitful heart deluded me* ſo; that my *whole life* hitherto, hath been but *a dream*, and that like a *blind man*, *I was running headlong to Hell*, when yet *I thought my ſelf in the way to heaven.* Juſt as if a *beggar* ſhould *dream*, that *he were a King*, or as if *a traitor* ſhould *dream* of his *being crowned*, when indeed he was *to be beheaded*; the caſe of *Laodicea*, *Rev.* 3. 17. the *young man in the Goſpel*, *Luk.* 18. 20, 21. and that *Phariſee*, ſpoken of *Luke* 18. 11. 12.

Sect. XXXV.

Convert. It was not your caſe alone, but ſo it fares with the worſt of ſinners: Onely it much rejoyces me, that it hath pleaſed *God* to open your eyes, to ſee all this in your ſelf. For *fleſh and blood hath not revealed it unto you.* Yea wee are *naturally ſo blind, and deaf, and dead in ſin and in ſoul*: that wee can no more diſcern our *ſpirituall filthineſſe*, nor *feel ſin* to bee a *burden*, then a blind *Ethiopian* can *ſee his own blackneſs*, or then a *dead-man can feel the weight of a burthen*, when it is laid upon him. *Acts.* 28. 27 *Iſay.* 6. 9, 10.

And this common *experience ſhewes*; for if you obſerve it, who more *ſecond, confident and ſecure*, then the worſt of *ſinners*; they can ſtrut it under *an unſupportable Maſs of oaths, blaſphemies, theſts, murthers, adulteries, drunkneſs* and other the like ſins; yea can eaſily *ſwallow theſe ſpiders with Mithridates, and digeſt* them too: when one that is regenerate, *ſhrinkes under* the *burden* of *wandring thoughts*, and *want of proficiency.* But why is it? they are *dead in ſin. Epheſ.* 2. 1. *Revel.* 3. 1. *Now lay a mountain upon a dead-man, he feels* not once the *weight.*

To a *Chriſtian* that hath the *life of grace*, *the leaſt ſin lyes heavy* upon the conſcience: but to him that is dead, let his ſins, be *as heavy as a mountain of lead*; hee feels in them no weight at all.

Again, they are inſenſible of their ſin and danger, becauſe ignorant

for

for for *what the eye seeth not, the heart rueth not.* Security makes wordlings merry, and therefore are they secure, because they are ignorant. A dunce wee know, *seldome* makes *doubts*: yea a *fool* sayes *Solomon, boasteth and is confident. Prov.* 14.16. neither do *blind-men ever blush.* And the truth is, were it not for *pride* and *ignorance*, a world of men would be ashamed to have their faces seen abroad: For take away from mens minds *vain opinions, flattering hopes, false valuations, imaginations* and the like; you will leav the minds of most men and women, but *poor shrunken things*; *full of melancholly*, *indisposition*, and *unpleasing to themselves. Ignorance is a vail or curtain to hide away* their sins: whereupon they are never troubled in *conscience*, nor macerated with *cares* about *eternity*; but think that all will be well.

The *divel* and the *flesh*, prophesy prosperity to sin, yea *life and salvation*, as the *Pope* promised the *powder-traitors*: but *death and damnation* (which *Gods spirit* threatens) will prove the *crop* they will *reap*. For *God is true*, *the divell and all flesh are lyers.*

When wee become regenerate, and forsake sin; then the *divell* strongly, and strangely assaults us: as he did *Christ*, when he was newly *baptized*; and *Pharoh* the *Children of Israel*, when they would forsake *Egypt*; and *Herod* the *Children*, when *Christ* was come to deliver his people. Whence, commonly it coms to pass, that those *think best of themselves, that have least cause*; yea the *true Christian*, is as *fearfull to entertain* a good opinion of himself; as *the false is unwilling, to be driven from it.* They that have *store of grace, mourn for the want* of it: and they that indeed *want it, chant their abundance.* None so apt to *doubt* their adoption, as they that may be *assured* of it: nor none more usually *fear*, then they that have the greatest *cause to hope.* Wee feel *corruption* not by corruption, but by *grace*: and therefore *the more wee feel* our inward *corruptions*; *the more grace* we have.

Contraries, the neerer they are to one another, the sharper is the conflict betwixt them: now of all enemies, the *Spirit* and the *flesh* are neereſt one to another, being both in the *soul* of a regenerate man; and in all *faculties* of the soul, and in every *action* that springeth from those *faculties.* The more grace, the more spirituall life; and the more spirituall life, the more antipathy to the contrary: whence none are so *sensible of corruption*, as those that have the *most living souls.*

Sect. XXXVI.

Now for *remedy* of the contrary, there cannot be a better *lesson* for carnall men to learn then this. All the *promises of God* are *conditionall*, to take place if wee *repent*: as all the *threatnings of God* are *conditionall*, to take place if wee *repent not.* But wicked men, as they *believ without repenting*; their *faith* being meer *presumption*: so they *repent without believing*, their repentance being indeed *desperation*: and this observe, wee are *cast down* in the disappointing of our hopes; *in the same measure*, as we were too much *lifted up*, in expectation of good from them. Whence these perremptory presumers if ever they repent, it is commonly *as Francis Spira*, an *Advocate of Padua* did: and never did any man plead so well *for himself*, as he did *against himself.*

One

One *ſtar* is much *bigger then the Earth*; yet it ſeems many degrees *leſſ*. It is the nature of *fear*, to make *dangers greater, helps leſſe* then they are. *Chriſt* hath promiſed peace and reſt unto their ſouls that *labour, and are heavy laden*; and to thoſe *that walk according to rule. Matth.* 11. 29. *Gal.* 6. 16. *even peace celeſtiall* in the *ſtate* of *grace, and* peace *eternall* in the *ſtate of glory*. Such therefore as never were diſtreſſed in conſcience, or live looſly; never had true peace. *Peace* is the *Daughter of righteouſneſſe. Rom.* 5. 1. *Being juſtifyed by faith, we have peace with God*. But hee who makes *a bridg of his own ſhaddow*, will be ſure to *fall into the water*.

Thoſe blocks, that never in their life were moved with *Gods threatnings*, never in any ſtraight of conſcience, never groaned under the burthen of *Gods anger*: they have not ſo much as entred into the *porch of this houſe*; or liſt a foot over the *threſhold, of this School of repentance*. Oh! that wee could but ſo much *fear the eternall pains, as* wee do the *temporary*; and bee but ſo carefull to ſave *our ſouls* from torment, as *our bodies*. In the mean time, the caſe of theſe men is ſo much *the worſe*; by how much *there fear is the leſſe*. It faring with the ſoul, as with the body: Thoſe *diſeaſes*, which do *take away all ſence of pain*; are of all others *moſt deſperate*. As the *dead palſey*, the *falling ſickneſs*, the *ſleepy lethargie*, &c. And the *patient* is moſt *dangerouſly ſick*, when he hath *no feeling* thereof. In like manner, whilſt they ſuppoſe themſelves to be free from *judgment*; they are already ſmitten with the *heavieſt of Gods judgments*; a heart that cannot repent. *Rom.* 2. 5.

In a *lethargie*, it is needfull the *patient* ſhould be caſt into a *burning Fever*; becauſe the *ſences* are *benummed*, and this will *waken them*, and *dry up* the *beſotting humors*. So in our dead ſecurety, before our converſion; *God is* fain to let the *Law, Sin, Conſcience* and *Satan looſe* upon us; and to *kindle* the very *fire of Hell* in our ſouls: that ſo we might be rowſed out of our ſecurity: but thouſands of theſe blocks, both *live and depart* with as *great hopes*, as men go to a *lottery*: even *dreaming of Heaven, untill* they *awake in Hell*. For they too often die, without any remorſe of conſcience *like blocks*; or *as an Oxe dyes in a ditch*. Yea thouſands that *live* like *Laban*, *dye* like *Nabal*, (which is but the ſame word inverted.) whileſt others the dear Children of *God*, dye in diſtreſſe of conſcience. For it is not every good mans hap, to dye like *Antonius Pius*; whoſe *death* was after the faſhion, and ſemblance of a kindly, and *pleaſant ſleep*. However *Saint Auſtins rule*, will be ſure to hold. He *cannot dye ill*, that hath lived well: and for the moſt part, He that *lives conſcionably, dyes comfortably*, and departeth rich. And ſo you ſee, how it fares with the wickedeſt and worſt of men. Wherefore if you are truly ſenſible of your wretchedneſs: it is a good ſign, that you are in ſome forwardneſs to be recovered; and really to become ſo good, as formerly you but dream'd, or imagined your ſelf to bee. And indeed the very *firſt ſtep to grace, is to feel the want of grace*; and the next way to *receive mercy*, is to *ſee your ſelf miſerable*. Therefore our conſtant, and moſt diligent ſearch ſhould be, to find out the naughtineſs of our own hearts; and to get ſtrenght from *God*, againſt our prevailing corruptions.

Self.

Sect. XXXVII.

Loose Libertine. But is there any hope for one so wicked as I? who have *turned the grace of God into wantonesse*; applying *Christs passion* as a *warrant* for my licentiousnes, not as a *remedy*; and taking *his death as a licence to sin, his cross as a Letters pattent to do mischief.* As if a man should *head his drum of rebellion, with his pardon.* For I have most spitefully, and maliciously, *taken up arms against my Maker*, and *fought against my Redeemer* all my daies.

Convert. Do but unfainedly *repent you of your sins, and forsake your former evill wayes, and lay hold upon Christ by a true, and lively faith*: my soul for yours, *God* is very ready to forgive them, bee they never *so many*, and innumerable for *multitude*; never so *hainous*, for qualitie & *magnitude*. Yea, I can shew you *your pardon from the great King of Heaven* for all that is past. the which you may read at large *Isai.* 55, 7. *Ezek.* 18. 21. to 29. and 33. 11. *Joel.* 2. 12, 13, 14. Yea read 1 *Cor.* 6. 10, 11. together with the story of *Manasses, Mary Magdelen, the Thief, and the prodigall Son*: & you shal see *presidents* thereof. Yea the very *murtherers of the Son of God*, upon their serious and unfained repentance, and stedfast believing in him; *received pardon and salvation.* And indeed *dispair*, is a sin which *never knew Jesus.* True, *every sin deserves damnation*: *but no sin shall condemn, but the lying and continuing in it.* True Repentance, is ever blest with forgivenes. And know this, that *Gods mercy* is greater then *thy sin*, what ever it bee: you cannot be so *infinite in sinning*, as he is *infinite in pardoning*, if you repent: yea sins upon repentance are so *remitted*; as if they had never been *committed. I will put away thy transgressions as a cloud, and thy sins as a mist. Isay.* 44. 22. And *what by corruption hath been done, by repentance is undone.* As the former examples witnes. *Come and let us reason together, saith the Lord, though your sins be as scarlet; they shall be as white as snow. Isai* 1. 18. Yea whiter then snow: For the *Prophet David*, laying open his *blood guiltines*, and his *Originall impurity*, useth these words: *Purge me with Hyssop, and I shall be clean*; *wash me, and I shall be whiter then snow, Psal.* 51. 7. And in reason, did *Christ* come to call *sinners* to repentance? and shall he not shew mercy to the *penitent*? Or who would not cast his *burthen* upon him? that *desires to give ease. As I live saith the Lord, I would not the death of a sinner*, Ezek. 18. 32. and 33. 11.

Onely, apply not this *salve*, before the *ulcer be searched* to the bottom: Lay not hold upon *mercy*, untill you be throughly *humbled.* The onely way to become *good*; is first to believe that you are *evill*: and by *accusing our selvs*, wee *prevent Satan*: *By judging our selvs*, wee *prevent God.*

Are wee as *sick of sorrow*, as wee are *of sin*; then may wee hopefully go to the *Physitian of our souls*, who came into the world onely to *cure the sick*, and to *give light to them* onely, *who sit in darknes, and in the shadow of death. God* does not *power* the *oyl of grace*, but into *a broken*, and contrite *heart.*

Wouldest thou get out of the miserable *estate of nature*, into the blessed *estate of grace?* and of *Satan's bondslave* become *the childe of God*, and a member of *Christ?* Wouldest thou truly know thine own *heart?* and be

very

very ſenſible how evil and wicked it is? that ſo thou maiſt have a more humble conceit of thy ſelf? lay to heart theſe three particulars: 1. *The corruption of our nature*, by reaſon of Original Sin. 2 *Our manifold breach of God's righteous Law, by actual ſin.* 3. *The guilt and puniſhment* due to us for them *both*. This being done, then wilt ſee and find, thy *neceſſity of a Redeemer*. And it is *thirſt* onely that makes us *reliſh* our *drink*; *hunger our meat*. The *full ſtomach* of a *Phariſee*, *ſurcharged* with the ſuperfluities of his *own merits*, *will loath the hony-comb of Chriſt's righteouſneſs*. This was it, which made the young *Prodigal*, to reliſh even ſervants fare; though before wanton, when full fed at home. *No* more *reliſh* feels the *Phariſaicall heart*, in *Chriſts blood*: then in a chip: But O how acceptable, is the *fountain of living waters*; to the *chaſed hart panting & braying*. The *blood of Chriſt* to the wearie and tyred ſoul; to the thirſty conſcience ſcorched with the ſence of *Gods wrath*: hee that preſents him with it, how welcome is hee? even as a ſpeciall choiſe man, one of a thouſand. *And the deeper the ſence of miſery is, the ſweeter the ſence of mercy is.*

Sect. XXXVIII.

Then if you would be ſatisfied for time to come, whether your Repentance, and converſion be true and ſound? theſe particulars will infallibly informe you. If you ſhall *perſevere*, (when this trouble for ſin is over) in doing that which now you *purpoſe*, it is an infallible ſign, your repentance is ſound, otherwiſe not. If thou doſt call to minde, the *Vow* which thou madeſt *in baptiſme*: and doſt thy indeavour to *perform* that, which then thou didſt *promiſe*. If thou doſt *ſquare thy life, according to the rule of Gods word*; and not after the *rudements of the world*. If thou art willing to *forſake all ſin*, without reſerving one: (for otherwiſe that *one ſin* may prove *the bane of all* thy *graces*: even as *Gidion* had *Seventy ſons*, and but *one Baſtard*: and yet *that baſtard, deſtroyed all the reſt* that were *Legitimate*. *Judg.* 9. 5.) *Sin* is like the Ivie in the *wall*; cut off *bow, branch, body, ſtump*; yet ſome *ſtrings* or other will *ſprout* out again: Till the *root* be *pluck't up*, or the *wall* be *pulled down* and ruined; it will never utterly *die*.

Regeneration, or *new birth*, is *a creation of new qualities* in the ſoul; as being by nature onely evil diſpoſed. *God's children* are known by this *mark*, *they walk not after the fleſh, but after the ſpirit Rom.* 8. 1. If *Chriſt* have called you to his ſervice, your life will appear more ſpirituall, and excellent then others.

As for your *fails*, 'tis a ſign that *ſin* hath not gained your *conſent*, but *committed a rape upon your ſoul*; when you crie out to *God*: If the *raviſhed Virgin under the Law cried out*, ſhe was pronounced *guiltleſſe*. A *ſheep* may *fall* into the *mire*, but a *ſwine* delights to *wallow in the mire*. Great difference between a *woman* that is *forced*, though ſhe cries out and ſtrives: and an alluring *Adultereſs*.

Again, the *thoughts of* the *godly* are *godly*, of the *wicked*, *worldly*; and by theſe, good and evil men are beſt, and trulieſt differenced one from another. Would we know our own hearts, and whether they be changed by a new birth: examine we our *thoughts, words, actions, paſſions*; eſpe-

ci-

tially, our thoughts will inform us; for these cannot be subject to hypocrisie, as words and deeds are.

Sect. XXXIX.

Then by way of *caution* know; that a *child* may as soon *create it self*, as a *man* in the state of Nature *regenerate himself*. We cannot act in the least, unlesse *God* bestowes upon us daily *privative grace*, to *defend* us *from evil*; and daily *positive grace*, *inabling* us *to do good*. And those that are of *Christs* teaching, know both from the *word*, and by *experience*, that of themselvs they are not onely *weak*, but even *dead* to what is good; *moving* no more then they are *moved*: that their best *works* are *faulty*, all their *sins deadly*, all their *natures corrupted originally*. *You hath he quickned, that were dead in trespasses and sins* Ephes. 2. 1. Yea, we are altogether so *dead in sin*, that we cannot *stir the least joint*, no not so much as feel our *own deadness*, nor *desire life*, except *God* be pleased to *raise* and *restore* our *souls*; from the *death of sin*, *and grave of long custom*, to the *life of grace*. Apt we are to all *evil*, but reprobate and indisposed to all *grace* and *goodness*; yea, to all the means thereof.

My powers are all corrupt; corrupt my will:
Marble to good, but wax to what is ill.

Insomuch, that we are *not sufficient* of our selves *to think*, much lesse *to speak*, least of all *to do* that which is *good*, 2 *Cor.* 3. 5. *Joh.* 15. 4, 5. If we have power to *choose* or *refuse* the object; to do these well we have no power. We have abilitie, we have *will* enough *to undo our selvs*, *scope* enough *hell-ward*; but neither motion, nor will to do good: that must be put into us by him that gives both *power and will*, and *power to will*.

Finally, each sanctified heart feels this, but no words are able sufficiently to expresse, what impotent wretches we are, when we are not sustained. So that we have *no merit*, but the *mercy of God* to save us: nothing but the *blood of Christ*, and his mediation *to cleanse and redeem us*: nothing but *his obedience to enrich us*. As for our *good works*, we are altogether beholding to *God* for them, not *God* to us; nor we to our selvs: because they are onely *his works in us*.

Whatsoever thou *art*, thou *owest* to him that *made thee*: what ever thou *hast*, thou *owest* to him that *Redeemed thee*. Therefore if wee do any thing amiss, let us *accuse our selvs*: if any thing well, let us give all the *praise to God*. And indeed, this is the *test* of a *true or false Religion*: that which teacheth us to *exalt God* most, and most to *depresse our selves* is the true: that which doth most *prank up our selvs*, *and detract from God*, *is the false*. As *Bonaventure* well notes.

Sect. XL.

Now to winde up with a word of *exhortation*; if thou beest convinced, and resolvest upon a new course; let thy resolution be peremptory, and constant: and take heed you harden not again; as *Pharaoh*, the *Philistins*, the *young man* in the Gospel, *Pilate* and *Judas* did: resemble not the *iron*, which is no longer *soft*, then it is in the *fire*; for *that good* (saith *Gregory*) will do us *no good*, which is not *made good by perseverance*. If with these premonitions, the *Spirit* hath vouchsafed to stir up in thine *heart* any

good

good motions, and holy purpoſes to obey *God*, in letting thy ſins go; *quench not*, grieve not *the Spirit*, 1 *Theſ.* 5. 19. *Return* not with the *Dog* to thy *vomit*; leaſt thy *latter end* prove *ſeven-fold worſe then thy beginning*, *Matth.* 12. 43, 45. O it is a fearful thing to receive the grace of *God* in vain! and a *deſperate thing*, being warned of a *rock*, wilfully to caſt our ſelves upon it. Neither let *Satan* perſwade you to defer your repentance; no, not an hour; leaſt your *reſolution* proves as a *falſe conception*, which never comes to *bearing*. Beſides, death may be ſudden: even the leaſt of a thouſand things can kill you, and give you no leiſure to be ſick.

Thirdly if thou wilt be ſafe from *evil works*, avoid the *occaſions*; have no fellowſhip with the workers of iniquity: neither fear their ſcoff; for this be ſure of, if your perſon and waies *pleaſe God*, the *world* will be *diſpleaſed* with both: If *God* be your *friend*, *men* will be your *enemies*: if they exerciſe their *malice*, it is where he ſhews *mercy*. But take heed of loſing *God's* favour to keep theirs.

Beda tells *of a great man*, that was admoniſhed by his friends in his ſickneſſe to repent: who anſwered, He would not yet; for that if he ſhould recover, his friends and companions would laugh at him: but growing ſicker and ſicker, they again preſt him: but then his anſwer was, that it was now too late; for *I* am judged and condemned already.

A man cannot be a *Nathanaël*, *in whoſe heart there is no guile*; but the world counts him a *fool*. But *Chriſt* ſaies, Verily *except ye be converted, and become as little children; ye ſhall not enter into the Kingdome of Heaven*, Mat. 18. 3.

Again, *Satan* and your deceitfull heart will ſuggeſt unto you: that a *Religious life*, is *a dumpiſh* and *mellancholly life*: but holy *David* will tell you, that *light is ſown to the righteous*; *and joy to the upright*. *Pſal.* 97. 11. *Iſa.* 65. 14. And experience tells, that *earthly* and *bodily joyes*; are but the *body* or rather the *dregs* of that *joy*, which *Gods* people feel and are raviſhed with. As O the calm, and quietneſs of a good conſcience! the aſſurance of the pardon of ſin, and joy of the Holy Ghoſt, the honeſty of a virtuous and holy life how ſweet they are. Yea even *Plato an Heathen* could ſay: that if wiſdome and virtue could but repreſent it ſelf to the eies; it would ſet the heart on fire with the love of it. And the like of a ſinners ſadneſs, as hear what *Seneca* ſayes; if there were no *God to puniſh him, no Divell to torment him, no Hell to burn him, no man to ſee him*: yet would hee not ſin, for the uglineſs and filthineſs of ſin, and the guilt and ſadneſs of his conſcience. But experience is the beſt informer: wherefore take the councell of holy *David*, *Pſalm.* 34. 8. *O taſt and ſee that the Lord is good: bleſſed is the man, that truſteth in him.* To which accordeth that of holy *Bernard*, *Good* art thou O *Lord* to the ſoul that *ſeeks thee*; what art thou then, to the ſoul that *finds thee*. As I may apeal to any mans conſcience, that hath been ſoftned with the unction of grace; and truly taſted of the powers of the world to come; to him that hath the *love of God ſhed abroad in his heart by the Holy Ghoſt*: whether his whole life bee not a perpetuall *halelujah*, in compariſon of his natural condition. Whence they are able to ſleight all ſuch objections; as he did: you tel me that ſcru-

pling

pling of ſmall maters, is but ſtumbling at ſtraws; that they be but trifles: When I know your tongue can tell nothing but truth, I will believ you. Fifthly, beg of *God* that he will give you *a new heart*, and when the *heart* is changed; all the *members* will *follow* after it; as the reſt of the *creatures* after the *Sun*, when it *ariſeth*. But without a work upon the heart, wrought by the Spirit of God; it will follow its own inclination to that which it affecteth; whatſoever the judgment ſhall ſay to the contrary: That muſt bee firſt *reformed*, which was firſt *deformed*. It is idle, and to no purpoſe to purge the *channell*, when the *fountain* is corrupt. Whence the *Apoſtle* orderly bids us, firſt bee *renewed in the ſpirit of our minds*; and then *let him that ſtole, ſteal no more*, Ephe. 4. 23. 24. Yea it is *God's* own counſell, to the men of *Jeruſalem*, Jer. 4. *waſh thine heart from wickedneſs: that thou mayſt be ſaved* ver. 14. It is moſt ridiculous to apply *remedies* to the outward parts, when the *diſtemper* lies in the ſtomach. To what purpoſe is it to *crop* off the the top of *weeds*, or *lop* off the *bows* of the *tree*, when the *root* and *ſtalk* remain in the earth: as cut off the *ſprig* of a *tree*, it grows ſtill; a *bow*, an *arm*, ſtill it grows; lop off the *top*, yea ſaw it in the midd'ſt, yet it will grow again; ſtock it up by the *roots*, then (and not till then) it will grow no more; whence it is that God ſaith, *give me thine heart*, Prov. 23. 26. *Great Cities* once expunged, the *dorpes* and *villages* will ſoon come in of themſelvs: the *heart* is the treaſury and *ſtore-houſe* of wickedneſs *Mat.* 12. 34. ſuch as the heart is, ſuch are the actions of the body which proceed from it, *Mat.* 12. 35. Therefore as *Chriſt* ſaith, *make clean within, and all will be clean*, otherwiſe not, *Mat.* 23. 26. Therefore *Davids* prayer is, *Create in me a new heart O Lord, and renew a right Spirit within me*, *Pſal.* 51. 10. do thou the like, importune him for grace; that you may firmly *reſolve*, ſpeedily *begin*, and continually *perſevere*; in doing and ſuffering his holy will: deſire him to *inform* and *reform* you ſo, that you may neither *misbeliev* nor *miſlive*; to change and purify your *nature*, *ſubdue* your *reaſon*, *rectify* your *judgment*, *reform* and ſtrengthen your *will*, *renew* your *affections*, and beat down in you, whatſoever ſtands in oppoſition to the *Scepter of Jeſus Chriſt*.

Sixthly and laſtly; if you receive any power againſt your former corruptions; forget not to bee *thankfull*, yea ſtudy all poſſible thankfullneſs, for that you and I, are not at this preſent *frying in hell flames*, never to be freed; that we have the offer of *grace here*, and *glory hereafter*; it is his unſpeakable goodneſs. And there is nothing more *pleaſing to God*, nor *profitable to us*; both for the *procuring of the good we want*, or *continuing the good we have*; then thankfulneſs. Hee will *ſow* there, and there onely *plenty of his bleſſings*; where he is ſure to *reap plenty of thanks and ſervice*: but who will *ſow* thoſe *barren ſands*, where they are ſure not onely to be without all hope of a good *harveſt*; but are ſure to looſe, both their *ſeed and labour*. *Conſider what hath been ſaid, and the Lord give you underſtanding in all things.* And ſo much for the *Second part*. An *Appendix* followes: wherein you have inſtances of all ſorts; how *ſin beſots men*.

Sold onely by *James Crump*, in Little Bartholomews Well-yard; and by *Henry Cripps*, in Poper-head Alley, 1658.

THE TRYALL OF TRUE WISDOM;

WITH

How to become *Wiſe* indeed.

OR,

A *Choice* and *Cheap* Gift for a Friend; both to *pleaſe* and *pleaſure* him: Be he *inferior* or *ſuperior*, *ſinful* or *faithful*, *ignorant* or *intelligent*.

By R. Younge *of* Roxwel *in Eſſex*, Floreligus.

Add this as an *Apendix*, or Third Part, to *The Hearts Index*. And, *A ſhort and ſure way, to Grace and Salvation.*

Section 41.

Lucian tells of an *Egyptian King*, who had *Apes* taught (when they were young) to *dance*, and keep their poſtures with much *art*: theſe he would put into *rich Coats*, and have them in ſome *great preſence* to exerciſe their *skill*; which was to the admiration of ſuch as knew them not, what *little* ſort of *active*, *nimble* men the *King* had got: And ſuch as knew them, thought it no

leſs ſtrange; that they ſhould be trained up to ſo *man-like*, and handſome a *deportment*. But a *ſubtile Fellow* that was once admitted to ſee them, brought and threw amongſt them, a handful of *Nuts*: which they no ſooner ſpied; but they preſently *left off* their dance, *fell a ſcrambling*, *tore* one anothers *rich Coats*; and to the diriſion of the beholders (who before admired them) they diſcovered themſelves to be *meer Apes*.

Theſe enſuing *Notions* (which I have purpoſely taken, as a *handful* out of the whole *ſack*, to ſquander away amongſt my *acquaintance*) are ſuch *Nuts*, as will diſcover not a few (who are *men* in *appearance*, and their own *opinion*) to be as wiſe, and well affected as *Æſops Cock*; that preferred a *barley Corn*, before a *Pearl*: or *Plinies Moal*, that would *dig under ground* with great *dexterity*: but was *blind*, if brought *into the Sun*. Or *Diaphontus*, that refuſed his mothers bleſſing, to hear a ſong: Or the *Iſraelites*, who preferred *Garlick* and *Onions*, before *Quails* and *manna*.

Men no more differ from *Beaſts*, *Plants*, *Stones*; in ſpeech, reaſon, ſhape, than ſome differ from others, in *heart*, in *brain*, in *life*. Whence the very *heathen Poets* uſually & moſt fitly compare ſome men to *ſtones*, for their hardneſs, and inſenſibleneſs; others to *plants*, that only fill their veins; a third ſort to *beaſts*, that pleaſe their ſenſes too; a fourth to *evil Angels*, that only ſin, and cauſe others to ſin; a fift to *good Angels*, that are ſtill in motion, alwayes ſerving *God* and doing *good*, yet ever reſt.

Again, Experience teaches, that mens *judgements* and *cenſures* are as various, as their *pallats*: For what one *admires*, another *ſlights*; as is evident by *our Saviours Auditors*; of which ſome *admired*, others *cenſured*, a third ſort *wept*, a fourth *ſcoft*, a fift *trembled*, a fixt *blaſphemed* when they heard him. And how ſhould it be otherwiſe, when the greater part, are as deeply in *love* with *vice* and *error*; as the reſt are with *vertue*, and *truth*. When mens *conditions*, and *conſtitutions* vary as much; as their *faces*. As the *Holy Ghoſt* intimates, in comparing ſeveral men, to almoſt every ſeveral creature in the *Univerſe*. Nor is the Epicure more like a *ſwine*, the Luſtful perſon a *Goat*, the Fraudulent man a *Fox*, the Backbiter a *barking Dog*, the Slanderer an *Aſp*, the Oppreſſor a *VVolf*, the Perſecutor a *Tyger*, the Churchrobber a *wild Boar*, the Seducer a *Serpent*, yea a *Devil*, the Traytor a *Viper*, &c. 2 *Tim.* 4 17. *Luk.* 13.32. *Phil.* 3.2. *Pſal.* 22.12,13,16,20, 21. & 74.13,14,19. & 80.13. *Matth.* 23.33. *Dan.* 7.4,5,6, &c. *Zeph.* 3. 3,4, &c. *Cant.* 2.15,17, &c. then every of them is unlike another.

Amidſt ſuch a world of variety, I have choſen to ſet forth, how one man differs from, and excels another in *brain*, and to prove, that to be *wiſe indeed*, is the *portion* but *of a few*, even amongſt us. And this diſcovery alone (as I deem) will be richly worth my pains, and each mans ſerious Obſervation.

SECT.

Sect. 42.

NOw all ſorts of men, may be compriſed, under one of theſe three Heads:

The { *Senſual.* *Rational.* *Spiritual.*

For if you obſerve it, ſome men like the *Moon at Full*, have all their light towards *earth*, none towards Heaven: Others like the *Moon at VVaine*, or Change, have all their light to *Heaven*wards, none to the earth: a third ſort like to the *Moon in eclipſe*; as having no light in it ſelf, neither towards *earth*, nor towards *Heaven*.

Touching theſe *three degrees of compariſon*, you ſhall find, that the one exceeds the other (in wiſdom) as the *ſtars exceed one another in glory*. Of which particularly.

Firſt, There is no leſs differenee, between the *Rational* and *ſenſual*, the *wiſe* and *ſimple*, the *learned* and *unlearned*, than there is between *men* and *beaſts*; as *Menander* ſpeaks. Or between the *living* and the *dead*, as another hath it. And yet the *Rational*, do not ſo far excel the *ſenſual*, as the *ſpiritual* excel the *rational*.

Senſual men are ſo be-nighted, and puzled with blindneſs, that they know no other way than the *fleſh leads* them. It is the *weight* that ſets all their *wheels* a going; the *horſes* that draw their *chariot*, the very *life* of their *corruption*, the *corruption* of their *life*, without which they do nothing.

The minds of brutiſh men, that have been ill bred, are ſo drowned in ſin, and ſenſuallity; and their ſpirits ſo frozen, and pitifully benumed with worldlineſs, and wicked cuſtoms, that they cannot judg aright, either of ſpiritual matters, or rectified reaſon. Yea, in matters experimental, they are of as deep a judgement as was *Callico*, who ſtuft his pillow (a braſs pot) with ſtraw, to make it ſoft. Or that *Germain Clown*, who under-took to be very ready in the *ten Commandments*: but being demanded by the *Miniſter* which was the firſt? made anſwer, *Thou ſhall not eate*. Or that ſimple Fellow, who thought *Pontius Pilate* muſt needs be a *Saint*, becauſe his name was put into the *Creed*. They are like the *Oſtrich*, Job 39.17. whom *God hath deprived of wiſdom, and to whom he hath given no part of underſtanding*.

Which men alſo, are ſo far from receiving *inſtruction*, that they will ſcorn and ſcoff at their admoniſher. As they *have no reaſon*, ſo they *will hear none*. Nor will they *believe* any thing, but what they *ſee*, or *feell*: and *he that learns of none but himſelf, hath a fool to his teacher*. Yea, ſuch as refuſe admonition, are by wiſe *Solomon* branded, for the moſt incorigible Fools alive; ſo that their *knowledge* is *ignorance*,

rance, their *wiſdom folly*, their *ſight blindneſs*. They neither conſider what *reaſon ſpeaketh*, or *Religion commandeth*; but what the *will* and *appetite affecteth*. For *will* is the *axeltree*, *luſts* and *paſſions* the *wheels* whereupon all their actions are carried and do run. *Appetite* being their *Lord*, *Reaſon* their *ſervant*, and *Religion* their *ſlave*. Whereas Religion ſhould govern their judgement, judgment and reaſon their wills and affections; as *Adam* ſhould have done *Eve*. *They that are after the fleſh, do minde the things of the fleſh: The carnal minde is enmity againſt God, for it is not ſubject to the law of God, neither indeed can be*, Rom. 8.5. to 9. And which leaves them without all hope of being wiſer, they had rather keep *conſcience blind*, that it may *flatter them*, than *inform* it, that it may give a *juſt verdict againſt them*, counting it leſs trouble, to believe *a favorable falſhood*, than to examine whether it be *true*. So that it is impoſſible for fleſhly minded men, to believe what ſots they are, touching the good of their ſouls. Wherefore when we ſee the *folly*, and *miſery* of thoſe that ſerve ſin and Satan, and how peeviſhly averſe they are to their own eternal ſalvation, let us pity them, as being ſo much more worthy our commiſeration, as they are more uncapable of their own miſery. And ſo much of the Firſt ſort, namely, Senſuallists.

Sect. 43.

SEcondly, There is another degree of Knowledge, that is accrued or obtained, by *education* and *learning*, *obſervation* and *experience*, called *natural* or *ſpeculative knowledge*, or *reaſon improved*. For *humane learning*, is as *oyl to the lamp* of our *reaſon*, and makes it burn cleerer: but *faith* and *illumination* of the *ſpirit*, more than doubles the ſight of our minds; as a *proſpective glaſs* does the *corporal ſight*, *Matth.* 16.17. 1 *Cor.* 2.7. to 17. *Joh.* 12.46. For as the *ſoul* is the *lamp* of the *body*, and *reaſon* of the *ſoul*, and *religion* of reaſon, and *faith* of religion: ſo *Chriſt* is the *light*, and *life* of Faith, *Joh.* 1.9. & 8.12. *Act.* 26.18. *Eph.* 5.14. *Chriſt* is the *ſun of the ſoul*; *reaſon* and *faith* the *two eyes*: reaſon diſcerns *natural objects*, faith *ſpiritual* and *ſupernatural*. We may ſee far with our *bodily eye ſence*, farther with the *minds eye reaſon*; but farther with the *ſouls eye faith* than with both. And the *Beleever* hath the addition of *Gods ſpirit*, and *faith* above all other men. *I am the light of the world*, ſaith *our Saviour*, *he that followeth me* (meaning by a lively faith) *ſhall not walk in darkneſs, but ſhall have the light of life*, *Joh.* 8.12. and more ſee two eyes than one: yea, the *day* with one eye, does far more things deſcry, than *night* can do with more than *Argos eyes*. So that as meer *ſenſe* is uncapable of the rules of *reaſon*; ſo reaſon is no leſs uncapable, of the things that are *divine* and *ſupernatural*, *Jer.* 10.14. 1 *Cor.* 2.14, 15, 16. *Eph.* 5.8. And as to *ſpeak* is only proper to *men*: ſo to know the ſecrets of the *kingdom of heaven*,

heaven, is only propper to *believers*, *Pſal.*25.14. *Prov.*3.32. *Amos.*3.7.

Now of *natural* and *ſpeculative knowledge*, the wicked have as large a ſhare as the godly: but of *ſpiritual*, *experimental*, and *ſaving* knowledge which is *ſupernatural*, and *deſcendeth from above*, Jam.3.17. *and keepeth a man from every evil way*, Prov.2.12. the *wicked* have no part with the *godly*. Whence all men in their natural condition are ſaid to be *blind and in darkneſs*, Matth.4.16. & 15.14. *Eph.*4.18,19. & 5.8. Whereas *believers*, are called *children of light*, *and of the day*, 1 Theſ.5.5. 1 *Pet.*2.9.

Nor is this kind of knowledge, any way attainable, but by Grace from above. No learning, experience, or pains in ſtuddy and *Books*, will bring them to it, *Ephe.*1.17,18. & 3.19. except they become *new creatures*, have *hearts*, *eyes*, and *eares* ſanctified from above; and that the *holy Ghoſt* becomes their teacher, *Deut.*29.2,3,4. *Pſal.*111.10. *Joh.*[illegible].15. *Rom.*8.14,15.

Nor is it ſaving knowledge that they ſeek after: For though many of them, be great ſeekers after knowledge, great pains-takers to become wiſe: yet it is not divine and ſupernatural knowledge, that they labor for, or deſire.

Indeed *wiſdom* in the largeſt ſenſe, hath ever carried that ſhew of excellency with it, that not only the *good* have highly *affected it*, (as *Moſes* who *ſtudied* for wiſdom; and *Solomon* who *prayed* for wiſdom; and the *Queen of Sheba* who *travelled* for wiſdom; and *David* who to get wiſdom, *made the word his counſellor*, *hated every falſe way*, *and was a man after Gods own heart*) but the very *wicked* have labored for it, who are aſhamed of other vertues; as, O the pleaſure that rational men take in it! *Prov.*2.3,10,11. & 10.14. *Phil.*3.8.

Knowledge is ſo *fair a virgin*, that every *cleer eye* is in *love* with her; it is a *pearl* deſpiſed of none but *ſwine*, Prov.2.3.10.11. (whereas brutiſh and blockiſh men, as little regard it) they who care not for one dram of goodneſs, would yet have a full ſcale of knowledge. Amongſt all the trees of the *garden*, none ſo pleaſeth them as the *tree of knowledge*. And as wiſdom is excellent *above all*, ſo it is affected *of all*, as *oyl* was *both of the wiſe and fooliſh virgins*. It hath been a *mark* that every man hath *ſhot at*, ever ſince *Eve* ſought to be as wiſe as *her Maker*: but as a hundreth *ſhoot*, for one that *hitts the white*: ſo an hundred *aim* at wiſdom, for one that *lights upon it*, Eccleſ.7.28. becauſe they are miſtaken in the thing. For as *Iacob* in the dark miſtook *Leah* for *Rachael*, ſo many a blind ſoul, takes that to be wiſdom, which is not like *Eve*, who thought it wiſdom to *eate the forbidden fruit*, and *Abſalom*, who thought it wiſdom to *lye with his Fathers Concubines in the ſight of all the people*; and the *falſe Steward*, who thought it wiſdom to *deceive his Maſter*. And ſo of *Joſephs brethren*, of *Pharoah* and his *deep counſellors*, of *Achitophel*, of *Herod*, of the *Phariſees* in their project to deſtroy *Jeſus*; and many the like. All theſe thought they

did wiſely, but they were miſtaken, and their projects proved fooliſh, and turned to their own ruine.

Sect. 44.

But take ſome Inſtances, to prove that all ſorts of Naturians are Fools, in comparriſon of the Godly. I'le begin with thoſe that *repute themſelves*, and *are reputed by others*, the wiſeſt amongſt men: And they are your *profound Humaniſts*, and *cunning Polititians*, wherein you ſhall ſee, whether the moſt and greateſt number are not groſly miſtaken, in their opinions and verdicts touching Wiſdom.

Firſt for *profound Humaniſts*, a man would think that they were incomparably wiſe; for none ſo thirſt after knowledge and wiſdom as they; & to get it they are no niggards of their labor: nor do they leave *any thing unſtudied but themſelves*. They know all parts and places of the created *world*, can diſcourſe of every thing *viſible* and *inviſible*, *divine*, *humane* and *mundane*; whether it be meant of *ſubſtances* or *accidents*, are ignorant of nothing but *the way to heaven*, are acquainted with *all Laws* and *cuſtoms*, ſave the *Law of God*, and *cuſtoms of Chriſtianity*; they are *ſtrangers* no where but in the court of their own *conſciences*: Yea, they *build* as hard, and *erect* as high as did the *Babel-builders*; but all to no purpoſe: they never come to the *roof*, and when they *die* they are *undone*. They ſpend all their time in ſeeking after wiſdom; as *Alchimiſts ſpend* all their *eſtates*, to find out the *Philoſophers ſtone*; but never find it; they never attain to that, which is true wiſdom indeed. For as the *ragged Poet* told *Petronius*, that *Poetry* was a kind of learning, that never made any man rich: ſo *humane learning* of it ſelf, never made a wiſe man.

As thus (if I may be ſo bold) what is it, or what does it profit a man, to have the etymologie, and derivation of wiſdome and knowledge, without being affected with that, which is true wiſdom indeed to be able to *decline vertue*, yet *not love it?* to have the *theory*, & be able to prattle of wiſdom by *rote*; yet not know what it is by *effect* and *experience?* To have as expert a *tongue*, and as quick a *memory* as *Portius*; a perfect underſtanding, great ſcience, profound eloquence, a ſweet ſtile? To have the force of *Demoſthenes*, the depth of *Theſius*, the perſwaſive art of *Tully*, &c. if withal he wants Grace, and lives remiſſely? With the *Aſtronomer*, to obſerve the motions of the *heavens*; while his heart is buried in the *earth?* to ſearch out the *cauſe* of many *effects*, and let paſs the conſideration of the principal, and moſt neceſſary? With the *Hiſtorian*, to know what others have *done*, and how they have *ſped*; while he neglecteth the imitation of ſuch, as are gone the right way? With the *Law-maker*, to ſet down many Lawes in particular, and not to remember the *common Law* of nature, or *Law general* that all muſt die? Or laſtly, with *Adam* to know the Nature

Nature of all the Creatures: and with *Solomon* to be able to diſpute of every thing, even from the *Cedar* to the *Hyſſop* or *Pellitory*; when in the mean time he lives like *Dives*, dyes like *Nabal*, and after all goes to his own place with *Iudas*? Alas! many a Fool goes to hell with leſſe *coſt*, leſs *pains*, and far more *quiet*: that is but *raw knowledge*, which is not *digeſted* into *practice*: It is not worth the name of knowledge, that may be *heard* only and not *ſeen*, *Ioh.* 13.17. *Deut.* 4.6. *Good diſcourſe* is but the *froth of wiſdom*: the ſweet and *ſolid fruit* of it, is in *well framed actions*: that is true knowledge, that makes the knower bleſſed. We only praiſe that *Mariner*, that brings the *ſhip* ſafe to the *haven*.

What ſayes *Ariſtotle*? to be *wiſe* and *happy* are terms reciprocal. And *Socrates*, that learning, ſaith he, pleaſeth me but a little, which nothing profits the owner of it, either to *vertue*, or *happineſs*: And being demanded, Who was the wiſeſt and happieſt man? He Anſwered, He that offends leaſt. He is the *beſt ſcholar*, that *learns of Chriſt obedience, humility, &c.* He is the beſt *Arithmetitian*, that can *add grace to grace*; he is the *beſt learned*, that knows how to be *ſaved*. Yea, all the *Arts* in the world, are *artleſs Arts* to this.

Sect. 45.

THe *beſt knowledge* is about the *beſt things*; and the perfection of all knowledge, to *know God*, and *our ſelves*: Knowledge and learning, ſaith *Ariſtotle*, conſiſteth not ſo much in the *quantity*, as in the *quality*; not in the *greatneſs*, but in the *goodneſs* of it. A *little gold* (we know) is more worth than *much droſs*: a little *diamond*, than a *rocky mountain*. So one drop of wiſdom, guided by the fear of *God*; one ſpark of ſpiritual, experimental, and ſaving knowledge, is more worth than all humane wiſdom and learning: yea, one *ſcruple of holineſs*, one *dram of faith*, one *grain of grace*, is more worth than *many pounds, of natural parts*. And indeed Faith, and Holineſs, are the nerves, and ſinews; yea, the ſoul of ſaving knowledge.

What ſaith *Ariſtotle*? No more than the knowledge of goodneſs, maketh one to be named a good man; no more doth the knowledge of wiſdom alone, cauſe any perſon properly to be called a wiſe man. Saving knowledge of the truth, works a love of the truth known: yea it is a uniform conſent, of knowledge and action. He only is wiſe, that is wiſe for his own ſoul: he whoſe conſcience pulleth all he hears, and reads to his heart, and his heart to *God*: who turneth his *knowledge* to *faith*, his faith to *feeling*, and all to walk worthy of his *Redeemer*. He that ſubdues his *ſenſual deſires* and *appetite*, to the more *noble faculties* of *reaſon*, and *underſtanding*; and makes that underſtanding of his to ſerve him, by whom it is, and doth underſtand. He that ſubdues his *luſts* to his *will*, ſubmits his will to *reaſon*; his reaſon

to

to *faith*; his faith, his reaſon, his will, himſelf to the *will of God*: this is practical, experimental, and ſaving knowledge; to which the other is but a bare name, or title. *A competnet eſtate* (we know) *well husbanded*, is better than *a vaſt patrimony neglected*. Never any meer man (ſince the firſt) knew ſo much as *Solomon*: many that have known leſs, have had more command of themſelves.

Alas! they are *not* alwayes *the wiſeſt, that know moſt*: For none more wile and learned in the worlds account, than the *Scribes* and *Phariſees*: yet *Chriſt* calls them four times *blind*, and twice *fools* in one *chapter*, *Matth.*23. And the like of *Balaam*, 2 *Pet.*2.16. who had ſuch a prophetical knowledge, that ſcarce any of the *Prophets*, had a cleerer revelation of the *Meſſiah* to come. And the ſame may be affirmed of *Judas*, and *Achitophel*; for many that know a great deal leſs, are far wiſer. Yea, one poor *crucified thief*, being *converted*, in an hours time, had more true wildom and knowledge infuſed into him, than had all the *Rulers*, *Scribes*, and *Phariſees*.

It is very obſervable, what the *High Prieſt* told the *Council*, as they were ſet to condemne *Chriſt*; *Ye know nothing at all*: he ſpake truer than he meant it; for if we know not the *Lord Ieſus*, our knowledge is either *nothing*, or *nothing worth*. Rightly a man knows no more than he practiſeth. It is ſaid of *Chriſt*, 2 *Cor.* 5. 21. that he *knew no ſin*; becauſe he *did no ſin*: in which ſenſe, he *knows no good*, that *doth no good*. *Theſe things if ye know* (ſaith *our Saviour*) *happy are ye, if ye do them*, Joh. 13.17. And in *Deut.*4.6. *Keep the commandements of God, and do them*: *for this is your wiſdom, and underſtanding before God, and man.*

What is the *notional ſweetneſs* of *Honey*, to the *experimental taſte* of it? It is one thing to know what riches are, and another thing to be Maſter of them: It is not the *knowing*, but the *poſſeſſing* of them that *makes rich*. Many have a depth of knowledge, and yet are not *ſoul-wiſe*; have a *liberary* of *divinity* in their *heads*, not ſo much as the leaſt *Catechiſme* in their *conſciences*; *full brains, empty hearts*. Yea, you ſhall hear *a flood* in the *tongue*, when you cannot ſee one *drop* in the *life*. Inſomuch, that in the midſt of our ſo much light, and means of Grace, there be few I fear, that have the ſound, and ſaving knowledge of *Jeſus Chriſt, and him crucified*, which was the only *care*, and *ſtudy* of St. *Paul*, 1 *Cor.*2.2.

Sect. 46.

AND that I am not miſtaken, the effect ſhews: For if men knew either *God*, or *Chriſt*, they could not but love him; and loveing him, they would keep his commandments, *Ioh.*14.15. For *hereby* (ſaith *St. John*) *It is manifeſt that we know him, if we keep his commandments*, 1 Joh.2.3. But *he that ſayeth, I know him, and yet*

keepeth

keepeth not his commandments is a lyar, and there is no truth in him, ver. 4. What saith our Saviour? This is life eternal to know thee the only true God, and Jesus Christ whom thou hast sent, Joh. 17. 3. But how shall a man know, whether he hath this knowledge? *Answ.* St. John tells you in those last words mentioned, and so plainly, that you cannot be deceived, except you desire to deceive your own soul.

The knowledge of God that saves us, is more than a bare apprehension of him; it knows his *power*, and therefore *fears* him; knows his *justice*, and therefore *serves* him; knows his *mercy*, and therefore *trusts* him; knows his *goodness*, and therefore *loves* him, &c. For he that hath the saving knowledge of God, or of *Christ*, hath every other Grace: There is a sweet correspondence between *every one*, where there is *any one* in truth: As in the *generation*, the *head* is not without the *body*, nor the *body* without each *member*, nor the *soul* without its *powers* and *faculties*; so in the *regeneration*, where there is *any one* grace in truth, there is *every one*, 2 Cor. 5. 17. If you will see it in particulars, read *Psa.* 9. 10. *Jer.* 9. 24. 1 *Joh.* 4. 6. *Joh.* 4. 10. 1 Joh. 4. 7, 8. & 2. 3. *Job* 42. 5, 6. 1 *Ioh.* 4. 7. which Scriptures shew, that as *feeling* is inseparable to all the *organs of sense*; the *eye sees and feels*, the *ear hears and feels*, the *pallat tastes and feels*, the *nostrils smell and feel*; so knowledge is involved in every grace: Faith *knows and believes*, Charity *knows and loves*, Patience *knows and suffers*, Temperance *knows and abstains*, Humility *knows and stoops*, Repentance *knows and mourns*, Obedience *knows and does*, Confidence *knows and rejoyces*, Hope *knows and expects*, Compassion *knows and pities*. Yea, as there is a power of *water in every thing that grows*; it is *fatness* in the *olive*, *sweetness* in the *figg*, *cheerfulness* in the *grape*, *strength* in the *oak*, *taleness* in the *cedar*, *redness* in the *rose*, *whiteness* in the *lilly*, &c. so knowledge is in the *hand obedience*, in the *mouth benediction*, in the *knee humility*, in the *eye compassion*, in the *heart charity*, in the *whole body* and *soul*, *piety*.

Alas! If men had the true *knowledg* of *Jesus Christ*, it would *disperse* and *dispel*, all the *black clouds* of their reigning *sins* in a moment; as the *Sun* does no sooner shew his face, but the *darkness* vanisheth: or as *Cæsar* did no sooner look upon his *enemies*, but they were gone: *Egypt* swarmed with *locusts*, till the *west wind* came, that left not one: He cannot *delight in sin*, nor *dote upon this world*, that knows *Christ* savingly.

Vertue is ordained *a wife for knowledg*; and where these two joyn, there will proceed from them *a noble progine*, *a generation of good works*. Again, as the *water* engendereth *ice*, and the *ice* again engendereth *water*; so *knowledg* begets *righteousness*, and *righteousness* again begetteth *knowledg*. It is between *science* and *conscience*, as it is between the *stomack* and the *head*; for as in *mans body*, the *raw stomack* maketh a *thumatick head*, and the *thumatick head* maketh a *raw stomach*; so *science* makes our *conscience good*, and *conscience* makes our

ſcience good: Nor is it ſo much *ſcientiæ capitis*, as *conſcientia cordis*, that knows *Chriſt* and *our ſelves*; whence *Solomon* ſaith, *Give thine heart to wiſdom*, Prov. 2.10. and *let wiſdom enter into thine heart*, Prov. 4.4. And when he would acquaint us how to become wiſe, he tells us, that *the fear of the Lord is the beginning of wiſdom*, Prov. 1.7. as if the *firſt leſſon* to be *wiſe*, were to be *holy*. Again, If it be asked, Why the *natural man perceiveth not the things of the ſpirit of God*? Saint *Paul* anſwers, he cannot know them, *becauſe they are ſpiritually diſcerned*, 1 *Cor.* 2.14. and indeed if they are *ſpiritually diſcerned*, how ſhould they deſcern them that have not the *ſpirit*? For though the *outward man* receives the elements and rudiments of Religion by *breeding* and *education*, yet his *inward man* receiveth them by *heavenly inſpiration*, 1 *Cor.* 2.11,12,13. & 12.3.8. *Matth.*16.16,17. *Deut.*29.2,3,4, *Pſa.*111.10. *Luke* 24.45. *Ioh.*15.15. And this alone is enough to prove, that no wicked man is a wiſe man; for if *God* alone be *the giver* of it, we may be ſure that he will reveal his ſecrets to none but ſuch as he knows will improve their knowledge to his glory, and the good of others: Even as the *husband-man* will not *caſt* his *ſeed* but into *ground* that will return him a good *harveſt*, *Pſa.*25.14. *Luke* 24.45. *Mark* 4.34. *Gen.* 18.17. 1 *Joh.*4.7.

Sect. 47.

But would theſe men (any one, even the beſt of them) thus improve, or imploy their knowledge? Or do they deſire it to any ſuch end? No: but to ſome other end, as I ſhall in the next place acquaint you.

Some men deſire *not to know*, ſome deſire *only to know*; Or rather thus, Few men in compariſon deſire knowledge, fewer that deſire divine and ſupernatural knowledge; feweſt of all that deſire to be the better, or that others ſhould be the better for their knowledge: More particularly, a world of men *deſire knowledg* for no other end but *to remove their ignorance*; as *Pharaoh* uſed *Moſes*, but *to remove the plagues*. Others again *ſtudy* the *Scriptures*, and other good *Books*, only to *make gain* thereof; or to be the abler *to diſpute* and *diſcourſe*, as *boys* go into the *water*, only to play and paddle there, not to *waſh* and be *clean*. With *Eve*, they highly deſire the *tree of knowledg*, but regard not the *tree of life*.

As I would fain know, what fruit or effect the knowledge of moſt men produces in them, except it be to inable them to *diſpute* and *diſcourſe*, to *increaſe wit*, or to *increaſe wealth*, or to *increaſe pride*, or perhaps to *increaſe Athiesm*, and to make them the more able and cunning *to argue againſt the truth* and power of Religion? Whether the utmoſt of their aim be not to *enrich*, *dignifie*, and *pleaſe themſelves*; not once caſting the eye of their ſouls at *Gods glory*, their *neighbors good*, or their *own ſalvation*? Whether their main drift be not *purchaſing of a great eſtate* for them and theirs, without either fear of God, regard

gard of men, or the discharge of their duty and calling? Again, whereas a *godly man* and a *good Christian*, thinks himself as happy in *giving light* to others, as in *receiving it* himself; how many are there, who as themselves are never the better, (I mean in regard of Grace) for their great wisdom and learning, so no more are others; for commonly they resemble *dark Lanthorns* which *have light, but so shut up* and reserved *as if it were not*: and what is the difference betwixt *concealed skill*, and *ignorance*; It is the *nature and praise of good, to be communicative*, whereas if their hidden knowledge do ever look out, it casts *so sparing a light*, that it only argues it self to have *an unprofitable being*.

And for the most part these men if they may be thought *great Rabbies, deep* and *profound Schollars*; this is the hight of their ambition, though neither the *Church* be *benefited*, nor *God glorified* by it; whereas they ought the contrary: for as *the grace of God* is *the fountain* from which our wisdom *flows*; so the *glory of God* should be *the Ocean* to which it should *run*: yea, that *God* may be *honoured* with, and by our *wisdom*, is the only *end* for which he *gives us to be wise*: And for default of this *end*, he not seldom crosseth the *means*, whereby while men strive to *expel ignorance*, they *fall into error*; as *an Emperick* to *cure one Disease, causeth a worse*. Briefly, to conclude this point, So many as are *puft up with* their *knowledge*, or do not *part with their sins*, shew that they never sought it for *Gods glory*, but for their *own honour and glory*. And certainly if we seek not *Gods glory* in doing his *work*, he will give us no *wages* at the latter *end*.

Sect. 48.

But for men to do *no good* with their gifts, is not all; yea, it were *well* if that were the *worst*, for not a few of them resemble *Achitophel*, and *Jonadab*, who *imployed their wit wickedly*, and do *mischief insteed of good* with their wisdom: like *Herod*, whom you shall see *turning over the Bible, searching the Scriptures, examining the Prophets*; but to what end and purpose? *To know good*, but *to do evil*: yea, the greatest evil under the Sun, *slay Christ in the cradle*: With many, their *knowledge* and *learning* is not *for God* and *for Gideon*; but *for Antichrist* and *for Babylon*; and so of all other gifts; how many are the worse for them? As give *Saul a Kingdom*, and he will *tyrannize*; give *Nabal plenty*, and he will be *drunk*; give *Judas* an *Apostleship*, and he will *sell his Master* for mony; let *Sarmantus* have *a good wit*, he will exercise it *in scoffing* at *holiness*. Briefly, how oft doth *wisdom* without *grace* prove like *a fair estate* in the hands of *a fool*, which not seldom becomes the *owners ruine*? Or *Absoloms hair*, which was an ornament, wherewith he *hanged himself*: So that *wisdom* without *grace* is nothing else but a cunning way of *undoing our selves* at the last. Many mens knowledge to them, being like *the Ark to the Philistims*, which did them *more hurt than good*: When their knowledge makes them

prouder, not better; more rebellious, not more ſerviceable; as it is, Iſa.47.10. *Thy wiſdom and thy knowledge they have cauſed thee to rebel*: And very often this falls out, that as the *beſt ſoyl* uſually yieldeth the *worſt air*, ſo without grace there is nothing more peſtilent than a deep wit, no ſuch prey for the *Devil*, as *a good wit* unſanctified. *VVit* and *Learning* well uſed, is like the *golden ear-rings* and *bracelets* of the *Iſraelites*, abuſed like the ſame *gold* caſt into an *Idol*; than which, no thing more abominable.

Now when it comes to this, That they fight againſt *God* with the *weapon* he hath given them; when with thoſe the *Pſalmiſt* ſpeaks of, *Pſal.73.9. They ſet their mouths againſt heaven, and are like an unruly Jade*, that being *full fed kicks at his Maſter*; what courſe doth *the Lord* take with them? *Anſw.* Read but that *Parable*, Luk 19.24. *Ioh* 7.17. it will inform you: For to him that *uſeth his Talent of knowledge well*, he giveth *more*; as to the ſervant that uſed his talents well, he doubled them: but to them that uſe not their knowledge well, much more if they abuſe it, he *taketh away* that which he had formerly *given* them: as he took *heat* from the *fire* when it would *burn* his Children, *Dan.3.27.* As you may ſee, *Iſa.44.25. 2 Theſſ.2.10,11,12. Ioh.7.17. Pſa.111.10. 1 Cor. 2.15. Eccleſ. 2.26. Prov. 28.5. Matth. 21.43. Acts 26.18 Iſa.29.14. & 44.25. & 6.9,10. Dan.2.19.23. Iob 5. 13,14. Iob 9.39. & 12.40. Rom. 1. 28. Ephe. 4.18,19. 1 Cor.1.20. 2 Theſſ.2.10,11,12.* turn to the *places*, for they are *rare*. *I will deſtroy the Tokens of the Soothſayers, and make them that conjecture, fools: I will turn the wiſe men backward, and make their knowledge fooliſhneſs, ſaith the Lord*, Iſa.44.25. *He taketh the wiſe in their own craftineſs, and the counſel of the wicked is made fooliſh*, Job. 5.13. the caſe of *Achitophel*: And juſtly are they forſaken of their reaſon, who have abandoned *God*; yea, moſt juſt it is, that they who *want grace*, ſhould *want wit* too. And ſo much of abuſing their gifts.

Laſtly, Theſe great knowers and wiſe men are ſo far from deſiring ſoul-wildom, and ſaving-knowledge to the ends before ſpecified, that they do not at all deſire it, for that it ſuits not with their condition. For *Natural men* deſire only *humane* and *mundane knowledge*: *Spiritual men*, that which is *heavenly* and *ſupernatural*; and the reaſon why they *deſire it not*, is, for that they *know it not*. A man *deſireth not* that he *knoweth not*, ſaies *Chriſoſtome*; neither are *unknown* evils *feared*: wherefore the work of *Regeneration* begins at *Illumination*, *Acts* 26.18. *Coll.*1.13. 1 *Pet.*2.9.

Now according as men are wiſe, they prize and value this wiſdom, and endeavour to obtain it, *Prov.*18.15. For it is more true of *divine wiſdom*, than it was of that *Grecian beauty*: *No man* ever *loved her*, that *never ſaw her*; *no man* ever *ſaw her*, *but he loved her*.

And ſo on the contrary, according as men are ignorant and blockiſh, they under-value and diſ-eſteem it, hate it, and are prejudiced againſt

againſt it: And hereupon *carnal men* being *blinded* by the *Prince of darkneſs*, together with their own *wickedneſs*, and being of *a reprobate judgement*, do moſt uſually and familiarly term and eſteem this *ſoul-wiſdom*, this divine, ſpiritual, experimental, and ſaving-knowledge to be meer *fooliſhneſs*, or *madneſs*, Wiſd. 5. 3. to 9. and the Profeſſors thereof to be *fools* & *madmen*; *Eliſha* was counted no better, 2 *King.* 9. 11. and the reſt of the *Prophets*, Hoſea 9. 7. and *Paul*, Acts 26. 20. and all the *Apoſtles*, 1 Cor. 4. 10. Yea, *our Saviour Chriſt* himſelf with open mouth was pronounced *mad* by his *carnal hearers*, Joh. 10. 20. Mark. 3. 21. and this hath been the worlds vote ever ſince. The ſinceer *Chriſtian* was ſo reputed in *Pliny's time*, and after in St. *Auſtin's time*: yea, *Julian the Pelagian* could gibe St. *Auſtin*, that he had none of the *wiſe Sages*, nor the *learned Senate of Philoſophers* on his ſide; but only a company of *mean tradeſmen*, of the vulgar ſort, that took part with him: Whoſe Anſwer was, *Thou reproacheſt the weak things of the world, which God hath choſen to confound the things that are mighty.*

To worldly men *Chriſtian wiſdom* ſeems *folly*, ſaith *Gregory*. And well it may, for even *the wiſdom of God is fooliſhneſs with the world*, 1 *Cor.* 1. 18 23. therefore *no diſparagement to us* his ſervants, if they repute us *fools*; nor I think *any honour to ſuch ſenſualiſts that ſo repute us*: However we will give them their due: For,

Sect. 49.

I Grant that in ſome kind of skill they out-ſtrip the beſt of *Gods* People, who, if they are put to it, may anſwer as *Themiſtocles* did when one invited him to *touch a lute*; for as he ſaid, *I cannot fiddle*; but *I can make a ſmal town a great ſtate*: So the godly may ſay, We cannot give a ſollid reaſon in Nature, why *Nilus* ſhould *over-flow* only in the Sommer, when *waters* are at the *loweſt*? Why the *Loadſtone* ſhould *draw iron*, or incline to the *pole-ſtar*? How the *heat of the ſtomach*, and the *ſtrength of the nether chap* ſhould be ſo great? Why *a flaſh of lightening* ſhould *melt the ſword* without making any *impreſſion in the ſcabbard*? *Kill the Child in the womb*, and *never hurt the Mother*? How the *waters* ſhould *ſtand* upon a heap, and yet *not over-flow the earth*? Why the *clouds* above being *heavie* with *water*, ſhould not *fall* to the *earth* ſuddenly, ſeeing *every heavy thing deſcendeth*? Except the reaſon which *God* giveth, *Gen.* 1. 6. & *Job* 38. 8. to 12. & 26. 8. *Pſal.* 104. 9. But we know the myſtery of the *Goſpel*, and what it is to be *born a new*, and can give a ſollid *reaſon of our faith*: we know that *God* is *reconciled* to us, the *Law ſatisfied* for us, our *ſins pardoned*, our *ſouls acquitted*, and that we are in *favour* with *God*; which many of theſe with their *great learning* do *not know*. And thus the *godly* are proved *wiſer* than the *wiſeſt humaniſt* that wants grace. You have likewiſe *the reaſons* why theſe *great knowers*, *know nothing* yet as they *might* and *ought* to know: that is to ſay,

Firſt, Becauſe they are *miſtaken* in the thing; they take *ſpecula-*

tive knowledg for ſoul wiſdom; & ſoul ſaving wiſdom to be fooliſhneß & madneß. Now if a man take his aim amiſs, he may ſhoot long enough ere he hit the white: and theſe men are as one that is gone a good part of his journey, but muſt come back again becauſe he hath miſtaken his way.

Secondly, Becauſe they are *unregenerate*, and want the *Eye of Faith*.

Thirdly, For that they ſeek not to *God* for it who is the *giver* thereof, and without whoſe *ſpirit* there is no attaining it.

Fourthly, Becauſe they are *proud*, and ſo ſeek not after it, as *ſuppoſing* they *have it* already.

Fiftly, Becauſe if they *had* never ſo *much* knowledge, they would be *never the holier*, or the *better* for it, but rather the *worſe*; nor would they *imploy* it to the *honour of* God, or the *good of others*.

Sixtly, Becauſe they either *do*, or *would do miſchief* inſteed of *good* with their knowledge.

Seventhly, Becauſe they will not *conſult* with the *word* about it, nor *adviſe* with *others* that have already attained to it. Or thus, They *read* and *hear* the Scriptures and mind not, (I mean the *ſpirituallity of the word*) or *mind* and underſtand not, or *underſtand* and remember not, or *remember* and *practice* not. No, this they intend not of all the reſt; and they that are *unwilling* to *obey*, *God* thinks *unworthy* to *know*.

When the *Serpent* taught knowledge, he ſaid, *If ye eate the forbidden fruit, your eyes ſhal be opened, and you ſhal know good and evil*: But *God* teacheth another leſſon, and ſaith, If ye will *not eate the forbidden fruit*, your eyes ſhall be opened, and you ſhall know good and evil, *Rom.*12.2. See *Pſa.*111.10. & 119.97,98,99,100. Or if you do eat it, you ſhall be like *images that have ears and cannot hear*, Rom. 11. 8. Iſa.6.10. Matth.13.14. Pſal.115.6.

From all which Reaſons we may collect, That there are but a *few* amongſt us, that are *wiſe indeed*, and to purpoſe; For theſe *Seven Hinderances* are applyable to ſeventy ſeven parts of men in the *Nation*. Beſides, if theſe *great knowers know* ſo *little*, how *ignorant* are the *rude rabble*, that deſpiſe all knowledge? Nor can it be denied but all impenitent perſons, all *unbelievers* (who prefer their *profits* and *pleaſures* before *pleaſing* of *God*; as *Herodias* prefered *John Baptiſts head* before the one *half of Herods kingdom*,) are *arrant fools*; yea, fools in folio: For if they were wiſe, ſayes *Bernard*, they would foreſee the *torments of Hell*, and prevent them.

And ſo *wiſe* are the *godly*, for they prefer *grace*, and *glory*, and *Gods favour*, before *ten thouſand worlds*.

Sect. 50.

Object. But here thou wilt ſay, (or at leaſt thou haſt reaſon to ſay) if there be ſo few that are ſoul-wiſe, I have all the reaſon in the world

world to miſtruſt my ſelf; wherefore *good Sir*, tell me how I ſhall be able *to get this ſpiritual* and experimental knowledg? this divine and ſupernatural *wiſdom*?

Anſw. By obſerving theſe *Five Rules*:

Firſt, Let ſuch a willing and ingenuous ſoul, reſolve to *practiſe* what he *does* already *know*, or *ſhall* hereafter be acquainted with from the *word of God* and *Chriſts faithful Meſſengers*: For *he that will do my Fathers will*, ſayes *our Saviour*, *ſhall know the doctrine, whether it be of God or no*, Joh.7.17. *A good underſtanding have all they that keep the commandments*, (ſayes *holy* David) Pſal.111.10. and proves it true by his own *example* and *experience*: I *underſtood* (ſayes he) *more than the Antient, and became wiſer than my teachers, becauſe* I *kept thy precepts*, Pſal.119.97,98,99,100. *To a man that is good in his ſight, God giveth knowledg and wiſdom*, Eccleſ.2.26. *The ſpiritual man underſtandeth all things*, 1 Cor.2.15. *Wicked men underſtand not judgment, but they that ſeek the Lord, underſtand all things*, Prov.28.5. *Admirable incouragements* for men to become *godly* and *conſciencious*; I mean *practical Chriſtians*.

Secondly, If thou wouldeſt get this precious grace of ſaving knowledge; the way is, to be *frequent in hearing the word* preached, and to become *ſtudious in the Scriptures*, for *they* and they alone *make wiſe to Salvation*, 2 Tim.3.15. *Ye err* (ſaith *our Saviour*) *not knowing the Scriptures*, Matth.22.29. Mark 12.24. We muſt not in the ſearch of heavenly matters, either *do as* we ſee *others do*; neither muſt we follow the *blind guide carnal reaſon*, or the *deceitful guide* our corrupt *hearts*; but the *undeceivable*, and infallable *guide* of *Gods word* which is truth it ſelf: and great need there is; for as we cannot perceive the *foulneſs of our faces* unleſs it be told us, or we take a *glaſs* and look our ſelves therein: ſo neither can we ſee the *blemiſhes* of our *Souls*, which is a notable degree of ſpiritual Wiſdom, but either *God* muſt make it known to us by his *ſpirit*, or we muſt collect the ſame out of the Scriptures, that *cœleſtial glaſs*; though this alſo muſt be done by the *ſpirits help*. Therefore

Thirdly, If thou wilt be *Soul-wiſe* and truly profit by ſtudying the *Scriptures*, be *frequent* and *fervent* in *Prayer* to *God* who is the only *giver* of it, for the direction of his *holy ſpirit*: For firſt, humble and faithful *Prayer*, uſhered in by *meditation*, is the *cure of al obſcurity*. Eſpecially being accompanied with *fervor* and *fervency*; as you may ſee, *Matth.21.22. If any lack wisdom*, ſaith St. *James*, *let him ask of God who giveth to al men liberally and reproacheth no man, and it ſhal be given him*, Jam.1.5. Mark the words, it is ſaid *if any*; wherefore let no man deny his ſoul this comfort. Again, *ask and have*; It cannot come upon eaſier terms. Yea, *God* ſeems to like this ſute ſo well in *Solomon*, as if he were beholding to his Creature, for wiſhing well to it ſelf. And in vain do we expect that *alms of grace*, for which we do not

ſo much as *beg*. But in praying for Wiſdom, do not *pray* for it *without putting difference*; deſire not ſo much *brain-knowledg* as to be *Soul-wiſe*, and then you will *imploy* your *wisdom* to the *glory of the giver*. Let thine hearts deſire be *to know God in Chriſt, Chriſt in Faith, Faith in good works*; to *know Gods vvill* that thou mayeſt *do it*; and before the knowledg of all other things, deſire to *knovv thy self*; & in thy ſelf, not ſo much thy *ſtrength*, as thy *vveakneß*: Pray that thine heart may ſerve thee inſteed of *a commentary*, to help thee underſtand ſuch *points* of Religion as are *moſt needful* and neceſſary, and that *thy Life* may be *an Expoſition* of thy *invvard man*, that there may be a ſweet *harmony* betwixt *Gods VVord, thy judgment*, and *vvhole converſation*, that what the *natural man* knoweth by *roat*, thou mayſt *double by feeling* the ſame in thine *heart* and *affections*. As indeed *experimental* and *saving knovvledg* is no leſs *felt* than *knovvn*; and, I cannot tell how, comes rather *out of the abundance of the heart*, than by extreme *ſtudy*; or rather is *ſent by God unto good men*, like the *Ram* that was brought to *Abraham* when he would have *Sacrificed* his ſon *Iſaak*. When *Chriſt taught in the Temple, they asked, Hovv knovveth this man the Scriptures, seeing he never learned them?* So it is a wonder what *learning* ſome men have, that have *no learning!* Like *Priſilla* and *Aquila*, poor *Tent-makers*, who were able to *ſchool Apollos* that great Clerk, a man *renovvned for* his *learning*: What can we ſay to it? For no other reaſon can be given but as *Chriſt* ſaid, *Father ſo it pleaſeth thee*: For as *Jacob* ſaid of his *venison*, when his *Father* ask'd how he came by it ſo *ſuddenly*? *Because the Lord thy God brought it ſuddenly to my hands*. So holy and righteous men do more eaſily underſtand the words of *God*, than do the wicked, becauſe *God* brings the meaning ſuddenly to their hearts; as we read, *Luk.24.* That *Chriſt* (*ſtanding in the midſt of his Apoſtles after he vvas risen from the dead*) *opened their underſtandings, that they might underſtand clearly the Scriptures, and vvhat vvas vvritten of him in the Lavv of* Moſes, *and in the* Prophets, *and in the* Pſalms, verſ.44. 45. Lo how ſuddenly their knowledge came unto them! But ſee what *a general promiſe* (*God* in the Perſon of *wisdom*) hath made *to all that serve him*, Prov.1. *Turn you at my reproof, and behold I will pour out my ſpirit unto you, and make known my words unto you*, verſ.23. And Pſal.25. *The ſecrets of the Lord are revealed to them that fear him, and his covenant is to give them underſtanding*, verſ 14. Theſe *ſecrets* are *hid* from the wicked, neither hath he made any ſuch covenant with them but the contrary: As ſee, *Dan.12.10. Unto you it is given to knovv the ſecrets of the Kingdom of Heaven, but to others in Parrables, that they ſeeing ſhould not see, and hearing they ſhould not underſtand*, Luke 8.10: Mark: 3:11: Matth: 13:13:

Again, It is not enough to *pray*, except alſo it be *in Chriſts name*, and *accrding to his vvill, believing to be heard for his sake*, and that it be the *interceſſion of Gods ovvn Spirit in you*: And (being truly

ſenſible

sensible of your *sins* and *wants*) that you chiefly pray for the *pardon of sinne*, the *effusion of grace*, and for the *assistance of Gods Spirit*: that you may more *firmly believe*, more *soundly repent*, more *zealously doe*, more *patiently suffer*, and more *constantly persevere* in the *practice* and *profession* of every duty.

But above all you must know, that as *Sampsons companions*, could never have found out his *Riddle*, if they had not *plowed with his heifer*: so *no man can know the secrets of God, but by the revelation of his Spirit*, 1 *Cor.* 12.8. *Mat.*16.17. Yea, suppose a man be not inferiour to *Portius*, or *Pythagoras*, who *kept all* things in memory, that ever they had *read*, *heard*, or *seen*: To *Virgil*, of whom it is reported, that if *all Sciences* were *lost*, they might be *found* again in him: To *Aben Ezra*, of whom it was said, that *if Knowledge had put out her candle*, at *his brain* she might *light it* again; and that his *head* was *a throne of wisdome*: or *Josephus Scaliger*, who was *skilled in thirty Languages*: Yet if he want the *Spirit of God* to be his teacher, he is a dunce to the meanest, and most illiterate *believer*. For one excellent, and necessary *prerogative of the spirituall man* is this; he hath *God for his teacher*; he *learns* the *Counsels of God*, of that *spirit* which onely knoweth *Gods counsels*, *Luk.* 21.15. which is no small priviledge: for the *scholar learns quickly*, when the *Holy Ghost* is his *teacher*; the *Eye sees distinctly*, when the *Holy Ghost* doth *enlighten it*. With the *Spirits helpe*, the *meanes* can never be *too weake*: without, never *strong* enough, *Luk.*24.44,45. *Pro.* 1.23.

§ 51. Fourthly, Thou must get *an humble conceit of thine own wisdome*. The *first step to knowledge*, is to know our *own ignorance*. We must *become fools* in our own opinion, before we can be *truly wise*, as the *Apostle* sets it down, 1 *Cor.*3.18. And indeed, the *opinion of our knowing enough*, is one of the greatest *causes of our knowing so little*: For what we presume to have *attained*, we *seeke not* after. Yea, the very *first lesson* of a *Christian* is *humility*. *He will teach the humble his way*, Psalm. 25. 9. Jam.4.6. 1 Pet.5.5. And he that hath not learned the *first lesson*, is not fit to *take out a new*. *Pride* is a *great let to* true *wisdome*: For *God resisteth the proud, and giveth grace to the humble*, Jam.4.6.1 Pet.5.5. Whence it comes to passe, that few proud wits are reformed, *Iohn* 9.39. And for this cause also did *our Saviour* propound his *woes* to the *Pharisees*, his *doctrines* to the *People*.

A *heart* full of *pride*, is like a *vessell* full of *aire*: This *self opinion* must be *blown out* of us, before *saving knowledge* will be *poured into us*. *Christ* will *know* none but the *humble*, and none but humble *souls* truly *know Christ*.

Now the way to become humble, is, by taking a serious *view* of *our wants*. The *Peacocks pride* is much abated, when she looks on the *blacknesse* of her *legs* and *feet*. Now suppose we know never so much; yet *that* which *we know*, is *far lesse* then that which *we are ignorant of*: and the

more we know, the *more we know we want*, *Pro.* 1.5,7. *Psal.*73.22. And the lesse sensible we are of our *blindnes*, *sickneſſe*, *deformity*, &c. the more *blinde*, *sick*, and *deformed* we are.

Fifthly, Thou must labour to get a true and lively *faith*: For as without *faith* we cannot *please God*: so without *faith*, no man can *know God*. Faith most cleerly beholds those things which are hid both from the *eye of sense*, and the *eye of reason*, *John* 12.46. *Unregenerate men*, that want faith, are like *blinde Sampson* without his *guide*: Or like *Poliphemus*, who never had but *one eye*, and that *Ulysses put out*. For so does the pleasure and custome of sinne blinde the Sensuallist.

We must have *mindes* lifted *above nature*, to see and love *things above nature*: *heavenly wisdome*, to see *heavenly truth*; or else that *truth* which is saving, will be to us *a mystery*, Mark. 4.11. If it seem not *foolishnesse*, 1 *Cor.*2.7,8,14. *To them that are lost*, *the Gospel is hid*, 2 *Cor.*4.3,4. Whereas the *Believer discerns all things*, *even the deep things of God*, 1 *Cor.*2.10. 12.15,16. Yea, God *Giveth him a mouth and wisdome*, *where against all his adversaries*, *shall not be able to speak or resist*, *Luk.* 21.15. These are the *five steps*, which lead up to the *palace of wisdome*, which all must ascend by, that mean to enter. If you have once attained this precious grace of *saving knowledge*, you will as much as in you lies, *employ the same to the glory of the giver*, And so much to prove, that he *is the wisest* man, whose knowledge lies in *the best* things, (as the *weaker vessel* may hold the *better liquor*) and that if men be never so learned, except they have learned the *Mystery of the Gospel*, and *what it* is to be *borne again* by their own experience, (which few with their great learning do indeed know) they are in *Gods account*, no better then *fooles*. I come now to prove, that the *greatest Politician* is a *verier fool* then the *former*.

§ 52. Secondly, If we shall look upon the most *cunning Politician*, with a single eye: *judge righteous judgement*, *and not according to appearance onely*, we shall finde that the *greatest Polilician* is the *greatest fool*. For he turns all his *Religion* into *hypocrisie*, into *Statisme*, yea, into *Atheism*, making *Christianity* a very foot-stool to *policy*.

I confesse they *are wiser in their generation*, *then the children of light*; and are so acknowledged by *Christ* himself, *Luke* 16.8. But why? not that there is a deficiency of *power* in the godly, but will: for could not *David* go as far as *Achitophel?* could not *Paul* shew as much cunning as *Tertullus?* Yes, surely if they would: But because their *Master*, *Christ*, hath commanded them to be *innocent as doves*; They have resolved in an heroical disposition with *Abraham*, Gen.14.22. *that the King of Sodome shall not make them rich*. No crooked, or indirect meanes, shall bring them in profit; they will not be *beholding to the king of Hell for a shooty*. And hereupon the *Foxes wiles*, never enter into the *Lions head*.

But to speak of them as they are: These *cunning Politicians*, in stead of being *wise as serpents*, they are *wise serpents*. They are so arted in subtleties,

tleties, through time and practice, that they are neer upon *as wiſe*, as that *old ſerpent the Devill*. Indeed he hath *one trick beyond all theirs*; for like a *cunniug fencer*, he that *taught them all their tricks*, *kept this* one to himſelfe, namely, how *to cheate them of their ſoules*. But take a ſhort *Character* of them.

They are ſuch *cunning diſſemblers*, that like *Pope Alexander* the ſixth, what they *thinke*, they never *ſpeak*. *Why is this caſt away*, ſaith *Iudas? Crafty cub*, he would have had it himſelf. They are like *a fellow that rides to the pillory*, they *goe* not the *way* they *look*. They will *cut a mans throat under colour of courteſie*, as *Vlyſſes* by *gold*, and *forged letters*, was the meanes of *ſtoning Palamides*, even while he *made ſhew of defending him*. And then to wipe off all ſuſpition from themſelves, their *geſture* and *conntenance* ſhall be like *Julius Cæſar's*; who ſeeing *Pompey's* head fell a weeping, as if he had been ſorry for it, when by his onely meanes it was cut off. So like *Rowers in a boat*, whileſt in their *pretence* they *look one way*, in their *intent* they *goe the* quite *contrary*: As our *Saviour* found it to fare with the *Phariſees*, and *Sadducees*, *Matth.16.1,3.* which made him to conclude, with, *O hypocrites*! Nor ſhall any man be able to determine, either by their *geſture*, *words*, or *actions*, what they reſolve, though like *Hebrew letters*, you *ſpell them backward*. Onely this you may be ſure of, that they do not *intend*, what they *pretend*; Like as in *jugling feats*, though we know not how they *are done*, yet we know well, that they are *not done* as they *ſeem* to be.

Now if they can any way advantage themſelves by anothers ruine, and doit cunningly; as *Iezabel* did, when ſhe *killed Naboth*, *by ſuborning falſe witneſſe againſt him*, *and proclaimed a Faſt before the murther*: Though all ſuch *policy* be but *miſery*, and all ſuch *knowledge*, *ignorance*, Yet, ô how wiſe they think themſelves! but they are groſly miſtaken: for wherein does this their great wiſdom conſiſt? but firſt; in being *wiſe to deceive others*: as the *Old ſerpent did our firſt Parents*; or ſecondly in the end *to deceive themſelves*, as the ſame *ſerpent* did, which brought a *curſe upon himſelfe* for ſo doing, *Gen.* 3. The crafty *Fox* hugg'd himſelfe to think how he had cozened the *Crow* of her *break-faſt*: but when he had *eaten it*, and found himſelf *poyſoned with it*, he wiſht the *Crow* her own again. Wealth got by deceit, is like a piece of *butterd ſpunge*, *an Italian trick*, it *goes down* glib; but in the *ſtomack ſwells*, and will never be *got out again*. The gains a man gets by deceiving, at laſt he may put in his eye, and yet ſee himſelfe miſerable. *Sin* is the *greateſt cheater* in the world, for it *deceives the deceiver*.

§. 53 That it is ſo with them, and all others who goe to Counſell, and leave the *God of wiſdome* behind them: let their caſe be viewed in other perſons. What ſaith *Pharaoh to his deep Counſellors*? *Come, let us do wiſely, when indeed he went about that which deſtroyed both him and his countrey*. The *Scribes*, *Phariſees*, and *Elders*, *took counſel againſt*

Chriſt; as though they would moſt wiſely prevent their own ſalvation. *Joſephs brethren*, to prevent his having dominion over them, (as his *dreames* imported) thought they had taken a very wiſe courſe, in *ſelling him to the Iſhmaelitiſh Merchants*, which was indeed the onely meanes to effect it. *They murther Chriſt, leſt the Romans ſhould come:* and by ſo doing, their coming was haſtned. The *Jews* ſay, *Come let us kill him, that the inheritance may be ours:* But in killing him, they loſt the inheritance and themſelves too. And ſo it always fares with our *Machivillians* in the end, ſpeed they never ſo wel for a time. For let the *Devil* promiſe them never ſo fair, (ſuppoſe it be *a Kingdome*) the *up-ſhot* will be but *ſad* and *doleful*: as it fared with *Athaliah*, who having *ſlain all the Kings ſeed*, that ſhe alone might raign, *loſt* both the *government*, and *her life too*. Or as it did with *Abimelech*, who ſlue *ſeventy* of his *brethren*, that he might with ſafety enjoy the *Kingdome loſt both it, and his life with it*. And many the like we read of.

Whence St. *Ambroſe* obſerves, that the *plots of the wicked*, alwayes return upon *their own heads*. As *Pope Hildebrands* ſervant, by *ſtumbling*, was *killed* with that ſtone he ſhould have thrown down on *Frderick the Emperour*, at his Devotions. Or as *Griphus* his mother, was made to take that draught, where-with ſhe intended to poyſon him. Yea, how little was *Judas* ſet by of the *High Prieſts*, when once he had ſerved their turn? How did they ſhake him off in that pittiful diſtreſſe, with *look thou to it?* And ſo how *poor* are the *witches*, that in confidence of theſe promiſes, even *ſell their ſouls to the Devill*.

See here in theſe few Examples, you have the *depth* and ſolidity *of our greateſt* and wiſeſt *Politicians*, and yet lewd men, moſt ridiculouſly and abſurdly, call *wicked policies*, *wiſdome*, and their *ſucceſſe*, *happineſſe*. But herein *Satan* makes them *of all fools the ſuperlative*, in miſtaking *villany* and *madneſſe* for the *beſt vertues*. And what is the *ſumma totalis* of all but this? *Faux*-like, they *project other mens over-throw, purchaſe their owne*. Neither hath any man been *wiſe to do evill*, but his wiſdome hath had *an evill end*. As ô the multitude of *Examples* that are *recorded*, to give credit to this Doctrine! Was not the *wiſdome of the Serpent* turned into a curſe? the *wiſdome of the Phariſees* into a woe? the *wiſdome of Achitophel* into folly? the *wiſdome of Nimrod* into confuſion? the *wiſdome of the unjuſt Steward* into expulſion out of *Heaven?* the *wiſdome of Jezabel*, into a ſhameful death? *&c.* So that in the iſſue, their caſe proves but like the *ſpiders*, that was *weaving a curious net to catch the ſwallow:* who when ſhe came, bore away both *net*, and *webb*, and *weaver* too. Wherefore, ô *God*, make me but *ſoul-wiſe*, and I ſhall never envy their knowledge, that pity my *ſimplicity:* Let me be *weake in policy*, ſo I may be *wiſe to ſalvation*.

And I cannot but wonder to ſee, how the moſt are miſtaken in them: But being thus diſcovered, I hope it will appear, that as *love* & *luſt* are

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not all one, ſo a *cunning Politician* & a *wiſe man* are *not both one*. As we have ſeen ſome that could *pack the cards*, & yet were *not able to play well*.

§ 54. True, if men ſhall *look upon them ſide-wayes*, as *Appelles* painted *Antigonus*, that is, upon their ſtrength of brain and parts *alone*, and not conſider them *whole*, and *together*, their *abilities*, with their *deficiencies*, they will *take* them for wiſe men, and ſo be *miſtaken*. But

If you would know how to call them, they are properly *ſubtle perſons?* as the *Holy Ghoſt* ſtiles *Jonadab*, who gave that wicked and crafty *counſell* to *Amnon*, 2 Sam. 13.3,5. And *the woman of Tekoah*, 2 Sam. 14.2. And *Elimas*, Act. 13.10. as being rarely gifted to deceive, and more crafty and wily then is uſual. But not wiſe men; for this is rather *wiſdome back ward*, and to ſtudy the dangerous *art of ſelf-ſophyſtry*, to the end they may play wily *beguile themſelves*, and to plot *ſelf-treaſon*, then which there is no greater, when the *betrayer* and *betrayed*, ſpell but *one man*.

Again, admit them the moſt, they are not *wiſe in good*, though they be *wiſe to do evill*: Or if you will, *wiſe in goods*, not *wiſe in grace*: For as that *old Serpent* ſeemed to boaſt, that he was richer then *Chriſt*, when he ſaid, *All theſe are mine*, *Matth.* 4.9. So the *Politician* may truly ſay, for the moſt part, I am *wiſer* then my plain dealing neighbour *by five hundred pounds*. So that in ſome ſenſe it may be ſaid of them, as one ſpeaks of *women*, though partially, that they are *more witty in wickedneſſe then men*. Nor can I more fitly compare them, then to *Bats*, *Night-crows*, *Owles*, and *Cats*, which can *ſee better in the darke*, then in the *light*. Their wiſdome is like that of the *Polipus*: which is a moſt ſtupid and *fooliſh fiſh*, yet uſeth *great skill* in taking of other fiſhes. Nevertheleſſe, yield them all that hath been mentioned, this is the up-ſhot. They are *blinde*, *and in darkneſſe*, as having their *beginning* from *Satan*, *the Prince of darkneſſe*, and *their end* in *Hell*, which is *the pit of darkneſs*: and becauſe they are *wiſe* onely *to evill*, their *wiſdome* ſhall have but *an evill end*.

In the dialect of the *wiſe man*, the *greateſt ſinner* is the *greateſt fool*, *Prov.* 1.7. And *David* thinks, there is *no fool to the Atheiſt*, *Pſal.* 53.1. & 49.13. And Saint *Auſtin* tells us, that the *wiſeſt Politician* upon earth, the *moſt* ample, and *cunning Machivillian* that lives, be he *a Doctor in that deep reaching faculty*, is *worſe then a foole*: For if the *Holy Ghoſt*, ſaith he, termes him a fool that onely *laid up his own* goods, *Luke* 12. 18, 20. finde out a name for him, that *takes away other mens*. And though *worldly men* call the *ſimple fools*, yet *God* calls *the crafty fools*, *Jer.* 8.9. *Mat.* 6.23. And of all *atheiſts*, and *fools*, which *ſeeme wiſe*, there be *no ſuch fools* in the world, as they that *love money better then themſelves*.

And ſo you have the *wiſdome* of *Humaniſts*, and *Politicians* deſciphered; together with the *wiſdome of Gods ſervants*. You ſee the difference between them, and therein as I ſuppoſe, that neither of the former are ſo wiſe as the godly man, nor ſo wiſe as the *world reputes* them, or they *themſelves*.

I confeſſe

I confesse the one speak *Latine*, *Greek*, and *Hebrew*, the other *Statutes*, *History*, and *Husbandry*, well enough to make their *neighbours think them wise*: but the truth is, they *seem wiser* then they are, as is said of *the Spaniard*; whereas the godly, like the *French*, *are wiser* then they seem. The former are *wise men in foolish things*, and *foolish men in wise things*. *Sharp-eyed as Eagles*, in the things of the *earth*, but *blinde as Beetles* in the matters of *heaven*. O that they had but the wit to know, that when all is done, *Heaven is a brave place*, *where are such joyes*, *as eye hath not seene*, *nor eare heard*, *neither hath it entered into the heart of man to conceive the things which God hath prepared there for them that love him*, 1 Cor. 2. 9.

§. 55. Now as I have shewn these two sorts of men their folly, to the end some of them may be convinced, and ashamed, and consequently become soul-wise, that so they may be saved; which is the principal thing I drive at (for I take no pleasure in disgracing men purposely.) So it were as easie to prove, that *all sorts of sinners*, are no better then *sots*, and *shallow-brains*, in comparison of the conscientious Christian. Nor do I see, but it may prove of great, and general concernment: therefore that others also may have benefit by the same, I will briefly touch upon some particulars. And the next that I will speak to, shall be such as come neerest to these last mentioned; that is, your *Covetous*, *Miserly Muck-worms*, who though they be neer neighbours to those *Ambodexters* I last spake of, yet they are not the same men.

Now although you cannot name one *property of a natural fool*, but the *Covetous man* is in that particular *a greater fool*: Yet I will make the parallel in one onely: lest I should weary my *Reader*, before I have dispatcht all my *Clients*, or halfe *listed my men*.

The *Covetous miser*, if you mark it, esteems not of things according to their true value; *but preferreth bables and trifles before things of greatest worth*, which is the *most remarkable property of a naturall fool*, that is, being like the ignorant *Indians* in *Florida*, *Virginia*, *New England*, and *Canada*, who for a *Copper kettle*, and a few *toyes*, as *Beads*, and *Hatchets*, will depart from the *purest gold*, and sell you a whole *Countrey*, with *the houses and ground which they dwell upon*.

As *Judas* preferred thirty pieces of silver, before him that was Lord of the whole world, and ransome of man-kinde: so the *covetous* man prefers *Earth*, yea *hell* to *heaven*, *time* to *eternity*, his *body* before his *soul*; yea, his outward *estate* before either *soule* or *body*. Whereas the *godly* care for the *soul*, as the *chief jewell*, and onely *treasure*; and for the *body* for the *soules* sake; and settle their *inheritance* in no *land* but the *land of promise*; their *end* being to *possesse a kingdome without end*. They are not like *Shebna*, who *built his sepulchre* in *one Country*, and was *buried in another*: But like our *English Merchants*, that *traffique* in *Turkey*, *get wealth*

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in *Turky*, yet *plant* not in *Turky*, but *tranſport* for *England*. It cannot be ſaid of them, as it may of the moſt; that they *worſhip the golden Calfe*: becauſe they conſider, that *Pecunia*, *the worlds Queen*, (I meane that world, whereof the *Devill is King*) extends her *Regiments*, but to the *brim of the grave*, and is not current one ſtep farther.

Worldly hearts are *penny-wiſe*, and *pound-fooliſh*; they know how to ſet high prizes upon the worthleſſe *traſh of this world*; but for *heavenly things*, or the *God* that owns them, they ſhamefully under-value. Like *Judas*, who valued *Maries ointment*, which ſhe beſtowed upon the *feet of Chriſt*, at *three hundred pieces of ſilver*, and *ſold his Maſter*, on whom that odour was ſpent, for *thirty*. But it is not ſo with the *godly*; they think it the *beſt purchaſe* that ever was in the world, *to buy him who bought them*; *in compariſon of whom all things elſe are droſs and dung*, as *Paul* ſpeaks, *Phil.*3.8. And indeed if we once *have him*, we *have all thing*, as the Apoſtle argues, *Rom.*8.32. 1 *Cor.*3.21, 22, 23. So that the *godly* man is onely *rich*, the *ſervant of Chriſt* is *Lord of all*. Whereas by a juſt *judgement of God upon the covetous Miſer*, who makes *Mammon his god*: The *Devill* makes them his *Drudges*, to *get* and bring him in *Gold*, as the *King of Spain* does the poor *Indians* (that he may keep it in *banke*, for the *next prodigall to ſpend* as ill, as the other *got it*. As how often is that *ſpent* upon one *Chriſtmas revelling* by the *ſon*, which was *forty years a getting* by the *Father*? O fools, incomparable! to take a world of *care* and *paines*, *endure* ſo much *grief*, *ſting of conſcience*, *loſs of credit*, to deprive themſelves of *Heaven*, *damn their own ſouls*, to get *wealth*: and when they have *got it*, not to be a jot the *better* for it. Yea, they are *leſs ſatisfied*, and *contented* then other men, *meanlier accommodated then mean men*: Yea, *a poor beggar* that hath *nothing here*, is in better eſtate, then *a rich Miſer*, that hath nothing in effect, either *here or hereafter*. O that they would but uſe that! yea, *half* that *wit*, *ſtudy*, and *induſtry hereafter*, to *ſave their ſouls*, that they have *formerly* done to *damn them*. But hear more.

Ariſtippus cared onely for his *body*, as if he had had no *ſoule*: *Zeno* but for his *ſoule*, as if he had had no *body*: *Achitophel* for his *Family* alone, as if neither ſoule nor body had been worth caring for: but theſe neither for *body*, *nor ſoule*, *nor any thing*, but for a little *muck* to leave behind them. Yea, he can finde in his heart to *goe to hell for another*, that wiſhes him gone, and will damn his own ſoul to leave his ſon rich. Yea, what a deale of *paines* and *care* does the covetous man take for his own damnation? ever *tormenting* himſelf to *get that*; *for getting* whereof he ſhall be *tormented*: ſo himſelfe is voluntarily *miſerable here*, *and hereafter*, that *others* may be *happy*. And ſo much of the *Miſer*. The next I will fall upon, ſhall be ſuch as equall theſe in their *Idolatry* another way; as

§ 56. Fourthly, what think you of common *Idolaters*? are not they

they arrant *fools?* I'le give you but one instance mentioned, *Exod.* 32. and you will need no more. Turn to the place, and there you shall find, that those *blockish Israelites made them a molten Calfe, and then said, This is thy god, that brought thee out of the land of Egypt*, ver. 34. This is such a pregnant example, that there needs no more to prove it; that *a Beast* should be *their god*; yea, and a beast of their own making, and that this beast should have brought them out of *Egypt*, which could not *move* it selfe, but as it was moved, and that before it had any being. This is such a blockish absurdity, that as one would think, should never enter into the heart of him, who is endowed with *a reasonable soule*. But what can the *Prince of darkneſſe* propound? that *a wicked heart*, (blinded with the custome of sinne, and given up by *God*, to be further blinded by *Satan*) will not believe, as appears by our *Ranters*, *Shakers*, and *Quakers* at this day.

And such other fools are the *Papists*, though *great Clerks*, and *wise men*: who (if I could intend to aquaint you) maintain a thousand ridiculous tenents, stifly defending those things for *truth*, which the *Holy Ghost calls* in expresse words, *The doctrine of devils*, 1 *Tim.* 4. 1,2,3. And most justly are they *forsaken of their reason*, *who have abandoned God*. Yea, most just it is, that they who *want grace*, should *want wit* too. If *Idolaters* will needs set up a *false god* for the *true*, is it not equal, that the *true God* should give them over to the *false?* Again,

Fifthly, how does *lust blinde* and besot men? when the *Adulterer* prefers a *filthy strumpet* before his own *chaste wife*, though his own lawfull *Consort* is known to be more comely, and lovely then the *strange woman*. Yea, when they shall confesse the same (as it was the speech of one too great to name) That were she not his *wife*, he could love her above all women in the world; a word able to rot out the tongue that spake it. But take an instance of this nature, I'le give you one amongst many very remarkable. We read, *Judges* 16. that *Sampson* cared more for his *pleasure* in this kinde, then his *life*. O strange debauchednesse! his filthy *lust* of a *Nazarite*, leaves him scarce a man! He that might not *drink wine*, is *drunk with the cup of fornication*. How could hee other then thinke, if lust had not blinded and bewitched him? She whose body is mercenary to me, will easily sell me to others? she will be *false*, if shee will be an *Harlot*. Was there ever such a motion made to a reasonable man? *Tell me, wherewith thou mayest be bound to do thee hurt?* Who would not have spurned such a tutor out of doors? And when upon the tryal he saw such apparent treachery, he yet wilfully betrays his life, by her to his enemies. All sins, all passions have power to blinde, and infatuate; but lust most of all. Never man that had *dranke flagons of wine*, had lesse reason left him, then this *Nazarite*. Many an one *loses his life*, but he *casts it away*; not in *hatred* to himself, but in *love* to a Strumpet. He knew she aimed at nothing but his slavery, and death, yet had not

not power to deny her. He had wit enough to *deceive her* thrice, not enough to keep himſelf from being *deceived by her*. Thrice had he ſeen the *Philiſtims* in her chamber, ready to ſurpriſe him upon her bands; and yet will needs be *a ſlave* to his *Traitor*. Yea, in effect, bids her *binde him*, and call in her *Executioners* to *cut his throat*. O beware of a *Harlot*, as you would of *the Devill!* and the rather, for that under the habit of a *woman*, it may be the *Devill* in ſhape of a woman, as ſome have ſo been cheated. But

Sixthly, what can we think of an improvident *Gameſter?* is not he *a Fool?* who will *hazard* his whole *eſtate* upon the *chance* of *a treacherous dye*, that flatters him with his own hand, to *throw away* his wealth *to another*. And *a Thief* he is too, for if he *wins*, he *robs another*; if he *looſes*, he no leſſe *robs himſelf*.

§ 57. Seventhly, let me refer it to any rational man, whether the *Voluptuous Prodigal* is not a ſtark *Fool?* who ſuffers himſelf to be ſtolne away for an *Apple:* For, for a little tickling of the *palate*, a kind of running *Banquet*, he will hazard the loſſe of *eternal comfort*, and expoſe himſelf to *a devouring fire, an everlaſting burning?* Iſa. 33. 14. And what greater folly? Is it not a *dear purchaſe?* an *ill penni-worth?* yea, a deſperate madneſſe, to buy the merriment of *a day*, (yea, poſſibly the pleaſure of *an hour*, may determine it) with *ages of* pangs, with *eternity* of unſufferable *torments*, that are capable of neither *eaſe* nor *end*.

Nor is this all, for they run upon *Gods judgements*, as *Balaam* did upon the *ſwords point* in the *Angels hand*, and yet are ſo farre from being afraid, that they applaud their own wiſdome, for giving ſuch liberty to their luſts; thinking no men in the world enjoy the like *freedome*. When indeed their *bondage* is much worſe then the cruel and tyrannical *bondage*, and ſlavery of *Egypt*. For firſt, that *bondage* was of the *body onely*, but the ſervice of ſinne is of the *whole man, body and ſoul*.

Secondly, in the bondage of *Egypt*, they *ſerved men*; but in this bondage, *ſervice* is done *to ſinne & Satan*, moſt *vile Lords*, which command moſt *baſe*, and *filthy works*.

Thirdly, in the bondage of *Egypt*, the moſt harm was *temporall*, loſſe of *liberty*, ſmart and *pain of body*, in this ſervice of ſinne, the loſſe is *eternal*, even deſtruction in *Hell* for ever (without the infinite goodneſſe of God.) Fourthly, in this bondage under *Pharaoh*, they had a ſenſe of their *thraldome*, and deſired *liberty*; in this of ſin, men do not ſo much as *ſuſpect* themſelves to be bound, but think themſelves free, and *deſpiſe liberty*. Laſtly, in all outward bondage, they which are bound may poſſibly help themſelves; as by running away, or by intreaty, or by ranſome: In this bondage we lie ſtill, as it were, bound hand and foot (till *God* by his mercy deliver us) not having ſo much as the leaſt thought of relieving our ſelves. By all which it appears, that ſuch who take the *moſt liberty* to ſin, are the *moſt perfect ſlaves* in the world; becauſe

moſt voluntary ſlaves: and that *Chriſts ſervice* is *the onely* true *freedome*; *his yoke an eaſie yoke*; his burthen but as the *burthen of wings to a bird*; which makes her *flye* the higher. Wherefore, as we *ſerve the lawes*, that we may *be free*: ſo let us *ſerve Chriſt*, and we ſhall be the *freeſt people* alive.

A godly man being demanded, what he thought was the *ſtrangeſt*, and *fooliſheſt thing in the world*, anſwered, *an impenitent ſinner*, or *an Unbeliever*: For, ſaid he, that a man ſhould provoke *God*, ſo gracious and mighty, that he ſhould believe *Satan* the father of lies and cruelty, forget his own death ſo imminent and inevitable; obey the command of his Fleſh, a Drudge ſo ignoble, admire the world ſo fickle and dangerous, prefer it before *Heaven* ſo bleſſed & glorious; wilfully caſt himſelf into *hell*, a place ſo woful and dolorous, and all for vanity, ſuch a wretched emptineſſe; that he ſhould *feare the blaſts of mens breath*, and not the *fire of Gods wrath*; weep for the loſſe of *friends*, & not for his *ſoul*: And laſtly, that *Chriſt* ſhould *ſtand at the door of his heart*, craving for entrance, that he may remedy all, and make him everlaſtingly happy; and *God* call him every day, either by his *word* in the mouthes of his *Meſſengers*, or by ſtrange *judgements*, or extraordinary *mercies* upon *himſelfe*, or *others*, and all in vain. Such an one, ſayes he, is the *moſt fooliſh and degenerate* creature alive.

Thus I might go on to *Traytors*, *Murtherers*, *Back-byters*, *Seducers*, *Drunkards*, *Blaſphemers*, *Perſecutors* of the godly, *proud* perſons, *Hypocrites*, *Thieves*, *Atheiſts*, and what other ſinners you can name: and prove them *all fools alike*. But I have already (upon one occaſion or other) done it in ſome other Tract. Nor do I love to *tautologize*, except it be for a great advantage to my Reader, and for others good: though in ſuch a caſe, I can, I thank *God*, *diſhonour my ſelfe*, that I may *honour my Maker*. The which if men did well ponder, they would be more ſparing of their cenſures; How-ever I could wiſh, that our *Reverend Divines* would afford themſelves more liberty in this caſe then they do. There be ſome expreſſions, that we borrow from our *Predeceſſors*, that deſerve to be mentioned, or uſed (by a *Miniſter* that remains perhaps twenty, or *thirty years in a Pariſh*) more then once, though it be to the ſame Congregation (for that which takes not, or is not minded at one time, may at another: and how many have been converted, by that onely argument? that *God ſeeth all things* even in the *darke*, when the *doors* are *ſhut*, and the *curtains drawn*.) Nor do I think, that *a dull* and *flat tool*, or *inſtrument* would be uſed, when a more *quick*, and *ſharp* one may be had at as *eaſie a rate*, and perhaps *neerer at hand*. But we are moſtly (even the beſt of us) loth to deny our ſelves; though it be for our Maſters, (& many of our Brethrens great gain and) advantage. But of this by the way onely, a word or two more, that may reach to all, that are in their natural condition, and I ſhall conclude.

§ 58. In

§ 58. In the laſt place, Are not *all wilfull ſinners arrant fools* ? who *Adam*-like, will receive what-ever comes, or is offered them ? be it *bribe*, or other ſinful *bait*, not once thinking *this is forbidden fruit, and thou ſhalt die the death.* That think the *vowed enemy* of their ſouls, can offer them *a bait* without *a hook?* you cannot but acknowledg them ſtark fools, though thou thy ſelf beeſt one of the number.

Again, for men to diſhonour *God*, and blaſpheme his Name, while he does ſupport and relieve them, to runne from him, while he does call them, and forget him, while he does feed them. To imitate the *Common Proteſtants* in *Queen Maries* time, who laughed the *Martyrs* to ſcorn, and eſteemed them ſuperſtitious fools, to loſe their lives and fortunes, for matters of Religion, accounting faith, holineſſe, immortality of the ſoul, &c. meer fopperies and illuſions. To be *quick-ſighted in other mens failings*, and *blinde to their own.* Are not theſe ſo many infallible properties of a fool ? and yet theſe are the lively characters, of every ſenſuall liſt. In ſo much, that if I ſhould give you a *liſt*, or *Catalogue of* all the *fools* in one *City*, or *County:* You would bleſſe your ſelves, that there are ſo few *Bedlam houſes*, and yet *ſo many out of their wits*, that can not perceive or diſcern the ſame. And yet no wonder; for as I told you ere-while, Senſual men are ſo be-nighted, and puzled with blindneſſe, that they *know no other way, then the fleſh leads them.* Yea, many by *loſſe of conſcience* become *Atheiſts*; and by *loſſe of reaſon, Beaſts.* Yea, to any thing that is ſpiritually good, the natural man is *blinde*, and *deafe*, and *dead*, as ye may ſee by theſe enſuing *Scriptures*, 1 Tim. 5.6. Rom. 1.21, 22,25. Epheſ. 5.14. Iſa. 6.9,10. John 12 40. Pſal. 69.23. Matth. 4.16 & 15.14. Epheſ. 4.18,19. & 5.8. 1 Pet. 2 9. Acts 28.27. Rom. 11.8. Matth. 23.16,17.19.24.26. & 27. 3,4,5. 2 Pet. 2.16. Revel. 3.17. Rom. 6.13. & 8.11. Micah 7.16. Pſal. 58.4. Eph. 2.1. *If our Goſpel be hid, it is hid to them that are loſt, in whom the god of this world hath blinded*, 2 Cor. 4. 3, 4.

But it is otherwiſe with the godly: as let *Satan*, or the *world* offer *a wiſe Chriſtian* the *bait* of *pleaſure*, or *profit:* his anſwer ſhall be, I will not *buy repentance ſo dear:* I will not *loſe my ſoul*, to *pleaſe my ſenſe.* If affliction comes, he will conſider, that *Gods puniſhments for ſinne*, calls for *converſion from ſin:* and in caſe *God* ſpeaks to him by his *word*, to forſake his evill wayes, and turn again to him, he will amend his courſe, leſt if he *heare not the word*, he ſhould *feel the ſword.* Whereas nothing will *confute a fool*, but *fire and brimſtone.*

The Lord ſpake to Manaſſes and to his people; but they would not regard: wherefore the Lord brought upon them the Captains of the Hoſt of the King of Aſſur, that took Manaſſes, and put him in fetters, and brought him in chains, and carried him to Babel, 2 Chron. 33. 10, 11.

Fools, ſaith holy *David*, *by reaſon of their tranſgreſſion, and becauſe of their iniquity*, Pſal. 107. 17. From which words, *Muſculus* infers, that all

wilfull transgreſſors are *arrant fools*. And it is the ſaying of *Cardan*: That *diſhoneſty* is nothing elſe but *folly* and *madneſſe*. Yea, *Solomon* throughout all his *Proverbs*, by *a fool*, means *the natural man*; and by *a wiſe man*, *a man ſanctified*. O that it were rightly learned, and laid to heart by all, that are yet in the ſtate of un-regeneracy! for it is every one of their caſes. To conclude in a word, *Without knowledge, the ſoul is not good*, Prov. 19.2. The *ignorant* cannot be *innocent*. *I am the light of the world* (ſayes *our Saviour*) John 8.12, & 12.46. *Where light is not, Chriſt is not: for Chriſt is light.*

§ 59. And ſo according to my skill, I have *performed* what I at firſt *promiſed*. It remains before we leave it, that ſome uſe be made thereof, that ſo both *wiſe* and *weak*, may learn ſomething from what hath been ſpoken of this ſubject. Wherefore, in the firſt place, If it be ſo, that both the *ſenſual* and *rational*, even all that are yet in their natural eſtate, are uncapable of *divine*, and *ſuper-natural knowledge*, that they are *blinde* touching *ſpiritual things*. Then let not any carnal wretch hereafter dare to ſpeak evill of the *things*, *actions*, or *perſons*, that are out of the reach of his capacity, but ſilently ſuſpend his judgement, untill he be better informed: For as it pertaineth not to the *Ruſtick*, to *jugde of letters*: So it belongeth not to *natural men* to *judg of ſpiritual things*. Yea, let thoſe ignorant ones, that have uſed to ſpeak *evill of the way of truth*, learn to *kick* no more *againſt the pricks*, leſt they bring upon themſelves the ſame curſe, that their fellows did, who *brought up an evill report of the Holy Land*, Num. 13.32,33. & 14.23,24. Yea, put caſe *they ſhall think they do God good ſervice in it*, as many do in perſecuting, and putting to death his children and *Ambaſſadors*, John 16.2. as a world of examples witneſſe. Yea, the *Jews* thought they did marvellous well, in *crucifying the Lord of life*. But what ſays the *holy Ghoſt*, Prov. 14. *There is a way that ſeemeth right unto a man: but the end thereof are the ways of death*, verſ. 12. Even the *Powder-traytors* thought they merited, when they intended to *blow up the whole State*.

Alaſs, *Natural men* are no more fit to *judge of ſpiritual matters*, then *blinde men are fit to judge of colours*. And yet none more forward then they; as you may ſee by thoſe *blinde Sodomites*, that dealt ſo roughly and courſely with *Lot and his two Angels*, Gen. 19.1. to 12.

That they are ignorant, and ſo unfit, is evident of what is recorded of *Michol*, 2 Sam. 6.16. Of *Nichodemus*, John 3.4. Of *Feſtus*, Acts 26.24. And laſtly, of *Paul* before his converſion. *I was*, ſaith he, *a blaſphemer, a perſecutor, and an oppoſer of Chriſt and his members; but I did it ignorantly through unbelief*, 1 Tim. 1.13. It's worth your obſerving too, that he was no ſooner enlightned with the ſaving knowledge of *Jeſus Chriſt*, but he was of a contrary judgement, and *preached that faith* which *before he condemned and perſecuted*. And this will be every one of their caſes, in the end; if not *in this life*, yet *hereafter*, when *Hell flames hath opened*

their

their eyes, they will confeſſe. We fools thought his life madneſſe, and his end to be without honour: How is he now numbred with the children of *God*, and his lot among the Saints? And when they ſhall ſee it, they ſhall be troubled with horrible fear, and ſhall be amazed at the ſtrangeneſs of his ſalvation, ſo far beyond all that they looked for: and groaning for anguiſh of ſpirit, ſhall ſay within themſelves, This is he whom we once had in deriſion, and in a proverb of reproach, therefore have we erred from the way of truth, we wearied our ſelves in the way of wickedneſs and deſtruction: but as for the way of the Lord, we have not known it. The light of righteouſneſs hath not ſhined unto us, nor hath the Son of righteouſneſs aroſe upon us. What hath pride profited us? or what good hath our riches and our vaunting brought us? with more of the like, for which read, *Wiſdom* 5. And what is the cauſe they acknowledg not the ſame now, but their blindneſs and folly? and becauſe they *put their own faults in that part of the wallet* that is *behind them*; but *ours in the other part, or end* which is *before them*: For *ſelf-examination would make* their judgements *more charitable*. Read alſo theſe *Teſtimonies*, John 15.21. & 16.2,3. Mat.16.23. & 22.29. 1 Cor.2.8. Iſa. 5. 20. But I will give you other inſtances. Was it not an argument that *Haman* was *blinde?* who thought *Mordecaies not bowing the knee to him*, a more heynous offence, then *his own murthering of thouſands?* Were not the *Jews*, *Scribes* & *Phariſees blind*, who could ſee more unlawfulneſs in *the Diſciples plucking a few ears of Corn on the ſabbath-day?* and the *Palſie man's carrying his bed*; then in their *own devouring of widows houſes?* who thought they might better *murther Chriſt*, then others *believe in him?* and be themſelves *the greateſt of ſinners*, then *our Saviour to be in company with ſinners?* Was not *Ahab blinde?* who thought *Elijah* more troubled *Iſrael*, in doing the will of the *Lord*, then himſelf in *provoking the Lord above all the Kings of Iſrael* that were before him. And the like in our dayes. Is it not the manner of thouſands with us? not only of *Clownes, and ill-bred people, who walk after the fleſh, in the luſts of uncleanneſs* (whom St. *Peter* cals *bruit beaſts, led with ſenſuality, and made to be taken and deſtroyed*.) But of *proud wits*, who one would think ſhould have more brains, and know ſomething, to *ſpeak evill of the things which they underſtand not*, 2 Pet. 2. 12. Yea, how ſeverely will they cenſure, not only *things indifferent*, but the moſt holy and approved *good duties* in the *godly?* while they will patiently paſſe by the moſt *heynous crimes*, as *curſing, blaſpheming*, &c. *in themſelves* and *others*; an infallible ſigne of a man not born a-new. Yea, will they not more deeply cenſure *our ſerving of God*, then *their own blaſpheming of him?* and think it a more heynous offence *in us to be holy*, then for *themſelves to be prophane, and perſecute holineſſe*.

And *what one does, is a law to the reſt*, being like *a flock of ſheep*; which if they but ſee *one take a wrong way*, all *the reſt will follow*. As you may

ſee

ſee in the Example of *Corah, and his two hundred and fifty followers*, in *Demetrius and his fellows*, in their quarrel againſt *Paul and his companions*. And laſtly, in *Lots neighbours*, Gen. 19. where you ſhall read, that when *ſome* Godleſſe perſons had aſſaulted him, and his *two Angels*; *before night*, *all the men of the City, from the young even to the old, from all quarters compaſſed the houſe round, ſeeking to break it open, railing upon*, and reviling him. Yea, though they were *ſtrook with blindneſſe*, they would not leave off, untill they had *wearied themſelves*, and *felt fire and brimſtone about their ears*, verſ. 4. to 25.

Natural men in heavenly things, reſemble *Shel-fiſh*, that have *no ſmell*: Or the *Camelion* that hath *no taſte*. Nor do they *ſee* any more, then the meer *barke* or *out-ſide* of ſpiritual performances, 2 *Sam.* 6. 16. And the *Fleſh* (*Satans* ready *inſtrument*) will be ever ſuggeſting to them ſtrange ſurmiſes, touching what the *Religious* either *ſay*, or *do*.

And ſtill, *the more ſottiſh*, *the more cenſorious*: For where is *leaſt brain*, there is *moſt tongue*, and *loudeſt*. Even as *a Brewers Cart upon the ſtones*, makes the *lowdeſt noiſe*, when his *barrels are emptieſt*. They that *know leaſt*, will *cenſure moſt*, *and moſt deeply*. It is from the *weakeſt judgements*, that the *heavieſt judgement* comes. And ſo the more *cenſorious*, the more *ſottiſh*, ſeem they never ſo wiſe in the worlds account: For admit they *have a ſhew of wiſdome*; yet for matter of *Religion* and *ſaving knowledge*, they *know not their right hand from their left*; as it fared with thoſe *ſixſcore thouſand Ninevites*, Jonas 4. 11.

So that it's *no diſparagement* to us, ſeem they never ſo learned: As what but their ignorance makes them ſo cenſure us. They *ſuſpect much*, becauſe they *know little*; as *children in the darke*, ſuppoſe they *ſee* what they *ſee not*. Yea, *a Dogge* will be very violent in *barking at his own ſhadow* on a *wall*, or face in a *glaſſe*. The *Duke of Vondoſme* ſeeing his own and others *faces in a well*, call'd for *ayd againſt the Antipodes*. *Paglarencis* thought himſelfe cozened, when he ſaw *his ſow had eleven Pigs*, and *his Mare but one Foale* that would be confeſt. So that they are like *Harpaſt*, a blinde woman in *Seneca's family*, who fouud fault with the *darkneſſe of the houſe* when the fault was in *her want of ſight*. Or the *Owle*, that complained of the *glory of the Sunne*, when the fault was in her *own eyes*. Or like *Pentheus*, in *Euripides his Bacchus*, who ſuppoſed he ſaw *two Sunnes*, *two Thebes*, every thing double: when *his brain* alone was troubled. Or thoſe that are *vertiginous*, who thinke *all things turn round*, all erre: when the errour is onely in *their own brains*. And ſo much for caution to the one.

§ 60. Secondly,

§ 60.

Secondly, for comfort to the other; If all natural men are (like *Sampſon* without *his guide*,) not able without the *Holy Ghoſts* direction, to finde out the *Pillars of the houſe*, the principles of faith: let us not wonder, that they ſwerve ſo much from the godly in their judgement, and practice: As is it any ſtrange thing to ſee *a blinde man ſtumble and fall?* Neither let us be diſcouraged, maugre all their ſlander & oppoſition. Nor think the worſe of our ſelves, if ſuch ſhall reproach us never ſo: The *Corinthians* exceedingly ſlighted *Paul*, he was this, and he was that; But what ſays *Paul? With me it is a very ſmall thing that I ſhould be judged of you*, 1 Cor. 4. 3, 4. We know *little children* will often *laugh at wiſe men*, when they are about ſerious and neceſſary affairs: which notwithſtanding is not an argument of the unworthineſs of the things they laugh at, but of the folly of them which laugh. Will the *Merchant* be diſcouraged becauſe *his wine* pleaſeth not a *ſicke mans palate?* Much leſſe cauſe have we to be diſcouraged by their diſtaſte, or diſlike of us and our actions, as having more certainty to rely upon; they perhaps have *ſenſe*, *reaſon*, and *experience* to rely upon, but we have them with the advantage of *Gods Word*, and *Spirit*, and *Faith, three infallible witneſſes*. Yea, we have great cauſe to rejoyce, that they revile, and ſpeak evil of us. For this *is* both *a token of perdition to them, and to us of ſalvation, and that of God*, as the *Apoſtle* phraſeth it, *Phil.* 1. 28.

True, they may raiſe any ſlander upon the beſt of us, as the *Chief Prieſts* did upon *our Saviour*, Math. 28. 13, 14. and that ſlander may be believed time out of minde, (as *the Jewes to this day believe that his Diſciples ſtole him out of the Sepulchre*) *Matth.* 28. 15. to the hardning of many in their *Atheiſm*, and *Unbelief*: For what ſhould hinder? When *Naboth* was proved to be *a blaſphemer of God*, and *Suſanna* a whore upon oath; and the ſame recorded to poſterity; when *Jeremiah* was reported to be *an enemy to the State? Paul a polluter of the Temple? Steven a deſtroyer of the Law?* All *the Diſciples deceivers*, and *Chriſt* himſelfe *a wine-bibber, a Sabbath-breaker, a ſeducer of*

the

the people, a Belzebub, &c. So we may perhaps under-goe the like, in one kind or other (as the *Devils ſervants*, want neither *wit* nor *malice* to deviſe;) But what need it trouble us, ſo long as it ſhall *add waight to our Crowns?* For if we any way *ſuffer for Chriſt*, be it but *rebuke* for his ſake, *happy are we here, and great ſhall our reward be in heaven*, *Mat.*5.11,12.

VVherefore let us *never* be *aſhamed of our Maſters ſervice*, nor of their cenſures: No matter what *Judas* ſaith touching *Maries ointment*, ſo long as *Chriſt* approves of it. Did *our Saviour Chriſt* forbear to *heal on the Sabbath day*, becauſe the *Scribes and Phariſees* took it ill? no, but rather did it the more, *Luke* 6.7.to 12. and *Luke* 13.31,32. VVhen *Peter* and *John were charged to ſpeak no more in the name of Jeſus*; their anſwer was, *We cannot but ſpeak that which we have heard and ſeen*, Acts 4.20. VVhen *Michol* ſcoft *David*, *and called him fool for* his *dancing before the Arke*; His anſwer was, *I will be yet more vile, and more lowly in mine own eyes.* He knew that nothing could be more *heroical*, then this very *abaſement.* And it is our very caſe. Every *ſcoffing Michol*, (for none elſe will do it) every *drunken ſot*, derides our holy profeſsion: but with *God* and the *gracious*, we ſhall be had in honour. Yea, our very malicious, and ſcoffing adverſaries ſhall *honour us, by deriding us. Their diſpraiſe* is *a mans honour, their praiſe his diſhonour.* VVherefore let us imitate St. *Auſtin*; who as he *feared* the praiſe of *good men*, ſo he *deteſted* that of *evill*, and ungodly men. And take our *Saviours* counſel; ſeek to juſtifie our judgements, to *the children of wiſdome, of whom ſhe is juſtified*; and not to fools, by whom ſhe is daily crucified. Neither let any think the better of ſuch whom they extoll; for the *blinde eat many a flie.*

§ 61.

Thirdly, are the one *regenerate*, the other *carnall?* the one *of this world*, the other *choſen out of it?* the one *children of light*, and of the *day*, the other *blinde and in darkneſſe?* the one *Chriſts friends*, the other *his enemies?* do the one *live after the fleſh*, the other *after the ſpirit*, Gal. 5.25. 1 Pet. 4.2. Then look

look we for *no love* from, or *peace* with them: *Different dispositions* can *never agree*. There can be *no amity*, where there *is no sympathy*. *Athens* and *Sparta* could never agree, for that the one was addicted to serve *Minerva*, the other *Mars*. Yea, when it was said of *Phocian* and *Demosthenes*, that they could never agree; it was answered, No, how should they? when the *one drinks water*, and *the other wine*. Much more may it be applyed to these, when the *holy Ghost* sayes, 2 *Cor.* 6. *What communion between light and darkenesse? what peace between the Believer and the Infidel? or unbeliever*, vers. 14, 15. And in another place; *Know ye not, that the amity of the world, is the enmity of God? And that whosoever will be a friend of the world, maketh himselfe the enemy of God*, Jam. 4. 4. And again, *He that is borne after the flesh, will persecute him that is born after the Spirit*, Gal. 4. 29. Yea, *Solomon* tels us directly, and in plain terms, That *a wicked man is abomination to the just; and that he who is upright in his way, is abomination to the wicked*, Pro. 29. 27. Even our very ways which *God* hath commanded us to walke in, are abomination to them.

VVhence it is, that the *Naturall man can agree with* all that be *naturall*; be they *civill*, or *prophane*, *Turkes*, or *Jewes*, *Papists* or *Atheists*, because all these *agree* with him *in blindnesse*, and *darkenesse*: But with *a sincere*, *and holy Christian*, *a practicer of piety*, *he can never agree*, because his *light* is contrary to the *natural mans darkenesse*; *Grace in the one*, is a secret *disgrace to the other*. VVherefore to be without enemies, or to have such our friends, we may rather wish then hope; yea, once to expect it, were an effect of *frenzy*, not of *hope*. Onely let not us by *our offending God*, or jarring amongst our selves, *put weapons into their hands* to wound us withal: and then we are sure to have *Christ* (who is able enough to vindicate all our wrongs) to *assist us*, and *prevent our Enemies*.

§ 62.

Fourthly, If none be truly wise, but such as have pass'd the

ſecond birth; and that *this wiſdome* which makes us differ, *cometh downe from the Father of lights*; and that we cannot have it, except *God* vouchſafe to give it us: it may teach us to be *humble*, Job 42.6. And not like the *Ape*, that is *proud of his Maſters jacket*: And *thankefull*, for Heavenly notions, grow not in us; wee ſpin them not out of our own breaſts. Nor was there any thing in us, that makes us differ: we *ſlept nigh half our time in ignorance*, and that wee *ever awakened*, it was onely *Gods* infinite goodneſſe and *free grace*. What cauſe have we then to bleſſe the giver? And to become ſuiters to our *Saviour* in their behalf, who are not yet awake: That he will be pleaſed to open their eyes, and remove that *vail which is laid over their hearts, in their hearing the Goſpel*, 2 Cor. 3.14, 15, 16. And in the mean-time, let us condole their diſaſtres, and drop ſome teares in pity and compaſsion for their great and grievous miſery.

Fifthly, and laſtly, If with *God* one ſpark of *ſpiritual*, *experimental*, and *ſaving knowledge*; be of *more worth then all humane wiſdome and learning*, then ſtrive we after that knowledge that will make us for ever bleſſed. Let us ſo *be learned*, that we may *be ſaved*. Let us not in our *hearing*, *reading*, and *communication*, do as *little children*, that *looke* onely *upon the babies in a Booke*, without regard to the *matter* therein contained. But like *men in yeares*, have more reſpect to the *pith, and ſolidity of the matter*, then to the *phraſe*; and to the *profit of our ſouls*, then the *pleaſing of our ſenſes*. Yea, let us ſo minde what we either hear or read; that if any *vertue* be *commended*, we *practice it*; if any *vice condemned*, we *avoid* it; if any *conſolation* be *inſinuated*, we *appropriate it*; if any *good example* be *propounded*, wee *follow it*. Yea, ſo minde wee what we hear, or read, as if it were ſpoke onely to each of us in particular; which to do, is to be for ever happy. *Good counſell* for our *young Gulls*, who will hear no other *Miniſters* but ſuch as *flatter ſinne*, and *flout holineſſe*; nor read other *Books*, then ſuch as *fill them with Pride*, and *Luſt*, and *the Devil*.

So I have given you a good, and profitable Book, *one faultleſſe*

leſſe fault being born with. An anſwer that may ſatisfie ſuch as ſhall make the *Objection I expect, viz.* about repetition, which I take to be a fault deſerving thanks.

If any ſhall finde themſelves gainers by reading of this piece, let them alſo peruſe the *two fore-going parts*, viz. *The Hearts Index*, and *A ſhort and ſure way to Grace and ſalvation*, as treating upon the moſt needful ſubjects for a natural mans converſion, that I could think of: The which being ſmall things, are ſold onely by *James Crump*, in *Little Bartholomews*, welyard; And by *Henry Cripps*, in *Popes-head Alley*.

ERRATA.

Not to mention all the litterall miſtakes, and points miſplaced; there is one fault in the Title page ſo groſſe, (though it paſt the view, both of Tranſcriber, Compoſer, Corrector, and Authour, without being diſcerned:) that it would be mended with a pen, and of Floreligus, *made* Florilegus.

FINIS.

A Serious and Pathetical Description OF HEAVEN AND HELL,

According to the Pencil of the *HOLY GHOST*; and the best *Expositors*: sufficient (with the blessing of *GOD*) to make the worst of men hate *Sin*, and love *Holiness*.

Being five *Chapters* taken out of a *Book* entituled, *The whole Duty of a Christian*: Composed by R. YOUNGE of *Roxwell* in *Essex*, *Florilegus*.

CHAP. XIX.

Section I.

THus as the Unbeliever and Disobedient is cursed in every thing, and where-ever he goes, and in whatsoever he does: Cursed in the City, and cursed also in the field; cursed in the fruit of his body, and in the fruit of his ground, and in the fruit of his Cattell: Cursed when he cometh in, and cursed also when he goeth out; cursed in this life, and cursed in the life to come; as is at large expresst, *Deut.* 28. So the Believer that obeyes the voice of the Lord, shall be blessed in every thing he does;

where-ever he goes, and in whatſoever befalls him; as God promiſeth in the former part of the ſame Chapter, and as I have proved in the eleven foregoing Sections. Yea, God will bleſs all that belong unto him; for his children and poſterity, yea many generations after him ſhall fare the better for his ſake. *Exod.*20.6. *Gen.*30.27. *Iſa.*54.15. & 65.8. *Rom.*11. 28. *Gen.*18.26,29,31,32. & 26.24. & 39.5. 1 *King.*11.12,32,34. & 15.4. 2 *King.*8.19. & 19,34. *Iſa.*37.35. & 45.4. *Matth.*24.22. yea, the very place where he dwells, perhaps the whole *Kingdom* he lives in. *Gen.*39, to 48 *Chap.* Whereas many, yea, multitudes, *Numb.*25.18. *Deut.*1.37. & 3.26. *Pſal.*106.32. even a whole *Army*, *Joſhua* 7.4, to 14. yea, his childrens children, unto the third and fourth generation, fare the worſe for a wicked man, and an unbeliever. *Exod.*20.5. Beſides, his prayers ſhall profit many; for he is more prevalent with God, to take away a judgment from a people or a Nation, then a thouſand others, *Exod.*17.11, 12,13. And he counts it a ſin to ceaſe praying for his greateſt and moſt malicious enemies. 1 *Sam.*12.23. Though they like fools, would (if they durſt, or were permitted,) cut him off, and all the race of God's people, *Pſal.*83.4. *Heſter* 3.6,9,13. Which is as if one with his hatchet ſhould cut off the bough of a Tree upon which he ſtandeth. For they are beholding to Believers for their very lives: yea, it is for their ſakes, and becauſe the number of *Chriſts Church* is not yet accompliſht, that they are out of Hell. But to go on, as all things (*viz.*) poverty, impriſonment, ſlander, perſecution, ſickneſs, death, temporal judgments, ſpiritual deſertions; yea, even ſin and Satan himſelf, ſhall turn together for the beſt unto thoſe that love God, as you have ſeen: So all things ſhall turn together for the worſt unto them that hate God, as all Unbelievers do, *Rom.* 1.30. *John* 15.18. even the mercy of God, and the means of grace, ſhall prove their bane, and inhance their damnation: yea Chriſt himſelf that onely *ſummum bonum*, who is a Saviour to all Believers, ſhall be a juſt revenger to all Unbelievers: and bid the one, *Depart ye curſed into everlaſting fire, prepared for the Devil and his Angels*, Matth.25.41,46. Which ſhall be an everlaſting departure, not for a day, nor for years of daies, nor for millions of years, but for eternity; into ſuch pains, as can neither be expreſſed nor conceived, *Jude* 6.7. *Rev.*20.10. *Matth.*3.12. *Heb.*6.2.

*Sect.*2. Wickedneſs hath but a time, a ſhort time, a moment of time; but the puniſhment of wickedneſs is beyond all time; *There ſhall be no end of plagues to the wicked man*, Prov.24.20. *Their worm ſhall not die, neither ſhall their fire be quenched*, Iſa.30.33. & 66.24. Matth.25.41. Mark.9. 44. And therefore it is ſaid, *the ſmoak of their torment doth aſcend for ever and ever*, Rev.4.12. & 20.10. So that if all the men that ever have, or ſhall be created, were *Briareus*-like hundred-handed, and ſhould at once take pens in their hundred hands, and do nothing elſe for ten hundred thouſand millions of years, but ſum up in figures as many hundred thouſand millions, as they could; yet never could they reduce to a totall, or confine

confine within number this triſſyllable word [*Eternall,*] or that word of four ſyllables [*Everlaſting.*]

Now let ſuch as forget *God*, but ſeriouſly conſider this; it will not be an *impriſonment* during the *Kings pleaſure*, but during the *King of Kings pleaſure:* It is not a *captivity of ſeaventy years*, like that of the *children of Iſrael* in *Babylon*; for that had an end: nor like a captivity of *ſeaventy millions of generations*; for that alſo would in time be expired: but even *for ever.* The wicked ſhall live as long in *Hell*, as there ſhall be a juſt *God* in *Heaven.*

Here we meaſure *time* by *dayes, moneths, years*; but for *Eternety*, there is no *Arethmetitian* can number it, no *Geometrician* can meaſure it: For ſuppoſe the whole *world* were turned into *a mountain of ſand*, and that a little *Wren* ſhould come every thouſand year, and carry away from that heap but *one grain of the ſand*, what an infinite number of years would be ſpent and expired, before the whole heap could be fetcht away? but admit a man ſhould ſtay in *torments* ſo long, and then have an end of his woe, it were ſome comfort to think, that an end will come: but alas! when ſhe hath finiſhed this task a thouſand times over, he ſhall be as far from an end of his anguiſh, as ever he was the very firſt hour he entred into it.

Again, Suppoſe thou ſhouldeſt lye but one night grievouſly afflicted with a raging *fit of the ſtone, ſtrangury, tooth-ach, pangs of travell*, or the like; though thou hadſt to help and eaſe thee, *a ſoft bed* to lye on, *friends* about to comfort thee, *Phyſicians* to cure thee, all *cordial and comfortable things* to aſwage thy pain; yet how tedious and painfull would that one night ſeem unto thee? how wouldeſt thou toſs, and tumble, and turn from one ſide to another! counting the *clock*, eſteeming every *minute a moneth*, and thy preſent miſery unſupportable. What then will it be *to lye in flames of fire?* (to which *our fire* is but *ayre* in compariſon,) *fire and brimſtone*, kept in the higheſt flame by the unquenchable wrath of *God*, world without end; where thou ſhalt have nothing about thee but *darkneſs* and *horrour*; *wayling* and *wringing of hands*, *deſperate yellings* and *gnaſhing of teeth*; thy old *companions* in vanity and ſin, to *ban* and *curſe* thee; the *Devils inſulting* over thee, with cruelty and ſcorn; the *never-dying worm of conſcience*, to feed upon thy ſoul and fleſh, for ever and ever. O *everlaſting eternity!* a *never-dying life*, an *ever-living death!*

Which yet is but juſt with *God*, for if thou mighteſt have *lived for ever*, thou wouldeſt have *ſinned for ever.* If *God* would everlaſtingly have ſpared thee, thou wouldeſt have everlaſtingly hated and provoked him. What then can be more equall, then that thou ſhouldeſt ſuffer everlaſtingly?

O then bethink thy ſelf of this word *eternall and everlaſting*, and ponder upon it: yea do but indeed beleeve it, and it will be enough to break thine hard heart, and make it relent and repent, and thereby prevent the wrath to come. It will put thee to a demur, what have I done? what

am I now about? whether will this courſe tend? how will it end? what will become of me if I go on? in *chambering and wantonneſs, ſurfeting and drunkenneſs, ſtrife and envying, ſwearing, prophaneneſs, earthlymindedneſs,* and the like? For *indignation and wrath, tribulation and anguiſh, ſhall be upon the ſoul of every one that doth evil,* and continueth therein, as the *Apoſtle* witneſſeth, *Rom.*2.8,9. O then! *break off thy ſins* without delay, and *let there be an healing of thine errors.*

*Sect.*3. Neither is the *extremity* of pain inferiour to the *perpetuity* of it, it is a place full of horrour and amazedneſs; where is no *remiſſion* of ſin, no *diſmiſſion* of pain, no *intermiſſion* of ſenſe, no *permiſſion* of comfort; its torments are both *intolerable* and *interminable:* and can neither be *endured*, nor *avoided*. when entred into, *Rev.*19.20. & 20.14. & 18.6. *Matth.* 25.30. 2 *Pet.*2.4. *Heb.*10.27. *Jude* 6.

The plagues of the *firſt death* are pleaſant, compared with thoſe of the *ſecond:* For *mountains of ſand* were lighter, and *millions of years* ſhorter, then a tithe of thoſe torments, *Rev.*20.10. *Jude* 7. It is a death which hath no death; it hath a beginning, it hath no ending, *Matth.*3.12. *Iſa* 66.24.

The pain of the body, is but the body of pain; the anguiſh of the ſoul, is the ſoul of anguiſh: For ſhould we firſt burn off one hand, then another, after that each arm, and ſo all the parts of the body, it would be deemed intollerable; and no man would endure it for all the profits and pleaſures this world can afford; and yet it is nothing to the burning of body and ſoul in hell. Should we endure ten thouſand years torments in hell, it were grievous; but nothing to eternity: Should we ſuffer one pain, it were miſerable enough; but if ever we come there, our pains ſhall be for number and kinds, infinitely various, as our pleaſures have been here; every ſenſe and member, each power and faculty both of ſoul and body, ſhall have their ſeverall objects of wretchedneſs, and that without *intermiſſion*, or *end*, or *eaſe*, or *patience* to endure it, *Luk.*12.5. & 16.23, *Matth.*3.12. & 5.22. & 23.33.

The *Schools* affirm, that the *leaſt torture in Hell, exceeds the greateſt* that can be deviſed by all the men *on earth*; even as the *leaſt joy in Heaven*, ſurpaſſeth the *greateſt comfort here on earth.* There is ſcarce any pain here *on earth*, but there is ever ſome hope of *eaſe, mitigation*, or *intermiſſion*; of ſome *relief* or *deliverance:* but *in Hell*, their torments are *eaſeleſs, endleſs* and *remedileſs*; *unſufferable*, and yet *inevitable*, and themſelves left *hopeleſs, helpleſs, pittyleſs.*

It were miſery enough, to go *a long journey in ſhooes too ſhort*, and *too ſtreight*; nor would any money hire one to do it, that had made ſome tryall: but let a mans caſe here be what it will; be it *head ach, tooth ach, collick, gout, burning in the fire*, and the like grievous pains; yea ſhould all theſe and many more *meet together* in *one man*, at *one inſtant*, they would come infinitely ſhort of the *pains of Hell*; for there *pains* are *univerſall.* As the *eyes* ſhall be tormented with *ugly* and *fearfull ſights*, of

ghaſtly

ghaſtly ſpirits; the *ears* with *hideous ſcreeching*, and *crying out*, *howling* and *yelling* like *Dragons*; the *tongue* with *drought* and *thirſt*, craving with the *rich glutton in hell*, but ſo much *water*, as *Lazarus* might bear on the tip of his finger to cool their tongues; and yet this is juſtly denied them. And for the *minde*, that is filled with *horror*, and *ghaſtly terrors*, &c. inſomuch that *Chryſoſtom* ſaith, that all theſe, or if there be any thing more grievous then theſe, they are all but as the ſtinging of Ants, to the *laſhes of thoſe Scorpions*; but as *drops*, *to thoſe vials of wrath*; as *ſparks* to that *flame*. So that it were happy for *reprobate ſpirits*, if they were in no worſe condition, then ſo many *Toads* or *Serpents*. As conſider, if *a dark dungeon* here be ſo loathſome, what is that *dungeon of eternall*, *of utter darkneſs*? If *materiall fire* be ſo terrible, what is *Hell fire*? Here we cry out of *a burning feaver*, or, if a very *coal from the hearth* do but light on our fleſh, O how it grieves us; we cannot hold our *finger* for one minute in *ſcalding lead*; but there both *body* and *ſoul*, ſhall *fry in everlaſting flames*, and be continually tormented, by *infernall fiends*: whoſe *ſociety* alone, would be ſufficiently frightfull. For

Sect. 4. If *David* cried out, *Woe is me that I remain in Meſhek, and have mine habitation among the tents of Kedar!* how ſhall their ſtate be, who ſhall be conſtrained to *dwell* with *Satan*, and to take up their *lodgings* for ever, among thoſe *troops of reprobates* and *infernall fiends*? It was an heavy doom, that was paſſed upon *Nebuchadnezzar*, that he ſhould be *driven from men*, *to dwell with the beaſts of the field*; but what was this, in compariſon of that other? to be *caſt out of the preſence of God and Chriſt*, *the glorified Saints and Angels*; to dwell amongſt *Devils* and the *damned*. If *a houſe* be *haunted with ſpirits*, one would not dwell in it for any thing, nay not lodge in it for one night: what is it then to be *billeted with helliſh fiends* and furies *for ever*? If the ſight only of a ſeeming *Ghoſt*, does almoſt exanimate a man in this life; what ſhall the horrible ſight of *Belzebub*, and his *legions of Devils*, which ſhall laſt for ever?

Is *one hour's twitches of the worm of conſcience* here; yea is one minutes *twitch of a tooth pulling out*, ſo unſufferable; what is a thouſand years? what is *eternity of Hell torments*? If the *glutton* being in *hell* in part *only*, (*viz.* in *ſoul*) yet cried out, that he was *horribly tormented in that flame*; what, think we, ſhall that torment be, when *body and ſoul* come to be united in torment? It being juſt with *God*, that as they have been like *Simeon* and *Levi*, *brethren in evil*, and have ſinned together impenitently; ſo now they ſhould alſo ſuffer joyntly together without impunity 2 *Cor.* 5. 10.

The *Spirit of God*, to ſhaddow forth unto us the unſpeakable pains of *Hell*, names and entitles it in the word, by ſuch things, as to us are moſt grievous and terrible: calling it *a place of everlaſting torments*, *a bottomleſs pit of darkneſs*, *utter darkneſs*, where is *weeping for grief*, and *gnaſhing of teeth for malady* and *madneſs*. A worm ever gnawing, never dying, *fire*, *unquenchable fire*, *a furnace of fire*, *a lake that burneth with fire*

and brimſtone; and then the *torment of the former*, what more *acute?* then the *ſmell of the latter*, what more *noyſome?*

Auſtin ſaith, that *fire* is not like the fire on our *hearths*, in our *chimnies*: ours was created for *comfort*, that for *torment*: ours is *artificiall*, made by the hand of *man*, and blown up by his ſhort puff; that other is *ordained of old*, and *prepared by God* himſelf, and *kindled by the breath of the Lord*. Our fire may be *quenched*, but that is *unquenchable* fire. It is like that in *Exod.* 3. *which made the buſh burn, and yet conſumed it not*. *The brickilnes of Egypt*, the *furnace of Babell*, were but as the *blaze of a bruſh havin* to this *tormenting Tophet*, *prepared of old*, Iſa. 30. *He hath made it deep and large, the pile thereof is fire and much wood*; *the breath of the Lord like a ſtream of brimſtone, doth kindle it*, verſ. 33. In a word, the *pains of Hell* are *more exquiſite, then all the united torments that the earth can invent*. *Tytius* his *Vulture*, though feeding on his liver, was but a flea-biting to that *worm which knaweth their hearts and dieth not*. Iſa. 66. 24. *Ixion his wheel*, is a place of reſt, if compared with thoſe *billowes of wrath*, and that *wheel of Juſtice*, that is in *Hell* brought over the ungodly. *The taſk of Danaus his daughters*, is but a ſport, compared with this torture. Yea the pains and ſufferings of the damned, are ten thouſand times more then can be imagined by any heart under Heaven, and can rather (through neceſſity) be endured, then expreſſed. It is a *death* never to be painted to the *life*; no *pen* nor *pencil*, nor *art*, nor *heart*, can comprehend it, *Matth.* 18. 8, 9, 10. & 25. 30. *Luke* 16. 23, 24. 2 *Peter* 2. 4. *Iſa.* 5. 14. & 30. 33. *Proverbs* 15. 11. Yea were all the *land* paper, and all the *water* ink, every *plant* a pen, and every other creature a ready Writer, yet they could not ſet down the leaſt piece of the great pains of *hell-fire*.

Now add *eternity* to *extremity*, and then conſider *hell* to be *hell* indeed. For if the *Ague* of a year, or the *Collick* of a moneth, or the *Rack* of a day, or the *burning* of an hour be ſo bitter here; how will it break the hearts of the wicked, to feel all theſe beyond all *meaſure*, beyond all *time?* yet is all this truth, ſave that it comes far ſhort of the truth; this is much, it is not near all. For, as one ſaid, nothing but the *eloquence* of *Tully* could ſufficiently ſet forth *Tully*'s *eloquence*; So none can expreſs theſe everlaſting torments, but he that is from everlaſting to everlaſting. And ſhould either *man* or *Angel* go about the work; when (with that *Philoſopher*) he had taken a ſeven-nights time to conſider of it; he might ask a fortnight more, and at the fortnights end, a moneth more, and be at his wits end, at the worlds end, before he conld make a ſatisfying anſwer; other then his was, that the longer he thought of it, the more difficult he found it.

So that *it is an evil and bitter thing, to depart from the living God*. as it is a juſt thing, (if men will *ſo doe*) that they ſhould be *ſo ſerved*: as obſerve but their retaliation; they *preſſed him* under their ſinnes, he will *loade them* with his fury and indignation; they *heaped up their ſinnes as high as Heaven*, the *fire* which is kindled in his anger, ſhall *burn unto the loweſt hell*.

We

We poor mortals, (untill *God* does bring us from under the power of *Satan* unto himſelf) do live in the world, as if *hell* were not ſo *hot*, nor the *Devil* ſo *black*, as indeed they are: as if *Hell* and *Heaven*, were the one *not worth the avoiding*, the other *not worth the enjoying*: but the *heat of fire* was *never painted*, and the *Devil* is *more deformed then repreſented* on the wall. There are *unexpreſſible torments in Hell*, as well as *unſpeakable joyes in Heaven*.

Nor will this be the caſe of the deſperately wicked alone, thoſe *monſters of the earth*, thoſe *helliſh miſcreants*, thoſe *bodily* and *viſible devils*, curſing and blaſpheming drunkards and ſhedders of blood; but of all impenitent ſinners. As for inſtance, They who *have lived in the fire of luſt here*, muſt not think much to be *ſcorched in the flames of hell hereafter*, *Heb.*13.4. *Rev.*21.8. & 22.15. The *detractor* is a devil above ground, *his tongue is* already *ſet on fire from hell*, James 3.6. Rev.16.10,11. which does ſadly preſage, what will be his portion for ever, unleſs repentance quench thoſe flames; and ſo of the like offendors: *Pſal.*9.17. *Rev.*22.12.

*Sect.*5. Now what heart would not bleed, to ſee men *run headlong* into theſe tortures that are thus intolerable? *Dance hoodwinkt* into this perdition? O that it were but allowed to the *deſperate ruffians* of our dayes, that *ſwear* and *curſe*, *drink* and *drab*, *rob*, *ſhed blood*, &c. (as if Heaven were blind and deaf to what they do) to have but a ſight of this *Hell*, how would it *charm their mouths*, *appale their ſpirits*, *ſtrike fear and aſtoniſhment into their hearts?* Yea the *Church* and they would be better acquainted, which are now perpetual ſtrangers. For I cannot think they would do thus, if they did but either *ſee* or *foreſee*, what they ſhall one day (without ſerious and unfeigned repentance) *feel*; Oh that men would believe and conſider this truth, and do accordingly!

Oh that thou wouldeſt remember, that there is a day of account, a day of death, a day of *judgment* coming! *Heb.*9.27. *Matth.*25. wherein the *Lord Jeſus Chriſt ſhall be revealed from heaven*, *with his mighty Angels in flaming fire*, *to render vengeance unto them which obey not his Goſpell*; *and to puniſh them with everlaſting perdition*, *from the preſence of the Lord*, *and from the glory of his power*, as the Apoſtle ſpeaks, 2 *Theſ.*1.7,8,9. *Jude* 15. *Iſa.*33.14. *Matth.*25.46.

As conſider ſeriouſly, I beſeech you, whether it will not be worth the while, ſo to foreſee the torments of *Hell*, that you may prevent them. Or if otherwiſe, will ye not one day wiſh you had, when death comes and arreſts you to appear before the great and terrible *Judg* of all the world? *Luke* 16.23, to 32. *Matth.*13.30,38. at which time an *Aſſizes* or *Quarter-Seſſions* ſhall be held within thee, where *Reaſon* ſhall ſit as *Judg*, and *Satan* ſhall put in a *Bill of Indictment*, as long as that Book in *Zechary*, Chap. 5.2. *Ezek.*2.9,10. wherein ſhall be alleged all the *evil deeds* that ever thou haſt *committed*; and all the *good deeds* that ever thou haſt *omitted*; with their ſeverall circumſtances that may aggravate them, *Eccleſ.*11.9. & 12.14. and all the curſes and judgments that are due to every ſin: thine own

conſcience ſhall *accuſe* thee, and thy *memory* ſhall give bitter *evidence* againſt thee: and thou ſhalt condemn thy ſelf, before the juſt condemnation of thy *Judg*, who knows all thy miſdeeds better then thy ſelf, 1 *Joh.* 3.20. Which ſins of thine will not then leave thee, but cry unto thee, *We are thy works, and we will follow thee*, Rev. 14.13.

And then who can ſufficiently expreſs what thy grief and anguiſh will be, when the ſummons both of the *firſt and ſecond death* do overtake thee at once? *Prov.* 1.27. And when at once thou ſhalt think of thy *ſins paſt*, thy *preſent miſery*, and the terrour of thy *torments to come*; and how thou haſt made *Earth thy Paradiſe*, thy *belly thy God*, and *luſt thy Law*; ſo *ſowing vanity*, and *reaping miſery*. And finding that as in thy *proſperity* thou neglecteſt to *ſerve God*; ſo now in thy *adverſity God* refuſeth to *ſave thee*, Prov. 1.24, to 32. Ezek. 23.35. When thou ſhalt call to minde the many warnings thou haſt had of this doleſull day, from *Chriſts* faithfull *Ambaſſadours*; and how thou then madeſt but a mock or jeer at it, *Prov.* 1.25. and think how for the ſhort ſinfull *pleaſures* thou haſt enjoyed, thou muſt endure *eternall pains*, Luk. 16.24, 25. & *Rev.* 6.12, to 18. Which yet thou ſhalt think moſt juſt and equall; ſaying, as I have *deſerved*, ſo I am *ſerved*; for I was oft enough offered mercy, yea intreated to accept thereof; but I preferred the pleaſing of my *ſenſes*, before the ſaving of my *ſoul*; and more regarded the *words of wicked men*, and the allurements of *Satan*, then the *Word of God*, or the *motions of his holy Spirit*, Prov. 1.24, &c. Mark 16.16. And (which I would have thee think upon) *Hell fire is made more hot, by neglecting ſo great ſalvation.* Heb. 2.3. *This is the condemnation* (ſayes *our Saviour*, none like this) *that light is come into the world, and men loved darkneſs rather then light, becauſe their deeds were evill.* John 3.19. *Now ſalvation is freely offered*, but *men reject it*; *hereafter* they would accept of ſalvation, but *God will reject them.* Yea then a whole world (if thou hadſt it) for one hours delay, or reſpite, that thou mighteſt have ſpace to repent, and ſue unto God for mercy: but it cannot be, becauſe thy *body*, which joyned with thy *ſoul* in thy ſinfull actions, is now altogether unfit to joyn with her, in the exerciſe of *repentance*; and *repentance muſt be of the whole man.* Beſides, *death* will take no *pity*; the *Devil* knows no *mercy*, and the *God of mercy* will have utterly *forſaken thee.* Then wilt thou ſay, Oh that I had been more wiſe! or that I were now to begin my life again; then would I contemn the world with all its vanities: yea, if *Satan* ſhould then offer me all the *treaſures*, *pleaſures* and *promotions* of this *world*; he ſhould never entice me, to forget the terrors of this dreadfull hour, and thoſe worſe which are to follow, *Luk.* 16.24, &c. & 13.28.

But, Oh wretched Caitiff that I am! how hath the *Devil* and my own deceitfull and *devilliſh heart deluded me?* and how am I ſerved accordingly? For now is my caſe more miſerable, then the moſt deſpiſed *Toad* or *Serpent*, that periſheth when it dieth: in that I muſt go to anſwer at the great judgment-ſeat, for *all my ſins*; that am not able to anſwer for one of

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the leaſt of them, Eccleſ.12.14. Matth.18.34. that I who heretofore gloried in my lawleſs liberty, am now to be encloſed in the very claws of *Satan*; as the trembling *Partridg* within the griping tallons of the ravening and devouring *Falcon*. Oh, *Curſed be the day when I was born! and the time, when my mother conceived me*, &c. Job 3,

Sect.6. And ſo *death* having given thee thy fatal ſtroak, the *Devil* ſhall ſeize upon, or ſnatch away thy *ſoul*, ſo ſoon as it leaves thy *body*, *Luk.*12.20. and hale thee hence into the *bottomleſs lake, that burneth with fire and brimſtone*; where ſhe is *to be kept in chains of darkneſs, untill the generall judgment of the great day*, Jude 6.7. 1 Pet 3.19. Rev.21.8. Thy *body* in the mean time being caſt into the *earth*, expecting a *fearfull reſurrection*, when it ſhall be re-united to thy *ſoul*; that as they *ſinned together*, ſo they may be everlaſtingly *tormented together*, Heb.10.27. At which *generall judgment*, *Chriſt ſitting upon his throne*, Joh.5.22. ſhall rip up all the *benefits* he hath beſtowed on thee; and the *miſeries* he hath ſuffered for thee; and *all the ungodly deeds that thou haſt committed*; *and all the hard ſpeeches which thou haſt ſpoken againſt him, and his holy ones*, Jude 15. Eccleſ.12.14. & 11.9. *Within thee* ſhall be thine own *conſcience*, more then a thouſand *witneſſes* to *accuſe thee*: the *Devils* who tempted thee to all thy lewdneſs, ſhall on the *one ſide* teſtifie with thy conſcience againſt thee; and on the *other ſide* ſhall ſtand the *holy Saints* and *Angels*; approving *Chriſts juſtice*, and deteſting ſo filthy a creature: *behind thee* an hideous noiſe of innumerable fellow-*damned Reprobates*, tarrying for thy company: *before thee all, the world burning with flaming fire*; *above thee* an ireſull *Judg* of deſerved vengeance, ready to pronounce his heavy ſentence upon thee: *beneath thee* the fiery and ſulphureous mouth of the *bottomleſs pit*, *gaping* to receive thee, *Iſa* 5.11,14. And in this woſull and dolefull condition thou muſt ſtand forth to receive with other *Reprobates* this thy ſentence, *Rom.*14.10. 2 *Cor.*5.10. [*Depart from me*] there is a ſeparation from all joy and happineſs, [*ye curſed*,] there is a black and direſull excommunication, [*into fire*] there is the extremity of pain, [*everlaſting*,] there is the perpetuity of puniſhment; [*prepared for the Devil and his Angels*,] there are thy infernall tormenting, and tormented companions, *Matth.*25.41. O terrible ſentence! from which there is no *eſcaping*, *withſtanding*, *excepting*, or *appealing*. Then, O then ſhall thy minde be tormented to think; how for the love of abortive pleaſures, which even periſhed before they budded; thou haſt ſo fooliſhly loſt *Heavens joys*, and incurred *helliſh pains*, which laſt to all eternity, *Luk.*16.24,25. Thy *conſcience* ſhall ever *ſting thee like an Adder*; when thou calleſt to minde, how often *Chriſt* by his *Miniſters* offered thee *remiſſion of ſins*; and the *Kingdome of Heaven freely*; if thou wouldſt but *believe* and *repent*, and how eaſily thou mightſt have obtained mercie in thoſe daies. How near thou waſt many times to have repented; and yet didſt ſuffer the *Devil* and the *World*, to keep thee ſtill in impenitencie; and how the day of mercy is now paſt, and will never dawn again. Thy *underſtanding*

ding ſhall be racked to conſider, how for *momentany riches*, thou haſt loſt *eternal treaſure*; and exchanged *Heavens felicity*, for *Hells miſery*: where every part and faculty, both of thy *body* and *ſoul*, ſhall be continually and alike tormented; without *intermiſſion* or *diſmiſſion* of pain, or from it: and be for ever deprived of the *beatifical ſight of God*; wherein conſiſts the ſovereign good, and life of the ſoul. Thou ſhalt never ſee *light*, nor the leaſt *ſight of joy*; but lie in a *perpetual priſon of utter darkneſs*: where ſhall be no *order* but *horrour*; no voice but *howling* and *blaſpheming*; no *noiſe* but *ſcreeching* and *gnaſhing of teeth*; no *ſociety* but of the *Devil and his Angels*: who being tormented themſelves, ſhall have no other eaſe, but to wreak their fury in tormenting thee, *Matth.*13.42. & 25.36, &c. Where ſhall *be puniſhment* without any *pity*, *miſery* without any *mercy*, *ſorrow* without *ſuccour*, *crying* without *comfort*, *malice* without *meaſure*, *torment* without *eaſe*, *Rev.*14.10,11. Where the wrath of *God* ſhall ſeiz upon thy ſoul and body, as the *flame of fire* does on the *lump of pitch*, *or brimſtone*, Dan.7.10. In which flame thou ſhalt ever be burning, and never conſumed; ever dying, and never dead; ever roaring in the pangs of death, and never rid of thoſe pangs; nor expecting end of thy pains. So that after thou haſt endured them ſo many thouſand years as there are blades of graſs on the earth, or ſands in the Sea, hairs on the heads of all the ſons of *Adam* from the firſt to the laſt born; as there have been creatures in *Heaven* and *earth*; thou ſhalt be no nearer an end of thy torments, then thou waſt the very firſt day that thou waſt caſt into them: yea ſo far are they from ending, that they are ever beginning; For if after a thouſand times ſo many thouſand years; thy damned ſoul could but conceive ſome hope, that thoſe torments ſhould have an end: this would be ſome comfort, to think that at length an end will come, but as often as thy mind ſhall think of this word *never*, (and thou ſhalt ever be thinking of it) it will rent thy heart in pieces with rage, and hideous lamentation: as giving ſtill new life, to thoſe *unſufferable ſorrowes*; which *exceed all expreſſion*, *or imagination*. It will be another *hell in the midſt of hell*: Wherefore conſider ſeriouſly what I ſay, and that while the compaſſionate arms of *Jeſus Chriſt* lie open to receive you; and do thereafter, *Prov.*1. 24, &c.

Sect. 7. Or if you will not believe me, nor the evidence I bring: yet at leaſt believe *Pharaoh*, who in the *Rich mans ſcalding torments* hath a *Diſcite à me*, Learn of me, *Luke* 16.23, *&c.* For he can teſtifie out of woefull experience, that if we will not take warning by the *Word*, (that gentle warner) the next ſhall be harder, the third and fourth harder then that: yea, as all the *ten plagues* did exceed one another; ſo the eleventh ſingle exceeds them all together. Innumerable are the curſes *of God* againſt ſinners, *Deut.*28. but the laſt is the worſt, *comprehending* and *tranſcending* all the reſt. The fearfulleſt plagues; God ſtill reſerves for the upſhot: all the former do but make way for the laſt.

laſt, When the *Dream* and the *Miracle*, and the *Prophet* had done what they could upon *Nebuchadnezzar*: *God* calls forth his *temporal judgements*, and bids them ſee what they could do; if they will not yet ſerve, he hath *eternal ones*; which will make them repent every vein of their hearts and ſoules, that they did not repent ſooner. O that I could give you but a glimps of it! that you did but ſee it, to the end you might never feel it: that ſo you might be won, if not *out of faith*, yet *out of fear*: for, certainly, this were the hopefulleſt meanes of prevention: for though divers *Thieves* have *robbed paſſengers* within ſight of the *Gallows*: yet if a ſinner could ſee but one glimpſe of *hell*, or be ſuffered to look one moment into that *fiery Lake*; he would rather chuſe to die ten thouſand deaths, then wilfully, and premeditately commit one ſin: and indeed, therefore are we *diſſolute*, becauſe we do not think what a judgement there is after our *diſſolution*: becauſe we make it the leaſt, and laſt thing we think on; yea it is *death* we think, *to think upon death*: and we cannot endure that dolefull bell which ſummons us to *judgement*, *Lam.*1.9. *Deut.*32.29.

CHAP. XX.

Sect. 1. THus I ſay, ſhall they be bid, *Depart ye curſed into everlaſting fire, &c.* while on the contrary the ſame *Chriſt* ſhall ſay unto the other, *Come ye bleſſed of my Father, inherit the Kingdom prepared for you, from before the foundation of the World*, Mat.25.34. Which *Kingdom* is a place where *are ſuch joyes, as eye hath not ſeen, nor ear heard, neither hath it entred into the heart of man to conceive*, 1 Cor.2.9.

A place where there ſhall be no evil preſent, nor good abſent, *Heb.*9. 12. *Mat.*6.20. In compariſon whereof all the *Thrones* and *Kingdomes* upon *earth*, are leſs then the *drop of a bucket*, Deut.10.14. 2 Cor.12.2.4. Iſa.66.1.

Heaven in *Scripture*, is compared to *a Kingdom* for ſoveraignty, to *a Throne* for preheminency, to *a Crown* for ſtate and majeſty, to *an inheritance* for perpetuity, to *a marriage-feaſt* for plenty, pleaſure and delicacy; and to whatſoever elſe may ſet forth its excellency; though indeed *in theſe compariſons*, there is little or *no compariſon*, as I might ſhew you in many perticulars if I would be large.

Solomons Kingdom, though he *made ſilver in Jeruſalem as plentifull as ſtones*, 1 King.10. yet it had its wants; they were fain to fetch commodities from other places and *Kingdoms*: but *this Kingdom* hath an abſolute ſufficiency, and needs no *other Kingdoms* to ſupply it; neither hath it any *enemies*, 1 Cor.15.25.

Secondly, This is *a durable Kingdom*; the *great Monarchies of the world*, as the *Babylonian*, *Perſian*, *Grecian*, *Romane*, had their tearmes and periods; but this *Kingdom* is ſo *ſet up*, as it ſhall *never* be *deſtroyed*, Dan.2 44.

King Aſhueroſh made *a feaſt*, which laſted the ſpace of a whole *half*

year;

year; yet that had an end; *this banquet is for eternity*: beſides after this *feaſt*, we ſhall *hunger and thirſt no more*, &c. for inſtances in this caſe would be endleſs.

There death ſhall have no more dominion over us, *Rom.* 6.9. *The Sun ſhall not burn us by day; nor the Moon by night*, Pſal. 121.6. There all teares ſhall be wiped from our eyes, *Rev.* 7.17. There ſhall be no *ſorrow*, nor *pain*, nor *complaint*; there is no *malice* to riſe up againſt us, no *miſery* to afflict us; no *hunger*, *thirſt*, *wearineſs*, *temptation*, to diſquiet us, *Matth.* 6.19,20. *Heb.* 9.12. There is no *death* nor *dearth*, no *pining* nor *repining*, no *fraud*, *ſorrow*, nor *ſadneſs*, neither *tears*, nor *fears*, *defect* nor *loathing*, *Rev.* 7.16,17. & 21.4. *Heb.* 9.12. There, O there! *one day is better then a thouſand*; there is *Reſt* from our *Labours*, *Peace* from our Enemies, *Freedom* from our ſins, *&c. Job* 3.17. *Heb.* 4.3,9,10,11. *Rev.* 14.13. *Heb.* 9.12,15.

Sect. 2. But theſe you may ſay are only *negative priveledges*. I but there are alſo *poſitive* of all ſorts. As, deſire we *dainty fare*? We ſhall there eat and drink, with *Chriſt* at his Fathers Table. If we delight in *good company*, what pleaſure ſhall we take in the company of *Saints*, and *Angels*, in whom there is nothing not *amiable*, *comfortable*, *delectable*; nothing in us, that may cool the fervour of our love and affection to them? If *good cloathes*, we ſhall be *cloathed in long white Robes*, *and with the Righteouſneſs of Chriſt*, *Rev.* 6.11. If *curious muſick*, we ſhall continually hear the *Quire of Angels*, *ſinging Halelujahs*. If *glorious ſights*, we ſhall ſee the *bleſſed face of God*; which is the *glory of all ſights*, the *ſight of all glory*. If *dominion*, *we ſhall judge the Angels*, 1 *Cor.* 6.3. If *light*, on *that day*, *the Sun never goeth down*; the brightneſs thereof *never ſetteth*, the plenty thereof never cloyeth, as *Bernard* ſpeaks. Yea we our ſelves, ſhall out-ſhine the Sun in brightneſs, *Mat.* 13.43. For if the brightneſs of the *body*, ſhall match the *Sun*: what will the glory, and ſplendour of the *ſoul* be? And yet *ſuch honour ſhall all the Saints have*. For *when Chriſt which is our head*, *and life*, *ſhall appear*; *then ſhall we alſo appear with him in glory*. *And he ſhall change*, *our vile and mortal body*; *that it may be faſhioned like to his glorious body*, *Col.* 3.4. *Phil.* 3.21. Briefly, Doſt thou deſire *beauty*, *riches*, *honour*, *pleaſure*, *long life*, or whatever elſe can be named? No place ſo glorious by *creation*, ſo beautiful with *delectation*, ſo rich in *poſſeſſion*, ſo comfortable for *habitation*, nor ſo durable for *laſting*, *Heb.* 12.22. 1 *Pet.* 1.4. 2 *Cor.* 4.17. *Rom.* 9.3. & 8.18. There are no eſtates but inheritances, no inheritances but Kingdomes, no houſes but Palaces, no meales but feaſts, no noiſe but muſick, no rods but Scepters, no garments but Robes, no ſeates but Thrones, no coverings for the head, but Crownes. *Rom.* 8.17. *Tit.* 3.7. *Heb* 9.15. *Mat.* 25.31,34. 2 *Tim.* 4.8. *Gal.* 4.7. 1 *Pet.* 3.9,10. *Mar.* 10. 23 24,25. *Rev.* 7.13,14,15.

Our joy ſhall there be full, *and none ſhall be able to take it from us*, or diminiſh it, *Joh.* 15.11. & 16.22. *There is fulneſs of joy*, *and pleaſures*

for

*for evermore, Pſal.*26. Joyes and pleaſures *never ebbing*, but *ever flowing* to all contentment. There we ſhall rejoyce, for the *pleaſantneſs of the place* we poſſeſs; for the *glory of our ſoules* and *bodyes*, which we have put on; for *the world* which we have overcome; for *Hell* which we have eſcaped; for the *joyes of Heaven* which we have attained to: we ſhall have *joy above us*, by the beatifical viſion and ſight of *God*; joy *within us*, by the peace of conſcience, even the *joy of the Holy Ghoſt*; and joy *round about us*, by the bleſſed company, and fellowſhip of our aſſociates, the holy *Saints* and *Angels*.

*Sect.*3. And in reaſon, if a *Chriſtian* ſoul in this Tabernacle of the body, wherein we ſee but as in a glaſs, be ſo delighted to ſee the *face of God* manifeſted in *Jeſus Chriſt*; If it ſo glads a *child of God*, when he can but in the leaſt meaſure *maſter his corruptions*, or hath occaſion to *manifeſt the ſincerity of his* affectionate *love* to his *Maker*, and *Redeemer*, and to ſerve his *Brethren* in love: How joyfull will he be, when theſe graces ſhall be perfected; and he freed from all grievances inward and outward? Yea if the communion, and enjoyment of *Gods Spirit*, and *Chriſt* in his *Goſpel* and *Ordinances*, be ſo ſweet here; that *one day* with us, is *better then a thouſand* with the ungodly, *Pſal.*84.10. What will it be to enjoy the immediate preſence, and glory of *God our Father? Chriſt our Redeemer, and elder Brother? the Holy Ghoſt our comforter?* the *Angels* and *Saints our conſortes*, and companions?

Our condition there will be ſo joyfull, that look we outwardly, there is joy in the ſociety, *Heb.*12.22. if inwardly, there is joy in our own felicity, 1 *Cor.*2.9. Look we forward, there is joy in the eternity, 1 *Pet.* 5.10. *Mark* 10.30. So that on every ſide we ſhall be even ſwallowed up of joy, *Iſa.*35.10. & 51.11. *Matth.*25.23. & 18.10. *Heb.*12.2,22, *Pſal.*16.11. As, Oh the multitude and fullneſs of theſe *joyes!* ſo *many*, that only *God* can number them; ſo *great*, that he onely can eſtimate them; of ſuch *rarity* and *perfection*, that this world hath nothing comparable to them, 2 *Cor.*12.2.4. As, Oh the tranſcendency of that *Paradice* of pleaſure! where is *joy* without *heavineſs* or interruption; *peace* without *perturbation*; *bleſſedneſs* without *miſery*; *light* without *darkneſs*; *health* without *ſickneſs*; *beauty* without *blemiſh*; *abundance* without *want*; *eaſe* without *labour*; *ſatiety* without *loathing*; *liberty* without *reſtraint*; *ſecurity* without *fear*; *glory* without *ignominy*; *knowledg* without *ignorance*; *eyes* without *tears*; *hearts* without *ſorrow*; *ſouls* without *ſinne*: where ſhall be no *evil* heard of to *affright* us, nor *good* wanting to *chear us*: for we ſhall have what we can deſire, and we ſhall deſire nothing but what is good; *Deut.*10.14. *Iſa.*66.1. 1 *King.*8.27. *Mark* 10.21. *Luk.*18.22. 1 *Pet.*5.10. *John* 4.36. & 10.28. *Matth.*25.46.

While we are *here*, how many *clouds* of diſcontent have we, to *darken the ſunſhine of our joy?* when even complaint of *evils paſt*, ſence of *preſent*, and fear of *future*, have in a manner ſhared our lives among them. Here we *love* and *loath* in an inſtant (like *Amnon* to his ſiſter *Tamar*.)

in *Heaven* there is *no object unlovely*, nothing which is not exceeding *amiable* and *attractive*: And not *attractive only*, but *retentive* also; for there we shall not be subject to *passion*, nor can we possibly there misplace our affection. Here we have *knowledg* mixed with *ignorance*, *faith* with *doubting*, *peace* with *trouble*; yea *trouble of conscience*. Or in case we have peace of conscience, alas how often is it interrupted, with anguish of spirit? *Now rejoyce we with joy unspeakable and glorious*, 1 Pet. 1. 8. but alas anon it falls out, that we need to pray with *David*, *Restore unto us the joy of thy salvation*. Psal. 51. 12, but there is *peace*, even *full* without *want*, *pure* without *mixture*, and *perpetuall* without all fear of forgoing.

There shall be *no concupiscence to tempt*, *no flesh to lust against the Spirit*, *no law in our members*, *to rebell against the law of our mindes*.

In *Heaven*, not only *vice* ceaseth, but even *vertues* in part become unusefull; because they are rather remedies unto *vices*, and a supply against our *infirmities*. *Faith shall be no more*, for we shall have the full sight; nor *hope*, for we shall enjoy the things hoped for; nor *patience*, for there shall be no more pain; nor *continence*, because there shall be no more temptations; nor *mercy*, for there shall be no more misery, as *Austin* speaks: or as another phraseth it; *Now abideth faith*, *hope and charity*; *these three* now abide: but *in Heaven*, *vision* succeeds in the place of faith: *attainment* in the place of hope; and *perfect fruition* and *delectation* in the room of charity: *Vision comforts*, *comprehension secures*, and *fruition gives contentment* and *satisfaction* to the soul. There *promises* shall end in *performances*, *faith* in *sight* and cleer vision, *hope* in *fruition* and possession; yea *time it self* shall be swallowed up in *eternity*: these are the souls dowries in *Heaven*; where *God* shall be all in all to us! Now he is but as it were something single; as *righteousness* in *Abraham*, *temperance* in *Joseph*, *strength* in *Sampson*, *meekness* in *Moses*, *wisdome* in *Solomon*, *patience* in *Job*, (for it is rare to finde all these graces, completely to meet in any one subject,) but then and there he shall be *omnia in omnibus*; all these, in every one of his servants! *God* shall be all in all, *even the fullness of him that filleth all in all things*, as the Apostle speaks, *Ephes.* 1. 23. the only *knowledg of God*, *shall fill up our understandings*; and the alone *love of God*, shall possess our *affections*. *God* shall be all in all to us; he will fill up our *rational part* with the light of wisdome; our *concupiscible part* or appetite, with a spring of righteousness; and the *irascible part* with perfect peace and tranquillity, as *Bernard* expresseth it.

Sect. 4. Here we have *riches*, *honours*, *pleasures*; but they stay not with us; yea oftentimes they fly from us in a moment: Whence the *Romans* when they had taken a conquered place, and brought to *Rome a forraign god called Victory*, they *cut the wings* of their *new god*, *lest he should fly from them again*. *Riches have wings*, saith *Solomon*, *and will fly from us*, Prov. 23. 5. yea we see the same daily verified: But admit we could *pinnion the wings* of our *riches*, to make them *stay with us*, yet we cannot *stay with them*,

them, we muſt ſooner or later leave them: *Leaſes* indeed we have *of them*, perhaps *for one and twenty years, or three lives*; but they have *no Leaſes of us* for *three hours*. In *Heaven* it is far otherwiſe; that is *a bleſſed ſtate, perpetuall* and *unchangeable*: there is *eternall ſecurity*, and *ſecure eternity*, as *Bernard* ſpeaks: or as *Auſtin* hath it; there is *bleſſed eternity*, and *everlaſting bleſſedneſs*.

Long life is deſireable, but that only is indeed *long that laſts for ever*. As what if one ſhould attain to *Thomas Parr*'s years, of One hundred and fifty? or live as long as *Johannes De temporibus*? ſo called for the *ſundry Centuries or Ages* wherein he lived? He flouriſhed in the time of *Charls the Great* and died at the age of three hundred threeſcore and one years: Or to *Methuſelah*'s Nine hundred and odd? What if *Adam* had lived till this morning? what were he now the neerer? when his time were finiſhed and his end come? The *Saints in Heaven*, ſhall not only enjoy happineſs during that time, but when that is ended as long again, and after all, be as far from ending, as they were at the beginning. For when a man hath lived as many thouſand ages, as there are *pikes of graſs on the ground*, or *grains of ſand on the ſea ſhore*, or *Stars in the ſky*, they ſhall be as new to begin again, as at the firſt day he *entred into his Maſters joy*. So that this *word everlaſting, is a bottomleſs depth, a conception without end*; where even the thoughts do loſe themſelves in the infiniteneſs thereof.

Let the *end* of our life then *be*, to come to *a life* whereof there is *no end*; unto which the *Lord* in his good time bring us, that we who *now ſow in tears*, may *then reap in joy*: the which he will be ſure to do, if we but for a ſhort time ſerve him here in *righteouſneſs* and *ſincerity*. But otherwiſe, look we not for *eternall happineſs*, but for *everlaſting miſery*: For it is an everlaſting rule, *No grace, no holineſs here; no glory, no happineſs hereafter*.

To ſum up all in a word, there is no joy here comparable to that in *Heaven*: all *our mirth* here to that is but *penſiveneſs*: all *our pleaſure* here to that but *heavineſs*: all *our ſweetneſs* here to that is but *bitterneſs*: Even *Solomon in all his glory and royalty, to that, was but as a ſpark in the chimny, to the Sun in the firmament*. *Abſoloms beauty*, to that, *is but deformity*. *Sampſons ſtrength*, to that, *is but infirmity*. *Methuſelahs age*, to theirs, is but *minority* and mortality. *Hazaals ſpeed*, and ſwiftneſs, *but a ſnayles pace* to their celerity. Yea how little, how nothing, are the poor and temporary enjoyments of this life, to thoſe we ſhall enjoy in the next? 1 *Cor.* 2. 9. Yea *Paradice*, or the *Garden of Eden*, was but a *wilderneſs*, compared with this *Paradice*. And indeed, if *the gates of that City be of Pearl*, and the *ſtreets of gold*; what then are the *inner-roomes*, the *dining* and *lodging Chambers*? the *preſence Chamber of the great Monarch of Heaven and earth*? what then may we think of the *maker and builder thereof*?

Men may talk of *Utopia*, of the *gardens of the Heſperides*, the *Elyſian fields*,

fields, and *Fortunate Islands*; which were they true, as they are but imaginary: yet they were nothing to our *Empyrean Heaven*, but a *drop of a bucket to the sea*, as the *Prophet* speaks, *Isa.*40.15.

In fine, (that I might darkly shadow it out, sith the lively representation thereof is nearly impossible) this life everlasting is the perfection of all good things. For *Fullnesse* is the perfection of measure; and *everlastingnesse* the perfection of Time, and *infiniteneſſe* the perfection of Number: and *immutability* the perfection of State; and *immensity* the perfection of Place; and *immortality* the perfection of Life; and *God* the perfection of all: who shall be all in all to us; *meat* to our taste, *beauty* to our eyes, *perfumes* to our smell, *musick* to our ears: And what shall I say more? but as the Psalmist saith, *Glorious things are spoken of thee, thou City of God*, Psal.87.3. See *Rev.*4.2,3. & 21.10, to the end.

*Sect.*5. The *glory of Heaven*, cannot be comprehended here; only *God* hath vouchsafed to give us some small glimpses in the *Scripture*, whereby we may frame a conjecture, considerable enough to make us *sell all we have, to purchase that pearl of price*. It hath pleased *God*, out of his fatherly condiscention, to stoop to our capacity, in representing *Heavenly things under earthly types*: shadowing out the joyes thereof, by *whatsoever is precious and desirable* in this life; as *Cities*, *Kingdoms*, *Crowns*, *Pearls*, *Jewels*, *Marriages*, *Feasts*, &c. Which supereminent and superabundant felicity, St *Paul* that had been an only witness, when he had been caught up into the third Heaven; not able to describe, much less to amplifie, summes up all in these words; *A sure*, *most excellent*, *exceeding and eternall waight of transcendent glory*, 2 Cor.4.17. & 12.2. But alas, such is mans parvity, that he is as far from *comprehending* it, as his arms are from *compassing* it, 1 *Cor.*2.9. *Heaven* shall *receive* us, we cannot *conceive Heaven*: do you ask me what *Heaven* is, saith one? when I meet you there, I will tell you: For could this *ear hear it*, or this *tongue utter it*, or this *heart conceive it*; it must needs follow, that they were translated already thither, 2 *Cor.*12.2,4. Yea who can utter the sweetness of that peace of conscience, and spirituall rejoycing in *God*, which himself hath tasted? If then the *beginning* and *first fruits* of it be so sweet; what shall the fulness of that *beatificall vision* of *God* be? If the *earnest peny* be so precious and promising here; what shall the *principall*, and *full crop* and *harvest of happiness* in *Heaven* be? So that a man may as well with a *coal paint* out the *Sun* in all his splendour: as with his *pen*, or *tongue* expresse, or with his *Heart* (were it as deep as the *Sea*) conceive the *Fulness* of those *joyes*, and *Sweetnesse* of those pleasures, which the *Saints* shall enjoy at *Gods right hand* for evermore. Psal.16.11. *In thy presence is the fullness of joy, and at thy right hand are pleasures for evermore*. For *quality*, they are pleasures; for *quantity*, fullness; for *dignity*, at *Gods right hand*; for Eternity, *for evermore*. And *millions* of *years* multiplied by millions, make not up one *minute* to this *Eternity*, 2 Cor.4.18. John 10.28.

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The *Eye* ſees much, the *Ear* hears more, the *Heart* conceives moſt; yet all ſhort of *apprehenſion*, much more of *comprehenſion*, of thoſe pleaſures: therefore it is ſaid, *Enter thou into thy Maſters joy*; for it is too great to enter into thee, *Matth.* 25.23. *Neither will I any further exerciſe my ſelf in things too high for me*, Pſal.131.1. For as *Hierom* ſometime ſaid to *Auſtin*, *Canſt thou hope to pour the whole ſea into a thimble? or take the whole world into thy fiſt?* and yet that is eaſier to be done, then to comprehend the *joy* and *glory of Heaven* in this life. Therefore S^t *Paul* tells us, that *the heart of man is not able to conceive thoſe joys*; which being ſo, how ſhould I be able to expreſs them in words?

And yet though we cannot comprehend this glory, this *far moſt excellent, exceeding and eternall weight of tranſcendent glory*; yet may and ought we to admire the never enough to be admired bounty and goodneſs of *God and our Redeemer*, in crying out, *O the depth*, &c! O the ſweetneſs of his love! *How unſearchable are his thoughts*, and intendments to man ward? (once miſerably forlorn, loſt and undone,) *and his wayes paſt finding out?* Rom.11.33.

CHAP. XXI.

*Sect.*1. BUt for the better confirming of this ſo important a truth, in theſe Atheiſticall times: ſee ſome Reaſons to confirm it: As

Firſt, If the *Sun* which is but a *creature*, be ſo bright and glorious, that no mortall eye can look upon the brightneſs of it, how glorious then is the *Creator* himſelf? or that light from whence it receives its light? If the *frame of the Heavens*, and *globe of the Earth* be ſo glorious; which is but the *lower houſe*, or rather the *footſtool of the Almighty*, as the *Holy Ghoſt* phraſeth it, *Iſa.*66.1. *Matth.*5.35. *Acts* 7 49. how glorious and wonderfull is the *Maker* thereof, and the *City* where he keeps his *Court*? Or if Sinners, even the worſt of wicked men, and *Gods* enemies, have here in this earthly pilgrimage, ſuch variety of enjoyments to pleaſe their very ſenſes; as who can expreſs the pleaſurable variety of *objects* for the *ſight*; of *meats* and *drinks* to ſatisfie and delight the *taſte*; of *voices* and melodious *ſounds*, to recreate the *hearing*; of *ſents* and *perfumes*, provided to accommodate our very *ſmellings*; of *recreations* and *ſports*, to *bewitch* the whole *man*: And the like of *honour* and *profit*, which are *Idols* that carnall men do mightily *dote upon* and take pleaſure in: (though theſe earthly and bodily joyes are but the body, or rather the dregs of true joy,) what think we muſt be the ſoul thereof; *viz.* thoſe delights and pleaſures, that are reſerved for the *glorified Saints*, and *Gods* deareſt *darlings* in *Heaven*? Again,

Secondly, If naturall men finde ſuch pleaſure and ſweetneſs in *ſecular wiſdome*, *lip learning*, and *brain-knowledge*; For even *mundane*-knowledge hath ſuch a ſhew of excellency in it, that it is highly *affected* both by the *good* and *bad*; As, *O the pleaſure* that rationall men take therein! It being ſo *fair a Virgin*, that every *clear eye* is in love with her; ſo rich a

Pearl, that none but *Swine* do *deſpiſe it:* yea among all the *Trees* in the *Garden*, none ſo takes with rationall men as the *Tree of knowledg*; (as *Satan* well knew, when he ſet upon our *firſt Parents*) inſomuch that *Plato* thinks, in caſe *wiſdome* could but repreſent it ſelf unto the *eyes*, it would ſet the *heart* on *fire* with the love of it: And others affirm, that there is no leſs difference between the *Learned* and the *Ignorant*, then there is between the living and the dead, or between *men* and *beaſts:* And yet the pleaſure which naturall and morall men take in ſecular and mundane knowledg and learning, is nothing comparable to the pleaſure that an *experimentall Chriſtian* findes in the *divine* and *ſupernaturall knowledg* of *Gods Word:* which makes *David* and *Solomon* preſer *it before the honey and the honey-comb* for ſweetneſs; and to value it *above thouſands of gold and ſilver*; yea, before *pearls and all preci us ſtones* for worth: How ſweet then ſhall our knowledg in *Heaven* be? for *here we ſee but darkly, and as it were in a glaſs*, or by moon-light; *but there we ſhall know, even as we are known, and ſee God and Chriſt in the face*, 1 Cor. 13. 12.

Thirdly, If meer Naturians have been ſo taken with the love of *Vertue*, that they thought if a *vertuous ſoul* could but be *ſeen with corporall eyes*, it would *raviſh* all men *with love and admiration* thereof; yea if the very worſt of men, *drunkards*, *blaſphemers*, and the like; though, they moſt ſpitefully ſcoff at, and backbite the people of *God*; yet when they know a man *ſincere*, *upright* and *honeſt*, cannot chooſe but *love*, *commend* and *honour* him in their *hearts*; as it fared with *Herod* touching *John*, and King *Agrippa* touching *Paul*.

Sect. 2. Or rather if *Gods* own people are ſo raviſhed with the *graces* and *privileges* which they enjoy upon earth, as the *aſſurance of the pardon of ſin*, the *peace of a good conſcience*, and *joy of the Holy Ghoſt*; which is but *glorification begun:* what will they be, when they ſhall enjoy the *perfection of glory in Heaven?* As ſee but ſome inſtances of their preſent enjoyments here below: Firſt, if we were never to receive any reward for thoſe ſmall labours of love, and duties we do to the glory of *God*, and profit of others; we might think our ſelves ſufficiently recompenced in this life, with the calm and quietneſs of a good conſcience, the honeſty of a vertuous and holy life: That we can do and ſuffer ſomething for the love of *Chriſt*, who hath done and ſuffered ſo much to ſave us: That by our works the majeſty of *God* is magnified; to whom all homage is due, and all ſervice too little: For *Godlineſs* in every *ſickneſs* is a *Phyſitian*, in every *contention* an *Advocate*, in every *doubt* a *Schoolman*, in all *heavineſs* a *Preacher*, and a *comforter* unto whatſoever eſtate it comes; making the whole life as it were a perpetuall *Halleluiah*. Yea, *God ſo ſheds his love abroad in our hearts by the Holy Ghoſt*, that we are in *Heaven* before we come thither. Inſomuch, that as the *fire* flyeth to his *Sphere*, the *ſtone* haſtens to the *center*, the *River* to the *Sea*, as to their end and reſt; and are violently detained in all other places; ſo are the hearts of *Gods* people, without their *Maker* and *Redeemer*, their laſt end and eternall reſt and

quietneſs,

quietneſs, never at reſt; like the *Needle touched with the loadſtone*, which ever *ſtands* quivering and trembling untill it enjoys the full and direct *aſpect of the Northern Pole*. But more particularly,

How does the aſſurance of *the pardon of ſin alone*, clear and calm all ſtorms of the minde; making any condition comfortable, and the worſt and greateſt miſery to be no miſery?

To be *delivered* of a *childe*, is no ſmall *joy* to the *mother*: but to be *delivered* from *ſin*, is a far greater *joy* to the *ſoul*. But to this we may add the *joy* of the *Holy Ghoſt*, and the *peace of conſcience*, otherwiſe called *the peace of God which paſſeth all underſtanding*. Theſe are priviledges, that make *Paul* happier in his *chain of Iron*, than *Agrippa* in his *chain of Gold*: and *Peter* more merry under *ſtripes*, than *Caiaphas* upon the *Judgment-ſeat*, And *Stephen* the like under that *ſhower of ſtones*. Pleaſures are ours, if we be *Chriſts*: Whence thoſe expreſſions of the *Holy Ghoſt*, *The Lord hath done great things for us, whereof we rejoyce. Be glad in the Lord, and rejoyce ye righteous, and ſhout for joy all ye that are upright in heart. Let all that put their truſt in thee rejoyce, let them even ſhout for joy. Rejoice evermore, and again, I ſay, rejoice; rejoice with joy unſpeakable, and full of glory. Our rejoycing is this, the teſtimony of our conſcience. Your heart ſhall rejoyce, and your joy ſhall no man take from you*, &c. So that it is a ſhame for the *faithfull*, not to be *joyfull*; and they ſin, if they rejoyce not, whatever their condition be. The *Eunuch* no ſooner felt the pardon of ſin, upon his being *baptized* into the faith of *Chriſt*, but *he went on his way rejoycing*, Acts 8. 39. He then found more ſolid joy, then ever he had done in his riches, honours, and great places under *Candaces Queen of the Ethiopians*. At the ſame time when the *Diſciples* were perſecuted, they are ſaid to be *filled with joy, and with the Holy Ghoſt*, Acts 13.52. And *as their afflictions do abound, ſo their conſolations abound alſo*, 2 Cor. 1.5. For theſe are comforts, that will ſupport and refreſh a child of *God* in the very midſt of the flames, as the *Martyrs* found: for maugre all their perſecutors could do, their peace and joy did exceed their pain; as many of them manifeſted to all that ſaw them ſuffer.

Sect. 3. Where obſerve before we go any further; *what ſots* they are, *that cry out, It is in vain to ſerve God, and unprofitable to keep his Commandments*; as it is in *Malachy* 3.14. For had *theſe fools*, but taſted the ſweet comforts that are in the very works of piety, and that *Heaven upon earth, the feaſt of a good conſcience*, and *joy of the inward man*; they could not ſo ſpeak. Yea then would they ſay, there is no life, to the life of a *Chriſtian*. For as the *Prieſts of Mercury*, when they ate their *figs* and *honey*, cried out, O how *ſweet* is *truth!* ſo if the worſt of a believers life in this world be ſo ſweet; how ſweet ſhall his life be in that *Heavenly Jeruſalem*, and *holy City*, where *God* himſelf dwelleth; and where *we ſhall raign with Chriſt our Bridegroom*, and be the *Lambs wife?* which City *is of pure gold like unto clear glaſs; the walls of Jaſper, having twelve foundations garniſhed with all manner of precious ſtones; the firſt foundation being*

Jaſper, the ſecond Saphir, the third a Chalcedony, the fourth an Emerauld, the fifth a Sardonyx, the ſixth a Sardius, the ſeventh a Chryſolite, the eighth a Beryl, the ninth a Topaz, the tenth a Chryſopraſus, the eleventh a Jacinth, the twelfth an Amethyſt; having twelve gates of twelve pearls; the ſtreet thereof of pure gold, as it were tranſparent glaſs: In the midſt of which City, is a pure River of the water of life, clear as Cryſtal; and of either ſide the Tree of life; which bears twelve manner of fruits, yielding her fruit every moneth; the leaves whereof ſerve to heal the Nations: Where is the Throne of God *and of the* Lamb; *whom we his ſervants ſhall for ever ſerve, and ſee his face, and have his Name written in our foreheads. And there ſhall be no night, neither is there need of the Sun, neither of the Moon to ſhine in it: for the glory of God doth lighten it, and the Lamb is the light thereof. Into which nothing that defileth ſhall enter; but they alone which are written in the Lambs Book of life;* As is expreſt, Rev. 21, & 22, Chap. The *Holy Ghoſt* ſpeaking *after the manner of men*, and according to our ſlender capacity: for otherwiſe no words can in any meaſure expreſs the tranſcendency of that place of pleaſure, Only here we have a taſte, or earneſt penny, one drop of thoſe divine dainties, of thoſe ſpirituall, ſupernaturall and divine pleaſures, reſerved for the *Citizens* of that *heavenly Jeruſalem*; ſome ſmall ſmack whereof we have even in the barren deſert of this perilous peregrination. *God* letting out as it were, a certain kinde of *Manna*, which in ſome ſort refreſheth his thirſty people, in this *wilderneſs*; as with moſt ſweet *honey*, or water diſtilled from out the *Rock*. As what elſe are thoſe Jubilees of the heart; thoſe ſecret and inward joyes which proceed from a good conſcience, grounded upon a confident hope of future ſalvation? As what elſe do theſe great *cluſters of grapes* ſignifie, but the fertility of the future *Land* of *Promiſe*?

Sect. 4. True it is, none can *know* the ſpirituall *joy* and comfort of a *Chriſtian*, but he that *lives the life of a Chriſtian*, John 7.17. As *none could learn the Virgins ſong, but they that ſang it*, Rev. 14.3. No man can *know the peace of a good conſcience*, but he that *keeps a good conſcience*: no man *knows* the *hid manna*, and *white ſtone*, *with a new Name written in it*; *but they that receive the ſame*, Rev. 2.17.

The world can ſee a *Chriſtians* outſide; but the raptures of his ſoul, the raviſhing delights of the inward man, and joy of his ſpirit for the remiſſion of his ſins, and the infuſion of grace, with ſuch like ſpirituall priviledges, more glorious than the *States of Kingdoms*; are as a covered meſs to men of the world.

But I may appeal to any mans conſcience, that hath been ſoftned with the unction of grace, and truly taſted *the powers of the world to come*; To him that hath *the love of God ſhed abroad in his heart by the Holy Ghoſt*; in whoſe ſoul the light of grace ſhines; whether his whole life be not a perpetuall *hallelujah*, in compariſon of his naturall condition? Whether he finds not his joy to be *like the joy of harveſt?* or as *men rejoyce when they divide a ſpoil?* Iſa. 9.3. Whether he finds not more joy in goodneſs, then

worldlin-

worldlings can do, *when their wheat, wine and oyl aboundeth?* Pſal. 4.7. & 53.17. Yea he can ſpeak it out of experience, that as in profane joy, *even in laughter the heart is ſorrowfull:* ſo in godly ſorrow, even in weeping the heart is light and cheerfull. The face may be pale, yet the heart may be calm and quiet. So S^t *Paul, As ſorrowing, and yet alwayes rejoycing,* 2 *Cor.* 6.10. Our cheeks may run down with tears, and yet our mouthes ſing forth praiſes. And ſo on the contrary,

Where (O God) there wants thy grace;
Mirth is only in the face. 2 Cor. 5.12.

Well may a careleſs worldling laugh more, as what will ſooner make a man laugh than a *witty jeſt*; but to hear of an *Inheritance* of an hundred pounds a year, that is faln to a man, will make him more ſolidly merry within, *Light is ſown to the righteous, and joy for the upright*, Pſal. 97.11. *My ſervant*, ſaith God, *ſhall ſing and rejoyce: but they ſhall weep*, &c. *Iſa.* 65.14.

Sect. 5. Indeed we are not *merry enough*, becauſe we are not *Chriſtians enough:* becauſe ſin is a cooler of our joy, as *water* is of *fire*. And like the *worm of Jonah his gourd*; bites the very root of our joy, and makes it wither. Yea ſin like *a damp*, puts out all the *lights* of our pleaſure, and deprives us of *the light of Gods countenance*, as it did *David*, Pſal. 51.12. & 4.6. So that the fault is either; Firſt, in the too much ſenſuality of a Chriſtian, that will not forego the pleaſures of ſin, or the more muddy joys and *pleaſures of this world*, which are *poyſons to the ſoul*, and drown our joyes: as *Bees* are *drowned* in *honey*, but *live* in *vineger*. Men would have ſpirituall joy, but withall they would not part with their carnall joy: Yet this is an infallible Concluſion, *There is no enjoying a worldly Paradiſe here, and another hereafter.*

Or ſecondly, The fault is in the *taſte*, not in the *meat*; in the folly of the *judgment*, not in the *pearl*, when a grain of corn is preferred before it. To taſte ſpirituall joyes, a man muſt be ſpirituall: for *the Spirit reliſheth only the things of the Spirit*; and like loveth his like. Between a ſpirituall man and ſpirituall joyes, there is as mighty an appetite and enjoying, as between *fleſhly meat*, and a *carnall ſtomach*. Therefore the want of this taſte and apprehenſion condemneth the *world* to be carnall, but magnifies the joys ſpirituall, as being above her carnall apprehenſion. Or,

Thirdly, Herein lies the fault; few feel theſe joys in this life; becauſe they will not *crack the ſhell*, to *get the kernell:* they will not *pare the fruit*, to *eat the pulp*; nor *till the grownd*, to *reap the harveſt*. They flie the *wars*, and thereby loſe the glory of the *victory*. They will not dig the craggy *mountain*, to finde the *mine of gold*. Nor *prune the Vine*, therefore *enjoy not the fruit*. They flie *mortification*, and therefore attain not the ſweet *ſpirituall conſolation*; which ever attends the ſame. And ſo much for the Reaſons. The Uſe may be manifold.

CHAP. XXII.

Sect. 1. FIrſt, Is it ſo that the torments of Hell are ſo exquiſite: even worſe then the *pangs of death*, or *child-birth*, *ſcalding lead*, *drinks of gall and wormewood*, *griping of cheſt-worms*, *fits of the ſtone*, *gout*, *ſtrangury*, *flames of fire and brimſtone?* Yea are theſe, and all other pains that can be named put together, but *ſhadows*, and *fleabitings to* it? And are they to be endured everlaſtingly? And are all *Fornicators*, *Idolaters*, *Thieves*, *Covetous*, *Drunkards*, *Swearers*, *Railers*, *fearfull and unbelieving perſons*, *Murtherers*, *Sorcerers*, *Liars*, *and all unrighteous perſons to have their part and portion in that lake?* And withall loſe their part and portion in *the kingdome of Heaven*, as the *Word of God* expreſſely tells us? *Rev.*21. 7, 8. & 22.14,15. How is it that we are no more affected therewith?

The only reaſon is, moſt men are ſo farre from believing the *Word of God* in this point; that they do not believe there is *a God*. *The fool* (ſayes *David*) *hath ſaid in his heart there is no God*, Pſal.53.1. *they* (meaning the wicked) *think alwayes there is no God*, Pſal.10.4,to 14. And the reaſon followes, *his wayes alwayes proſper*, Pſal. 73. 3, to 21.

Now they that think whatever is written of *God*, of *Heaven* and *Hell* to be but a Fable; as that *impious Pope* did: muſt needs think them mad men or fools; who loſe thereby, either of their profits or pleaſures, and accordingly reſolve, *Let us eat and drink for to morrow we ſhall die*, as the *Holy Ghoſt* hath acquainted us with their inmoſt thoughts, 1 *Cor.*15.32. Whereas if men did believe either *Heaven* or *Hell*; they could never ſo careleſly *hazard* the *loſing of the one*, or the *procuring of the other*. As for example,

How greatly and *grievouſly* are men *affected with the loſs of eſtate*, or of *life here? How little with the loſs of Heaven*, the *danger of Hell hereafter?* How *quick* and *ſenſible* are we of the *pain of our body*, which is but our carnal part? and how *dull in the danger of our ſoul*, our ſpiritual part? A ſhrewd *token* that the *whole man is diſtempered*. As Oh the madneſs of theſe men! that cannot be hired to hold their *finger* for *one minute*, in the weak *flame* of a farthing *candle*; and yet for trifles will plunge themſelves body and ſoul, into thoſe endleſs and infinitely ſcorching flames of *Hell-fire*.

If a *King* but threatens a *Malefactor* to the *Dungeon*, to the *Rack*, to the *Wheel*; his bones tremble, a terrible palſie runs through all his joints: but let *God* threaten the unſufferable tortures of *burning Tophet*: we ſtand unmoved, undaunted. And what makes the difference? The one we believe as preſent, the other is as they think uncertain, and long before it comes, if ever it do come. Otherwiſe it could not be; ſince the *ſoul of all ſufferings*, are *the ſufferings of the ſoul*; ſince as

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painted fire is to *material*; ſuch is *material*, to *hell-fire*. And yet if *fire* be but *cried* in the *ſtreets*, we run and beſtirre our ſelves, how to quench it; or at leaſt how to avoid it. Oh that men would *believe the God of truth* (*that cannot lie*) touching ſpiritual, and eternal things, but as they do theſe temporary, and tranſitory! Oh that thou who art the *ſacred Monarch of this mighty frame*, wouldeſt give them hearts to believe at leaſt thus much; That *things themſelves* are in the *inviſible World*, in the *World viſible*; but their *ſhadows* only! And that whatſoever wicked men enjoy here; it is but as in a *dream*; their plenty is but like *a drop of pleaſure*, before a *River of ſorrow* and *diſpleaſure*: And whatſoever the godly feel, but as a *drop of miſery*, before *a River of mercy and glory*. That though thou, the great and juſt *Judge* of all the World comeſt ſlowly to judgement; yet thou wilt come ſurely. As the *Clock* comes ſlowly, and by *minutes* to the *ſtroak*; yet it ſtrikes at laſt. That thoſe are only *true riches*, which being once *had*, can *never be loſt*. That *Heaven* is a *Treaſure worthy our hearts*, *a purchaſe worth our lives*: That when all is done, *how to be ſaved*, is *the beſt plot*. That there is not mention of one, in the whole *Bible*, that ever *ſinned without repentance*; but he was *puniſhed without mercy*. For then there would not *be a Fornicator*, or *profane perſon as Eſau*; *who for a portion of meat ſold his inheritance*, Heb.12.16. Then they would not be of the number of thoſe; that ſo doted upon *purchaſes*, and *Farms*, and *Oxen*; *that they made light of going to the Lords Supper*, Luk.14.18,19,20. Nor of the *Gadarens* mind, who preferred their *Hogs* before *Chriſt*. Then would they know it better to want all things, then that one *needfull thing*: whereas now they deſire all other things, and neglect that one thing which is *ſo needfull*. They would hold it far *better*, *and in good ſadneſs*, to be *ſaved* with a few, as *Noah* was in the *Ark*: then in *good fellowſhip* with the multitude, to be *damned inſinne*, *and damned for company*. Nor would they think it any diſparagement to their wiſdomes; to change their mindes, and be of another judgement to what they are.

*Sect.*2. Men love themſelves well enough, to avoid a known pain they know there are *Priſons*, and *Dungeons*, and *Racks*, and *Gibbets for Malefactors*; and the very fear thereof keeps them innocent: were they equally aſſured, or perſwaded of thoſe *helliſh torments*; they *could not*, they *durſt not* continue in thoſe ſinnes, for which they are prepared.

I remember *Cyprian* complaines of the worlds incredulity, more in this point of *Hell*; then any other truth in the Bible: among many other reaſons, this is a main one, and *I pray mark it*, for it's worth the obſerving. The *Holy Ghoſt* throughout the whole *Bible*, *brands ſinners*, (even all impenitent perſons) *for the greateſt fools* in the world. But in no one particular doth their folly more appear, then in this very point. I'le prove it by a familiar reſemblance, of that *double pain of ſence and loſs*; and which is very plain and eaſie to the natural mans capacity; to whoſe apprehenſion, *ſpiritual expreſſions* are meer *ridles*, or *paradoxes*.

There was a *King*, who having *no iſſue* to ſucceed him, eſpied one day a wel-favoured and *towardly youth*; he took him to the *Court*, and committed him to *Tutors* to inſtruct him, providing by his Will, that if he proved *fit for Government*, he ſhould be *crowned King*; *if not*, he ſhould be *kept in chaines*, *and made a Gally ſlave*: the youth was miſled, and *neglected* both *his Tutors good counſel*, *and his Book*, ſo as his maſter corrected him, and ſaid; O that thou kneweſt what honour is prepared for thee! and what thou art like to looſe by this thy idle and looſe carriage! Well, thou wilt afterwards, when 'tis too late, ſorely rue this. And when he grew to years, the *King died*, whoſe *Counſel* and *Exequetours*, perceiving him to be utterly unfit for *State Government*, called him before them, and declared the *Kings* will and pleaſure, which was accordingly performed: for they cauſed him to be *fettered*, *and committed to the Galleys*, there to toyl and *tug at the Oares* perpetually, where he was *whipt and laſht*, *if he remitted his ſtroke never ſo little*; where he had leaſure to conſider with himſelf, that now he was *chained*, who might have *walked at liberty*: Now he was *a ſlave*, who might, if he would, have been *a King*; now he was *over-ruled by Turks*, who might have *ruled over Chriſtians*. The thought whereof could not but double his miſery, and make him *bewail his folly with tears of blood*. Now this hereafter, will be the caſe of all careleſs perſons, ſave that this comes as ſhort of that, as *earth* comes *ſhort of heaven*, and *temporal miſery*, *of eternal*. Wherefore if thou wouldſt have this to become thy very caſe, go on in thy wilfull and perverſe impenitency; but if not, bethink thy ſelf, and do thereafter, and that without delaying one minute: For there is *no redemption from hell*, if once thou comeſt there: And there maiſt thou be (for ought thou knoweſt) *this very day*; *yea*, *before thou canſt ſwallow thy ſpittle*, if thou dieſt this day in thy natural condition.

Sect. 3. O that men would be perſwaded, either to *eſchew evil yet undone*, or to *leave and forſake it*, *if it be done*; that at laſt it be not found in their hands, nor taken about them! That they would *obey*, *if not for the love of righteouſneſs*, *yet for fear of after-claps*; for fear of eternal puniſhment. Yea, let me, my brethren, beſeech you, not to be ſuch *Atheiſts* and *Fools*, as to *fall into hell* before you will *fear it*: when by *fearing it*, you may *avoid it*; and by neglecting it, you cannot but fall into it. What though it be uſual with men, to have *no ſenſe of their ſouls*, *till they muſt leave their bodies*? yet do not you therefore *leap* into *hell*, to keep them *company*, but be perſwaded to bethink your ſelves *now*, rather then when it will be *too late*, when the *Drawbridg* will be taken up, and when it will vex every *vein* of your *hearts*, that you had no more *care* of your ſouls. *Yet there is grace offered*, if we will not ſhut our hearts and wils againſt it, and refuſe our own mercy; but how long *God* will yet wait thy leaſure, or how ſoon he will in his ſo long provoked Juſtice, pronounce thy irrevocable ſentence,

tence, thou knoweſt not; nor canſt thou promiſe thy ſelf a minutes time. Which being ſo, if thou haſt *either care or wit*, Repent thee, and return while the day of grace and ſalvation laſteth, before anguiſh and trouble take hold upon thee, as *travell upon a woman with child*. Yea, *Break off your ſinnes by righteouſneſs, and your iniquities by ſhewing mercy to the poor*. Why will you provoke the *Lord* to anger? *Are you ſtronger then he?* Behold him *guarded with millions of his mighty Angels*, and think not that leaves of ſtubble, will be ſtrong enough to ſtand againſt the fury of that *great Judge*, the *God* that in his wroth, *is a conſuming fire*, Heb. 12. 29. Yea, look *Revel.* 20. 10. and bethink thy ſelf, how thou wilt brook, to be *caſt into a dolefull diſconſolate dungeon, to ly in utter darkneſs in eternal chaines, in a little eaſe, & no eaſe for ever and ever*. Canſt thou indure to *dwell with the devouring fire? with the everlaſting burning?* It is an argument ſo conſiderable, that the very thought thereof, hath wrought ſo with ſome devoute perſons, that it cauſed them to have thoſe words of the *Prophet Iſaiah*, Chap. 33. 14. to be *written in letters of gold*, upon their *chimney peeces*: *Who is able to live for ever, in a conſuming fire, and amidſt eternal flames?* Others we read of, that upon the violence of any temptation to ſinne, would *lay their hands on burning coales*; and finding themſelves not able to endure it, would ſay; O how unable ſhall I be, to endure the pains of *hell fire*, which *exceeds this fire, as this fire exceeds fire painted upon a wall*. And this they found omniſufficient to bridle and reſtrain them from taking pleaſure in wickedneſs, or harkening to *Satans ſolicitations*. Nor needs there any more (as one would think) to make and keep thee *penitent, innocent, circumſpect*, didſt thou but *give thy ſelf leave to believe*, and *ſeriouſly conſider* of it; as I dare refer the caſe to thy preſent thoughts: for confident I am, thou wouldſt not endure here, to *hold thy hand in a firy Cruſible, the ſpace of a day or an hour*, for all the worlds wealth and ſplendour. How then? (if thou bethinkeſt thy ſelf) Wilt thou hereafter endure that, and ten thouſand thouſand times more, for millions of millions of ages? And indeed, if men were really perſwaded thereof in their conſciences, then would they be afraid of thoſe flames, and fearing them, they would ſeek to avoid them. But when they believe not an Hell, they fear it not, and then *not fearing it, they fall unawares, and unavoidably into it*; and ſo they *go hence into hell, to feel* that there, which they would *not believe here*. And moſt juſt it is, that *ſuch fools* ſhould be made wiſe, by being *beat with their own rod*.

Sect. 4. It's enough to amaze a man, to think how *the cuſtom of ſinne beſots* men; *God* hath endowed them with reaſonable ſouls; yea, he hath ſent his *Goſpel* amongſt us, and revealed to us his will in every needfull thing; but *by loſs of conſcience, many become Atheiſts*; and *by loſs of reaſon, they become meer beaſts*. Nor can there be any beaſt more brainleſs, then a fearleſs and inconſiderate Senſualiſt; as what

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can any wiſe man think? *God* hath ſet *life* and *death*, *heaven* and *hell* before us; and given us our *choice*: offering *Heaven* to all that will confide in, ſerve and obey him; threatning *Hell*, in caſe we forſake him, to ſerve *ſin* and *Satan*: but theſe men have not faith to believe either. Yea, being *fleſhly*, *not having the Spirit*; they can believe nothing but what they are led to by ſenſe. Otherwiſe, did men but really believe either of theſe, they would not inſtead of obeying *Chriſts Goſpel*, make the *world* only *their god*, and *pleaſure* or *profit* alone their *Religion*.

Men fear a *Goal*, more then they fear *Hell*: and ſtand more upon their *ſilver*, or *ſides ſmarting*, then upon their *ſouls*: and regard more the *blaſts of mens breath*, then the *fire of God's wrath*: and tremble more at the thought of a *Serjeant*, or *Bayliff*, then of *Satan and everlaſting perdition*. Elſe they would not be hired with all the worlds wealth, multiplied as many times as there be ſands on the *Sea-ſhore*; to hazard in the leaſt, the loſs of thoſe everlaſting joys before ſpoken of: Or to purchaſe and plunge themſelves into thoſe eaſeleſs and *everlaſting flames of fire and brimſtone in Hell*: there to fry body and ſoul, where ſhall be an innumerable company of *devils and damned ſpirits* to *affright* and *torment* them, but not one to *comfort* or *pitty* them.

We read in *Eccleſiaſtical Hiſtory*, that *Waldus* a rich *Merchant* of *Lyons* in *France*, ſeeing one drop down in the ſtreets, went home, repented, changed his life, ſtudied the *Scriptures*, and became a worthy *Teacher*, *Father*, and *Founder* of the *Chriſtians* called *Waldenſes*. Nor can I think of a better, or more prevalent way, to make men hate ſin, and love holineſs, then the continual meditation of theſe four things: *The hour of Death*, *the day of Judgment*, *the horrours of Hell*, *and the joys of Heaven*. And certainly, if theſe things move thee not, thou art in a worſe condition then *Felix*, or *Belſhazer*; yea, then the *Devils* themſelves; for they believe them, yea quake and tremble to think of them, as being ſtill in a fearfull expectation of further degrees of actual torments, *Mat.* 8. 29.

Sect. 5. True, it is uſual with ſuch to *think there is no God*: for whom *it would make*, *that there were none*, and *what we would have to be*, *we are apt and prone to believe*. Beſides, *proſperity* does ſo tympanize mens ſouls, and intrance them from themſelves, that they forget they had a Maker. *Who is God*, ſaith *Pharaoh*? *There is no God*, ſaies *Nebuchadnezar*. *What God can deliver out of my hand*, ſaith *Rabſhakeh*? *I am God*, ſaies *Alexander*. But *Nebuchadnezar* found there was a *God*, *Pharaoh* found what that *God* was; *Rabſhakeh* found to his coſt, that there was an Almighty *God*, able to deliver in the *valleyes*, as well as on the *Hills*: *Alexander* found he was not as he ſuppoſed, and confeſt that he knew himſelf mortal by two things, *viz.* *ſleep* and *luſt*: And ſo it ſhall fare with theſe fools in the end. They that would *Stultizare in culpâ*, ſhall be forced *ſapere in panâ*, *vengeance* ſhall make them *wiſe*, whom *ſin* hath made and left *fooliſh*.

At leaſt on their *death-beds*, they would give all the world to be ſure there were no *Hell*; though all their life, they ſuppoſed it but a fable or fiction. How oft do thoſe *Ruffians* that *deny God* at the *Taphouſe*, *preach him at the Gallowes*, and confeſs that in ſincerity of heart, which they oppugned in wantonneſs? And not ſeldome are the moſt lethargized conſciences ſo awakened ere they go to *Hell*; that *Spira* like they depart *deſolate*, and *deſperate*, in and into thoſe *helliſh horrours*.

At leaſt in *Hell*, they ſhall know there is *a righteous God that will reward every man according to his deeds*; and confeſs that what they once vainly *imagined*, was *but imagined*; there may be *Atheiſts* on *earth*, there are none in *Hell*.

A *Pope of Rome*, being on his death-bed ſaid; now comes three things to tryal, which all my life I have made doubt of: Whether there be *a God*, *a Devil*, and whether *the ſoul* be immortal. It was not long ere he was fully reſolved with a vengeance, and ſo ſhall you Oh ye fools when that hour comes; though for the preſent, you flatter your ſelves ſaying; I hope to ſpeed as well as the beſt.

Nothing more certain then death. Among *Laws* ſome are *antiquated*, as that of *divorce*; ſome *changed*, as that of *circumciſion*; ſome *diſpenſed* withall, as that of the *Sabbath*; (in caſe of neceſſity, *Mat.*12.1, to 14.) but this *ſtatutum eſt*, that *all ſhall die and come to judgment*, is neither antiquated, nor changed, nor diſpenſed with. Thy *pulſe* may leave *beating*, before thou canſt fetch thy *breath*.

*Sect.*6. Nor are any ſo confirmed in *Atheiſm*; but ſome great danger makes them fly to the aid of *a divine power*, as *Plato* ſpeaks. Extremity of diſtreſs will ſend the prophaneſt to *God*; as the *drowning man ſtretcheth out his hand to that bow*, which he contemned whileſt he ſtood ſafe on the *ſhore*. Even *Sardanapalus*, for all his bold denying a God; at every hearing of *thunder*, was wont to hide his head in a hole. And the like is recorded of *Cajus Caligula* that wicked, and inceſtuous *Emperour*; that notable ſcorner, and contemner of *God*. And indeed, there is not any heart in the world ſo ſecure, that hath not ſome *flaſhes of fear* that ſeize on them, like *an arreſt of Treaſon*; even in their greateſt jollity. For *conſcience* cannot but ſometimes look out of it ſelf, and ſee what it would not.

The *conſciences* of wicked men can never be ſo charmed, or overruled, either by *arguments*, or the *temptations of Satan*, that they can let go the ſence of a *Godhead*. We are all born *Idolaters*, and chooſe rather to adore the *Sunne*, the *Moone*, or what not, rather then not acknowledge *a Deity*. Yea you may ſooner get a conſcience to believe all the *Fables in the Popiſh Legend*, or *Turkiſh Alcaron*, then that this *univerſal frame* is without *a mind*.

And indeed, if they did not in ſome part believe a judgement to come, they ſhould be worſe then the very *Devils* themſelves. There

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is no *Hell*, what Devil will ſo affirm? they know it, and feel it. *Why*, ſayes *the Legion* to *Chriſt*, *art thou come to torment us before the time?* Mat.8.29. And ſhall not men tremble to deny, what the *Devils* confeſs? ſayes *Chryſoſtome*.

So that this is the caſe of wicked men: they do in ſome ſort believe there is *a God*, *a Hell*, &c. (eſpecially when they admit *conſcience* into their *counſel*) but they do not fully believe it, becauſe they *ſtifle conſcience*, and *ſtop their own ears*, would *flatter their hearts* with a contrary opinion; that ſo they may quietly go on in their ſinful courſes, without detection or check. Whence that expreſſion of the *Pſalmiſt*, *The fool hath ſaid in his heart there is no God*, Pſal.53.1. In his heart he hath *ſaid it*, but in his heart he *never* totally *believed it*: Never fool ever thought ſo peremptorily; he *would* fain *have it* ſo; he *cannot believe it is ſo*; it is an opinion which he ſuggeſts to his heart, not which his heart ſuggeſts to him; and this makes him *fearfull to die*, and *to die fearfully*. Yea come to him at that hour, had he as many *Provinces* as *Aſhueroſh* had; he would give *an hundred ſix and twenty* of them, to be ſure of it. So that the ſumme of all is, They believe when they can no longer help it, when they are forced unto it, by feeling *the wrath of God* upon their *carkaſes*, or *conſciences*, as not ſeldome they do; For *ſome* flagitious perſons *God puniſheth* even *here*, leaſt his *providence*; but *not all*, leaſt his *patience*, and *promiſe of a general judgement*, ſhould be called in queſtion.

Sect.7. In the mean time, we may judg of their belief, by their life: Can any man think, that a lively *faith*, is the *mother* of *pride*, *drunkenneſs*, *adultery*, *contempt of Religion*, *and all goodneſs*; *oppreſſion*, *ſwearing*, *prophaning the Lords day*; *ignorance of the firſt principles of Chriſtianity*, &c? A mans *faith to God*, is ſeen by his *faithfullneſs to men*; *Shew me thy faith by thy works*, ſayes S^t *James*, (that is) thy *inviſible belief* by thy viſible life; for the *hand* is the beſt *commentary* of the *heart*. What a man does, I am ſure he *thinks*, not alwayes what he *ſpeaks*. Men may ſay they believe there is an *Hell*, and a *Heaven*: but ſurely, they would never *ſpeak* as they *ſpeak*; *think* as they *think*; *do* as they *do*; if they thought that their *thoughts*, *words*, and *actions*, ſhould ever come to *judgement*. If men believed that *Heaven* were ſo *ſweet*, and *Hell* ſo *intollerable* as the *Word* makes them; they would be more obedient upon *earth*. The *voluptuous*, and *covetous*, would not ſay, take you *Heaven*, let us have *money*, *pleaſure*, &c.

Athenagoras told the *Emperour* in the *Primitive times*, that there was not one of the *Chriſtians* evil manured; unleſs they were ſuch as for ſome by and ſiniſter ends diſſembled themſelves *Chriſtians*. And *Tertullian* ſayes of the *Chriſtians* in his time, *Non aliundè noſcibiles*, *quam de emendatione vitiorum*. And *Chryſoſtome* ſpeaketh of many in his dayes, whoſe *lives* were *angelical*, they ſo walked up to their principles; but now how is the caſe altered? when it is well known to

Merchants,

Merchants, and others that travail into *forrain parts*; that the very *Turks*, and *Infidels*, are more *juſt* and *temperate*, then the common ſort of *Chriſtians*.

It is the happineſs of theſe cold times, that we are not put to the *hot fire*, *for tryal of our Faith and Love*. If the *wheel* ſhould turn, (which *God* in mercy forbid) how many would *turn from Chriſt*, rather then *burn for him*? True, *Gods ſeed* is *ſown*, but the *Devils fruit comes up*; and like the *Jews*, we bring *Chriſt vinegar* when he *thirſts* for *wine*. But what a ſhame? What a prodigy is this? We are bound to praiſe *God* above any *Nation* whatſoever; (For what *Nation* under *Heaven* enjoys ſo much *light*, or ſo many *bleſſings* as we?) above any *creature*, for all the *creatures* were ordained for our ſakes; and yet of all *Nations*, of all the *creatures*, we are the moſt *wicked*, *diſobedient*, and *ingrateſull*.

Thou *believeſt* in *Chriſt*, and *hopeſt* to be ſaved by him, but thou wilt neither *imitate his actions*, nor *follow his Precepts*. How does this hang together? Let me ask thee a queſtion or two, that may convince thee of thy unbelief, if thou haſt either *reaſon* or *ſenſe*, let *conſcience* make the anſwer, and then if thou yeeldeſt not, I will give thee over, as the *Phyſician* his *Patient*, when he is *paſt* all hope of *recovery*, Jer. 51. 9. Nor would I have thee read this Book any further. Now that I may remove all prejudice and partiality which too oft blindes, take thy very caſe in the perſon of another, the which being my laſt farewell, would be the more diligently hearkened unto; the caſe is this: If a *Phyſician* ſhould ſay to his *Patient*, here ſtands a *cordial*, which if you take, will *cure* you; but touch not this other *vial*, for that is *deadly poiſon*; and he wittingly refuſeth the cordial to take the poiſon, will not every one conclude, that either he believed not his *Phyſician*, or preferred *death*, before *life*. If *Lots Sons-in-law* had believed their *Father*, when he told them the *City* ſhould ſuddainly be deſtroyed with *Fire and Brimſtone*, and that by flying, they might eſcape it, they would have obeyed his counſell. If the *old World* had believed, that *God* would indeed, and in good earneſt, bring ſuch a *flood* upon them as he threatned, they would have entered into the *Arck*, and not have ſcoft at *Noah* for building it. So if you did firmly believe what *God* in the *Scriptures* ſpeaks of *Hell*, you would need no intreaties to avoid the ſame.

Sect. 8. But alas, men of thy condition are ſo far from believing what *God* threatens in his Word againſt their ſins, that they *bleſs themſelves in their hearts*, *ſaying we ſhall have peace*, *although we walk according to the ſtubbornneſſe of our own wils*; *ſo adding drunkenneſſe to thirſt*, Deut. 29. 19. Yea, they preferre their condition before others, who are ſo abſtemious, and make conſcience of their waies, thinking that they delude themſelves with needleſſe fears and ſcruples, 2 *Kings* 18. 22, 30, 33, 35.

Yea,

Yea, How is it possible, that any wicked man should believe what is written of *Gods justice and severity*, in punishing sinne with *eternal destruction of body and soul?* For if they did really and indeed believe *God*, when he saith, that *neither fornicatours, nor thieves, nor murtherers, nor drunkards, nor swearers, nor railers, nor lyers, nor covetous persons, nor unbelievers; nor no unrighteous persons shall inherit the Kingdom of Heaven, but shall have their part and portion in that lake which burneth with fire and brimstone, which is the second death*, 1 Cor. 6. 9, 10. *Revel.* 21. 8. they durst not continue in the practice of these sinnes, without *fear* or *remorse*, or *care of amendment*. Yea, if they did in good earnest believe, that there is either *God* or *Devil*, *Heaven* or *Hell*, or that they have *immortal souls*, which shall everlastingly live in *bliss* or *woe*; and *receive according to what they have done in their bodies, whether it be good or evil*, 2 *Cor.* 5. 10. They could not but live thereafter, and make it their principal care, how to be saved.

But alas, they *believe* what they *see*, and *feel*, and *know*; they believe the *Laws of the Land*, and know that there are *Stocks*, and *Bridewels*, and *Gaoles*, and *Dungeons*, and *Racks*, and *Gibbets* for *Malefactours*; and this makes them abstain from *murther*, *felony*, and the like: but they believe not things *invisible*, and to come: For, if they did, they would as well, yea much more *fear him that hath power to cast both body and soul into Hell*, as they do *the temporal Magistrate, that hath only power to kill the body*. They would think it *a very hard bargain, to win the whole world and lose Heaven*, and their own *souls*, *Luke* 9. 25. Yea, if they did but believe an *Hell*, there would be more danger of their *despair* then of their *security*. But if *visible powers* were not more feared then the *invisible God*, and the *halter* more then *Hell*; (natural men being like *beasts*, that are *more sensible of the flash of powder, then of the bullet*,) the world would be over-run with out-rage. And hence it is, that they *live like beasts*, because they think they shall *die like beasts*, without any answer for what they have either *acted or left undone*. *But I hope better things of thee (Christian Reader, and such as accompany salvation.* And so much of the first Use. But

CHAP. XXIII.

Sect. 1. SEcondly, Are the *joyes* of *Heaven* so unspeakable and glorious? How then should we admire the love and bounty of *God*, and bless his name, who for the performance of so small a *work*, hath proposed so great a *reward*? And for the obtaining of such an happy *state*, hath imposed such an easie *task*. Yea more, is *Heaven* so unspeakably sweet and *delectable*, and *Hell* so unutterably *dolefull*? Then let nothing be thought too much, that we can either *do or suffer* for *Christ*, who hath *freed us from the one, and purchased for us the other*. Though indeed, nothing that we are able to *do or suffer here*, can be compared

compared with thoſe *woes* we have *deſerved* in *Hell*, or thoſe *joyes* we are *reſerved* to in *Heaven*. And indeed, that we are now out of *Hell*, there to *fry in flames of fire and brimſtone*, never to be freed, that we have the free offer of *grace here*, and everlaſting *glory hereafter* in *Heaven*; we are only beholding to him. We are all by nature, as *traitours*, *condemned to ſuffer eternal torments in Hell* fire, being only *reprieved for a time*: But from this extremity, and eternity of torment, *Jeſus* hath freed and delivered us.

O think then! yea, be ever thinking of it, how rich the mercy of our *Redeemer* was, in freeing us, and that by laying down his own life to redeem us. Yea, How can we be thankfull enough, for ſo great *a bleſſing? It was mercy beſtowed*, and *a way found out*, that *may aſtoniſh all the ſons of men on earth, and Angels in Heaven*! Which being ſo, let us ſtudy to be as thankfull as we can. Hath *Chriſt* done ſo much for us, and ſhall we deny him any thing he requireth of us? Nor can any one in common reaſon, meditate ſo unbottomed a love, and not ſtudy and ſtrive for an anſwerable and thankfull demeanour. If a *friend* had given us but a thouſand part of what *God* and *Chriſt* hath, we ſhould heartily love him all our lives, and think no thanks ſufficient: What price then, ſhould we ſet upon *Jeſus Chriſt*, who is the *life of our lives*, and the *ſoul of our ſouls?* Do we then for *Chriſts ſake*, what we would do for a *friends ſake:* Yea, let us abhor our ſelves, for our former unthankfulneſs, and our wonderfull provoking of him. Hearken we unto *Chriſts* voice, in all that he ſaith unto us, without being ſwayed one way or another, as the moſt are. For as *Pilate* condemned *Chriſt* for *fear* of *Cæſar*, or as *Herod* beheaded *John Baptiſt* to *pleaſe* the *people*, or as *Ahab* committed *Michaia* to *priſon* out of *hatred*, or as *Felix* delayed the hearing of *Pauls* cauſe, and would not free him, though he found him innocent, becauſe he *looked that ſome bribe ſhould have been given him*; ſo commonly, ſome by or baſe end or other, bears ſway with men of the world. But let us. whom *Chriſt* hath redeemed, expreſs our thankfulneſs, by obeying all that he ſaith unto us, whatever it ſhall coſt us, ſince *nothing* can be *too much to endure for thoſe pleaſures which* ſhall *endure for ever*. Yea, if the love of *gain*, makes the *Merchant* refuſe no *adventures of Sea*; If the *ſweetneſs of honey*, makes the *Bears* break in upon the *Hives*, *contemning the ſtings*; Who would not obtain *Heaven* at any *rate*, at any *coſt* or *trouble* whatſoever?

In *Heaven* is a *Crown* laid up for all *ſuch as ſuffer for righteouſneſs*, even *a Crown without cares*, *without rivals*, *without envy*, *without end*; And is not this reward enough, for all that *men* or *devils* can do againſt us? Who would not ſerve a ſhort *apprentiſhip* in *Gods ſervice here*, to be made *for ever free in glory?* Yea, Who would not be a *Philpot* for a *moneth*, or a *Lazarus* for a *day*, or a *Steven* for *an hour*, that he might be in *Abrahams boſom for ever?* Nothing can be too much to *endure*, for thoſe

pleaſures

pleaſures that *endure for ever.* Yea, what pain can we think too much to *ſuffer*? What little enough to *do*, to *obtain eternity*? for this *incorruptible Crown of glory in Heaven?* 1 Pet. 5. 4. where *we ſhall have all tears wiped from our eyes.* Where we ſhall ceaſe to ſorrow, ceaſe to ſuffer, ceaſe to ſin. Where *God* ſhall turn all the *water* of our afflictions, into the pure *wine* of endleſſe, and unexpreſſible comfort. Yea, had *Queen Elizabeth* but foreknown, whiles ſhe was in *Priſon*, what a glorious *reign* ſhe ſhould have had for *fourty and four years* after it, ſhe would never have wiſht her ſelf a *Milk-maid*, as ſhe was often heard to do. But certainly, nothing can be too much to endure, for thoſe pleaſures which ſhall endure for ever.

Sect. 2. You ſhall ſometimes ſee an *hired ſervant*, venture his life for his new *Maſter*, that will ſcarce pay him his *wages* at the years end; and can we ſuffer too much for our *Lord* and *Maſter*, who giveth every one that ſerveth him, not *Fields* and *Vineyards*, as *Saul* pretended, 1 *Sam.* 22. 7, *&c.* nor *Towns* and *Cities*, as *Cicero* is pleaſed to boaſt of *Caſar*; but even *an hundred-fold more then we part with all here in this life, and eternal Manſions in Heaven hereafter*, Joh. 14. 2. S. *Paul* ſaith, *Our light affliction which is but for a moment, cauſeth us a far moſt excellent and eternal weight of glory*, 2 Cor. 4. 17, 18. Where note the incomparable and infinite *difference*, between the *work* and the *wages*: *light affliction* receiving a *weight of glory*; and *momentany affliction*, *eternal glory.* Suitable to the reward of the wicked, whoſe empty delights live and die in a moment; but their unſufferable puniſhment is interminable and endleſſe. Their *pleaſure* is *ſhort*, their *pain everlaſting*; our *pain* is *ſhort*, our *joy eternal. Bleſſed is the man that endureth temptation, for when he is tried, he ſhall receive the Crown of life*, Jam. 1. 12. a Crown without cares, without rivals, without envy, without end And nothing we ſuffer here, can be compared, either to thoſe *woes* we have *deſerved in Hell*; or thoſe *joyes* we are *reſerved to in Heaven.* Think we then but upon thoſe two places; and the remembrance thereof is enough to raiſe up our ſouls from our ſelves; and make us even contemn, and ſlight what ever our enemies are able to do: as our *Forefathers* did the *flames.*

And what though thy ſufferings be never ſo ſad?
The gain with hardneſs, makes it far leſs hard:
The danger is great, but ſo is the reward.

The ſight of glory future, mitigates the ſenſe of miſery preſent. As *Jacobs ſervice* ſeemed the lighter, by having his beloved *Rachel* alwaies in his eye. The poor *Traveller* thinking on his *Inn*, goes on more cheerfully. And the *Bond man*, by calling to minde his *year of Jubilee.* So that if we droop at preſent, it is for want of conſidering the future. Wherefore,

Eye not the ſtream thou wadeſt through:
But the firm land thou tendeſt to.

Compare the *ſeed-time* with the *harveſt*: look up from the *root* to the

fruit. Lazarus was for a time extream miſerable; what then? his *ſores* and *ſorrows ſoon ceaſed*, but his *joyes* ſhall *never ceaſe*: his *pain* did *ſoon paſſe*, his *joy* ſhall never *paſſe away*.

Well then, does the *malignant world ſlight* and *ſcorn* us, accounting us the *very ſcum* and *off-ſcouring* of men? it is becauſe they know not the worth of our *high and heavenly calling in Chriſt Jeſus*. Another manner of advancement, then if we were made *Emperours of the whole world*. So that it is but *turning our eyes*, from things *temporall* to things *eternall*; and from things we ſee here *downward*, do but make a *proſpective upward*: and the beholding of *earthly things*, will beget *heavenly thoughts* in us.

And let this be our comfort, amidſt all the diſcouragements of this life, that when once the *earthly tabernacle of this body* wherein we *ſojourn*, ſhall be *diſſolved*, *we have a building of God*, *not made with hands*, *but eternall in the Heavens*, 2 Cor. 5. 1. Yea how ſhould we long to *lanch forth into this fullneſs of light*; to *dive into this bottomleſs depth of glory!* to dwell in that unapproachable brightneſs, which is reſerved to the laſt day; when *Chriſt Jeſus ſhall preſent us*, *glorious and pure to his Father*, *without ſpot or wrinkle*?

Sect. 3. Thirdly, How is it poſſible he ſhould dote upon theſe tranſitory things below, that but ſeriouſly thinks upon what is reſerved for us in *Heaven?* As, Oh the folly and madneſs of thoſe, that prefer *Earth*, yea *Hell* to *Heaven*, *time* to *eternity*, the *Body* before the *Soul*; yea the *outward eſtate* before either ſoul or body! Theſe are the *worlds fools*; who care not what their *end* is, ſo their *way* may be pleaſant. Meer *children*, that prefer an *Apple* before their *Inheritance! beſotted ſenſualiſts*, that ſee not how their preſent pleaſures ſoon vaniſh like ſmoke. That conſider not how *this life* of ours, if it were not *ſhort*, yet it is *miſerable*, and if it were not *miſerable*, yet it is *ſhort*. That ſuffer themſelves to be ſo *bewitcht with the love of money*; and their *hearts* to be *riveted to the earth*; to be ſo inſlaved to their *luſt*, to make *gold* their *god*, and commodity the ſtern of their conſciences. For elſe the one would *fly from* preſent ſinfull *pleaſures*, with as great zeal, *as* now *they ſeek after them*. Neither would the other like *Judas*, ſell *Chriſt* for *thirty pence*; who is not to be valued with many *milions of worlds*: did they but ſeriouſly think of *thoſe treaſures of wiſedom and riches*, Col. 2. 3. *that will never fade*; thoſe comforts that are everlaſting: They would not be ſuch fools, as to *better their eſtates*, by *making themſelves worſe*; nor *impoveriſh their ſouls*, to *enrich their bodies*. Much leſs would they *ſell both ſoul and body*, *to purchaſe a great eſtate*: which when gotten, they have not power to partake of. For ſuch is their ſottiſhneſs, they never think that dear, which ſtands them in no leſs price then their own ſouls. For in them is that fulfilled; *Nihil cuique ſe vilius*; The vileſt, baſeſt and cheapeſt thing we have, we hold our ſelves.

But let it not be ſo with us, let us take care of our *bodies*, our *corruptible bodies*; but much more of that noble part our *immortall ſouls*; ſince the

contrary were to preſer the *casket* before the *jewell*, the *ſhell* before the *pearle*.

*Sect.*4. Fourthly, Is *Hell* and eternall miſery, the reward of ſinne? what *folly* is it then, or rather *madneſs*; for the *ſmall pleaſure* of ſome *baſe luſt*, ſome *paltry profit*, or *fleeting vanity*, (which paſſeth away in the very act, as the *taſte* of a *pleaſant drink*, *dieth* ſo ſoon as it is *down*,) to bring upon our ſelves in another world, *torments without end*, and *beyond* all *compaſs* of conceit.

Fifthly and laſtly, Is it ſo? that *God* hath ſet before us *life* and *death*, *Heaven* and *Hell*, as a reward of *good* and *evil*; leaving us as it were to our *choice*, whether we will be compleatly and everlaſtingly *happy* or *miſerable*: with what reſolution and zeal ſhould we *ſtrive*, to *make our calling and election ſure?* not *making our greateſt buſineſs*, *our leaſt and laſt care*. I know well, thou hadſt rather when thou dieſt, go to *raign with Chriſt* in his *kingdom* for evermore; then be confined to a *perpetuall priſon* or *furnace of fire and brimſtone*, there to be tormented with the *Devil* and *his Angels*. If ſo, provoke not the *Lord*, who is *great* and *terrible*, of *moſt glorious majeſty*, and of *infinite purity*; and who hath equally promiſed *ſalvation* unto thoſe which *keep his Commandements*; and threatned eternall death and *deſtruction to thoſe who break them*. For as he is to all *repentant ſinners*, a moſt *mercifull God*, Exod.34.6. ſo to all wilfull and *impenitent ſinners*; he is *a conſuming fire*, *and a jealous God*, Heb. 12.29. Deut.4.24. Many men take liberty to ſinne, and continue in a trade of ſinne, becauſe *God* is mercifull: but they will one day find that he is *juſt as well as mercifull*. *There is mercy with God* (ſaith the *Pſalmiſt*) *that he may be feared*; not that he may be deſpiſed, blaſpheamed, *&c. Pſal.*130.4. Yea know this, and write it in the *table-book of thy memory*, and upon the *table of thy heart*; that if *Gods bountifulneſs*, *and long-ſuffering towards thee*, *does not lead thee to repentance*; *it will double thy doom*, *and encreaſe the pile of thy torments*. And that every day which does not *abate of thy reckoning*, will *encreaſe it*: And that *thou by thy hardneſs*, *and impenitency*, *ſhalt but treaſure up unto thy ſelf wrath*, *againſt the day of wrath*, *and the declaration of the juſt judgement of God*, Rom.2.4,5,6.

Again it is further conſiderable, that we have to deal with *a Judge*, *unto whoſe eyes all things are open and uncovered*; and *ſhall not the righteous Judge of all the world do right* without *paſſion*, *favour*, or *affection*? Take we heed then of provoking this *Lord* to anger; *are we ſtronger then he?*

Now this *Judge* hath told us, that *we muſt give an account for every idle word we ſpeak*, Mat.12.36. much more then for our wicked actions; therefore beware what thou doſt againſt him. *Latimer* took ſpecial care to the placing of his very words, in his anſwer to the *Biſhops* when they examined him; ſo ſoon as he heard the *pen walking* in the *Chimney*, *behind the cloth*.

Men may dream of too much ſtrictneſs in holy courſes; but they do

do not conſider the power, the purity, and ſtrictneſſe of the *Judge*: He who brings even idle words to judgement, and forgets not a thought of diſobedience; how will he ſpare our groſſe negligence and preſumption? how our formality and irreverence in his ſervice? much more our flagitious wickedneſſe?

Furthermore, *it is ſufficient that we have ſpent the time paſt of our life in the ſervice of ſinne and Satan*, and gone on ſo farre in the *worlds road* that *leads to Hell and deſtruction*. Yea if our eyes were but opened to ſee in what a condition we are content at preſent to continue in; we ſhould need no entreaty to turn our courſe another way. *Luther* ſaies, that if a man could perfectly ſee his own evils, and the miſery that attends them; the ſight thereof would be a perfect *Hell* unto him; and this indeed might prove to be his *way to Heaven*: for then, and not till then, a man ſees what need he hath of a *Saviour*: and then he begins rightly ro prize the *joyes of Heaven*; when he ſees he hath eſcaped the *flames of Hell*.

Sect. 5. Wherefore as you ever expect or hope for *Heaven*, and *ſalvation*; as you would eſcape the *tormenting flames of Hell-fire*; *ceaſe to do evil, learn to do well*. For *Sanctification* is the *way* to *Glorification*, *Holineſs* to *eternal Happineſs*.

The *old Romans* did ſo contrive their *Temples of Vertue and Honour*, that one could not come into the *Temple of Honour*, but he muſt firſt paſſe through the *Temple of Vertue*. And ſuch is the *Chriſtians way to preferment*; he muſt *paſs to glory, by grace*: If we would have *God to glorifie our bodies in Heaven*; we alſo muſt *glorifie God in our bodies here on earth*. For *them that honour me, I will honour*, ſaith the *Lord*, *and they that deſpiſe me, ſhall be lightly eſteemed*, 1 Sam. 2. 30. *He that does juſtly, loves mercy, and walks humbly with his God*, Mic. 6. 8. *He that walketh uprightly, and worketh righteouſneſs, and ſpeaketh the truth in his heart. He that backbiteth not with his tongue, nor doth evil to his neighbour: nor taketh up a reproach againſt his neighbour: He in whoſe eyes a vile perſon is contemned, while he honoureth them that fear the Lord: He that ſweareth to his own hurt, and changeth not: He that deſpiſeth the gain of oppreſſions, that ſhaketh his hands from holding of bribes, that ſtoppeth his ears from hearing of bloud, and ſhutteth his eyes from ſeeing evil: He that putteth not his money to uſury, nor taketh a reward againſt the innocent: He that doth theſe things ſhall never be moved*; *but ſhall dwell ſafely on high in a ſecure place*, inacceſſible to all enemies, and utterly impregnable: *He ſhall abide in Gods Tabernacle, or holy hill*, Pſal. 15. Iſa. 33. 15. Theſe three paralell places can never enough be thought on. And above all, take heed of that *reprobate yet common errour*; *of only believe and thou ſhalt be ſaved, no matter how we live*: For the ſame *Devil* that now flatters you with hopes of mercy, and will not let you ſee your ſinnes, during the preſumption of your *life*; will open them in the deſperation, that ſhall wait on you at *death*, or in *Hell*; as it ſaved with the *rich man*, Luk. 16.

who when he was in *Hell* lift up his eyes to *Heaven*, but never before, *ver* 23. thoſe ſcorching flames opened them to purpoſe. And indeed *Satan* ſeldome lets us ſee our folly, till we be plunged in ſome deep extremity; but then he writes it in capital letters, and pins the ſame on our palmes, or foreheads, like *one riding to the Pillory*; eſpecially on our *death-beds*, he ſhewes us all our miſdeeds in multiplying glaſſes.

That *ſubtil Syren*, with *Orphian ayres, and dexterous warbles*, leads us to the *flames of Hell*, and then *derides us with contempt and triumph!* like *a cunning Curtizan*, that *dallies* the *Ruffian* to undo himſelf; and then payes him with a *fleer* and *ſcorn*. Take heed it prove not thy caſe at laſt: for if you will give more credit to *your deceitfull hearts*, and to *Satans ſuggeſtions*, than to *what God ſpeaks*; (as *Eve* when ſhe eat the *forbidden fruit*) *God* will leave you to be *confuted by fire and brimſtone*. If you will *not believe what is written*, you ſhall *feel what is written*.

Sect. 6. Nor needs there any more to confirme this point, then the ſeverity which *God* ſheweth to his own, when they ſinne againſt him. As what think you, if the *godly ſuffer* ſo many and grievous afflictions *here*; what ſhall *Chriſts adverſaries ſuffer in Hell?* If *Sampſon* be ſo puniſhed, ſhall the *Philiſtims* eſcape? If in this life the *Devil* by *Gods* permiſſion doth ſo grievouſly afflict the *Saints*; how grievouſly ſhall he torment the *damned*, who are given up to his power for ever?

The *Lord* the better to ſhew us his rich mercy in our deliverance is pleaſed ſometimes to caſt a flaſh of this fire into our conſciences; *That worm* we ſometimes feel *gnawing and griping* there, and that *little flea-biting*, that *ſhort twitch*, *how intollerable* is it? Oh think then how much it concernes thee to uſe all poſſible meanes, whereby to eſcape *Gods* indignation? Yea I pray God, give us all the *grace to fear it, and care to avoid it*. O good *God*, grant unto us that we may ſo think upon *Hell*, that we may never fall into it.

And now for concluſion: Are the *joyes of Heaven* ſo unſpeakble and glorious, the *torments of Hell* ſo woefull and dolorous; then it behooves all *Parents* and *governours* of Families, to ſee to their *children* and *ſervants ſouls*; and that they miſcarry not through their neglect. As tell me, will not their blood be required at your hands, if they periſh through your neglect? will it not be ſad to have *children* and *ſervants* riſe up in judgement againſt you, and to bring in evidence at the *great Tribunal of Chriſt?* ſaying, *Lord, my Father never minded me, my Maſter never regarded me*; I might ſinne, he never reproved me; *I might go to Hell, it was all one to him:* will not this be ſad?

Secondly, If it be ſo, Let *children* and *ſervants* conſider, that 'tis better to *have luſt reſtrained, then ſatisfied*; 'tis better to be held in, and reſtrained from ſinne; then to have a wicked liberty. Be not angry with thoſe who *will not ſee you damn your ſoules, and let you alone?*: they are your beſt friends. *Fear the ſtrokes of Gods anger*, be they ſpiritual or eternal, *more then the ſtrokes of men*. What's a *fetter* to a *Dungeon?* a *Gallows* to *Hell-fire?*

Give

Give not way to imaginary, ſpeculative, *heart-ſinnes: Murther in the heart, uncleanneſs in the eye, and thoughts given way to*, will come to *actual murther*, and *bodily uncleanneſs* at laſt. *Keep Satan at a diſtance*; if he get but in, he will be too hard for you. And let ſo much ſerve to have been ſpoken of *Heaven* and *Hell*: upon *the one* I have ſtood the longer, that ſo I might if *God* ſo pleaſe, be a means to *ſave ſome with fear, plucking them out of the fire* of *Gods* wrath, under which (without *repentance*) they muſt lie everlaſtingly.

And for *the other*, I have like the *Searchers of Canaan*, brought you *a cluſter of grapes* to give the *Reader a taſt* thereby, of the plentifull *vintage* we may expect, and look for in the *heavenly Canaan*. To which *God the Father*, who hath prepared it; *God the Son*, who hath purchaſed it for us; and *the bleſſed Spirit*, that giveth the *ſeaſon* thereof, in their good time vouchſafe to bring us: for *Jeſus Chriſt* his ſake, to whom with the *Father*, and the *Holy Ghoſt*, three perſons, and one *immortal*, *Almighty*, *inviſible*, and *only wiſe God*, be all *honour*, *glory*, *bleſſing*, *praiſe*, and *thanksgiving*, now and for ever, *Amen*.

Now if any would truly know themſelves, and how it will fare with them in the end; let them read the whole *Book*, out of which this is taken; *viz. The whole duty of a Chriſtian*. Which Book is licenced by *John Downame* and *Thomas Gataker*.

When this (being but a ſheet) was given *gratis*, a hundred in a day fetcht of them, perhaps many out of wantonneſs (though it is dangerous jeſting with *edged-tools*) while others out of modeſty, (as having more manners then did them good) wanted courage to call for them: Wherefore to prevent each extream, both *this* and *two other Books* (no leſs conſiderable,) are all to be had for a *Penny*, in *Bores-head Court* by *Cripplegate*, at the firſt houſe on your left hand. If it ſhall occaſion any to look *Heaven* ward, or to acknowledg more ſweetneſs in *Divinity* then in *Hiſtory* or *Poetry* (which in theſe *Atheiſtical times* few have the wit to do) let *Drunkards* and *Swearers* mock on. Yea when abſent (like *Luther* from the power of *Rome*) let them ſmite me too: For if thoſe that are got out of *Satans* clutches, ſhall think good to give or lend them to their carnal aquaintance: it may prove one notable way to defeat that *Grand Impoſter*, who is more induſtrious to *damn ſouls*, then the beſt are to *ſave them*.

If this is to be vile, I will yet become more vile, 2 Sam. 6. 22.

To ſuch as for my great love, and no little coſt do hate me; and for uſing the likelieſt means to ſtop them in their way to deſtruction, do ſcoff, and traduce me.

Who ſo rewardeth evil for good, evil ſhall not depart from his houſe, Pro 17. 13.

BUt are you *Chriſtians?* or do you own him that made you, and that hath beſtowed ſo many millions of mercies upon you? 1 *Pet.* 1. 18.

2 *Pet.*1.4. If ſo, fight not for *Satan* againſt your *Saviour*, 2 Chron.13.12. *Acts* 5.39. & 23.9. who hath done and ſuffered ſo much for you, *Rom.* 4.25. & 5.6,to 20. & 6.23. & 8.2. *Rev.*1.5. 1 *Pet.*2.24. For this is an unkindneſs,next door to unpardonable, *Mark* 3.22,29,30. Hate me not to the *death*,for ſhewing you the way to *eternal life*,Acts 11.14. as thoſe *Libertines* did *Stephen*, Acts 7.54. and the *Jews Chriſt*, Matth.27.27. Or if you do,what ſhall you gain, or I loſe thereby? when this your malice *is a ſure token to you of perdition,but to me of ſalvation?* as the Apoſtle tells you,*Phil.*1.28. *Iſhmael* did but flout *Iſaac*, yet for that flout,he is by the Holy Ghoſt branded for a *perſecutor*, and ſhall fry in *hell flames* everlaſtingly,*Gal.*4.29. Thoſe *little children*,2 King.2. did but mock *Eliſha*,but for that mock, *two and fourty of them were devoured by wild bears*, ver. 24. *Cham* did but deride *Noah*, but that alone brought his *Fathers* curſe upon him,and *Gods* upon that, *Gen.*9.25. which Propheticall curſe, lies ſo heavy upon *Chams poſterity* (the *Ethiopians*) to this day, (though almoſt *four thouſand years* ſince) and they are ſo devoted to ſlavery, that *Parents* will ſell their own *children* to be *ſlaves*, to ſuch as trade in *Negroes*. And yet the moſt dreadfull part of the curſe, lies upon them in ſpirituals,there being few of *Chams poſterity* in any age of the world, that have ever been taken into the *Church*. Wherefore take heed of *mocking* or *ſcoffing at Religion*, or the *Religious*: for (as the *Serpents hiſſing*,ſufficiently betrayes *his malice*,ſo) that, *viz.* ſcoffing alone, infallibly declares you to be the *Serpents ſeed*, and *children of the devil*, Acts 13.10. Gen.3. 15. Nor is it *you*, but *the devil in and by you*; as you may ſee by *Gen.*3.1, to 6. *Eph.*2.2. *Matth.*16.22,23. 1 *King.*22.22,23. *Joh.*13.2. *Acts* 5.3. And none but a *Cain*, or a *devil* in condition will *envy*, *becauſe his own works are evil, and his brothers good*, 1 John 3.12. 1 Pet.4.4.

But they will not believe that are ordained to periſh,*Prov.*29.1.1 *Sam.* 2.25. And as good admoniſh a *bruit beaſt*,as a *ſcorner*,*Prov* 12.1. & 13.1. & 19.29. For *ſcorners* are upon the very *threſhold of hell*, Luk.16.31. 2 *Chron.*25.16. As how dreadfully does S^t *Peter* ſpeak of ſuch; his words are theſe, and the like: *They walk after the fleſh in the luſt of uncleanneſs, they are preſumptuous,and ſelf-willed, they ſpeak evil of the things which they underſtand not, they ſport themſelves in their own deceivings, they are reſerved unto the day of Judgment to be puniſhed*; (yea,ſaith the Apoſtle) *as natural bruit beaſts, they are made to be taken and deſtroy'd*, (mark that! *they are made to be taken and deſtroy'd*) *and ſhall utterly periſh in their own corruption,and ſhall receive the reward of unrighteouſneſs; to whom the blackneſs of darkneſs is reſerved for ever*, 2 Pet.2.9,to the end. O woſull and doleſull condition!

Beware then of ſcoffing at goodneſs, for there cannot be a greater argument of *a foul ſoul, given up to Satan the god of this world*, 2 Tim.2.26. *Eph.*2.2. 2 *Cor.*4.4. And to prove you a Souldier belonging to *that great Red Dragon,that fighteth againſt Michael and his Angels*,Rev.12. *Who when his hands are bound, caſteth a flood of reproaches out of his mouth againſt the Church, and the remnant of her ſeed, which keep the Commandments of God,*

and

and have the teſtimony of Jeſus Chriſt, ver.15,16,17.

Becauſe ſentence againſt an evil work is not executed ſpeedily, therefore the heart of the ſons of men is fully ſet in them to do evil. But *though a ſinner do evil an hundred times, and his dayes be prolonged, yet ſurely I know that it ſhall be well with them that fear God, &c.* Eccleſ.8.11,12.

Who would know more of theſe *ſcoffing Atheiſts*, let them read *Armour of proof for a weak Chriſtian; againſt the worlds envy, ſcoffs and reproaches*, upon *Gen.*3.15.

What follows, is both to fill up the ſheet, and to occaſion or forewarn (more eſpecially) five ſorts of Sinners (whom I moſt fear;) not to forget what they have heard of *Heaven* and *Hell*: that is to ſay, *Swearers*, *Drunkards*, *Slanderers* of their neighbours, *Ignorant perſons*, *Unjuſt* and *unmercifull men*. To the firſt of theſe, their faithfull and impartiall *Monitor* (*The Book-giver*) preſents

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A hopefull way to Cure that horrid Sinne *of* Swearing: *Or an help to ſave* Swearers, *if willing to be ſaved: Being an Offer or Meſſage from* HIM, *whom they ſo daringly and audaciouſly provoke.* Alſo a *Curb* againſt *Curſing*. By *R. T.*

Meſſenger:

SIr, me thinks you Swear and Curſe as if he that made the ear could not hear, Or as if he were neither to be feared nor cared for, who for ſin caſt the Angels out of Heaven, *Adam* out of Paradiſe, drowned the old world, rained down fire and Brimſtone upon *Sodom*, commanded the earth to open her mouth, and ſwallow down quick *Korah* and his company; he who ſmote *Egypt* with ſo many plagues, overthrew *Pharaoh* and his hoſt in the Red Sea, deſtroyed great and mighty Kings, giving their land for an inheritance to his people: and can as eaſily with a word of his mouth ſtrike you dead while you are blaſpheming him, and caſt you body and ſoul into Hell for your odious unthankfulneſs: yea, it is a mercy beyond expreſſion, that he hath ſpared you ſo long.

What, becauſe you are diſpleaſed with others, Will you flie in your Makers face? and tear your Saviours Name in pieces? This is worſe than frenzie, this is to ſend challenges into Heaven, and make love to deſtruction; conſider of it, leſt you ſwear away your part in that Bloud which muſt ſave you, if ever you be ſaved; yea, take heed leſt you be plagued with a witneſs, and that both here and hereafter: for God (who cannot lie) hath threatned that his curſe ſhall never depart from the houſe of the *Swearer*, as it is *Zach.*5.1,to 5. And I doubt not but you are already curſed, though you know it not; That either he hath curſed you in your body by ſending ſome foul Diſeaſe, or in your eſtate by ſuddenly conſuming it, or in your name by blemiſhing and blaſting it, or in your ſeed by not proſpering it, or in your mind by darkening it, or in your heart by hardening it, or in your

conſcience by terrifying it, or will in your ſoul by everlaſtingly damning it, if you repent not. Wherefore take heed what you do before it prove too late. Yea, my brethren, bethink your ſelves what God and Chriſt hath done for you. It is his *maintenance* we take, and live on. The air we breath, the *earth* we tread on, the *fire* that warms us, the *water* that cools and cleanſeth us, the *cloathes* that cover us, the *food* that does nouriſh us, the *delights* that cheer us, the *beaſts* that ſerve us, the *Angels* that attend us, even all are his. That we are not at this preſent in *Hell*, there to fry in flames never to be freed. That we have the free offer of *grace* here, and everlaſting *glory* in Heaven hereafter, we are only beholding to him. And ſhall we deny this *Lord* that hath bought us? ſhall we moſt ſpightfully and maliciouſly fight on *Satans* ſide againſt him with all our might, and that againſt *knowledg* and *conſcience*? I wiſh that you would a little think of it.

Or if you regard not your ſelf, nor your own ſouls good, yet for the *Nations* good leave your ſwearing: *for the Lord* (as now we find to our ſmart) *hath a great controverſie with the inhabitants of the Land, becauſe of ſwearing*, Hoſea 4.1,2. Yea, *becauſe of oaths* the whole *land* (even the three *Nations*) *now mourneth*, as you may ſee, *Jer.*23.10. Neither object that ye are ſo accuſtomed to *Swearing* that you cannot leave it, for this defence is worſe than the offence: as take an inſtance. Shall a thief or murtherer at the Bar alleage for his defence, that it hath been his uſe and cuſtom of a long time to rob and kill, and therefore he muſt continue it; or if he do, will not the Judg ſo much the rather ſend him to the gallows?

Beſides, the objection is falſe and frivolous, for were you forced to pay three ſhillings four pence for every Oath you ſwear, (as the Law enjoyns) or if you were ſure to have your tongue cut out, which is too light a puniſhment for this ſin, damnation being the due penalty thereof, as the Apoſtle ſets it down, *Jam.*5.12. you both could and would leave it. *Wherefore I beſeech you by the mercies of God* (who hath removed ſo many evils, and conferred ſo many good things upon you, that they are beyond thought or imagination) to leave it: eſpecially after this warning; which in caſe you do not, will be a ſore witneſs, and rise up in judgment againſt you another day.

Swearer, Did I ſwear or curſe?

Meſſenger. Very often, as all here preſent can witneſs, and Satan alſo, who ſtands by to take notice, reckon up, and ſet on your ſcore every Oath you utter, keeping them upon Record againſt the great day of Aſſiſe, at which time every Oath will prove as a daggers point ſtabbing your ſoul to the heart, or as ſo many weights preſſing you down to Hell, *Rev.*20.13. & 22.12. As alſo the ſearcher of hearts, who himſelf will one day be *a ſwift witneſs againſt Swearers*, Mal.3.5. For of all other ſinners, *the Lord will not hold him guiltleſs that taketh his Name in vain*, as the third Commandement tells you, *Exod.*20.7.

But wo is me, it fares with common Swearers as with perſons deſperately diſeaſed, whoſe excrements and filth comes from them at unawares; for

for as by much labour the hand is ſo hardened that it hath no ſenſe of labour, ſo their much ſwearing cauſeth ſuch a brawny skin of ſenſleſneſs to overſpread the heart, memory, and conſcience, that the ſwearer ſweareth unwittingly; and having ſworn, hath no remembrance of his Oath, much leſs repentance for his ſin.

Swearer. Alas, though I did ſwear, yet I thought no harm.

Meſſenger. O fool! What Prince, hearing himſelf abuſed to his face, by the reproachfull words of his baſe and impotent Subject, would admit of ſuch an excuſe? that whatſoever he ſpake with his mouth, yet he thought no ill in his heart? And ſhall God take this for a good anſwer, having told us beforehand, *Deut.*28.58,59. *that if we do not fear and dread his glorious and fearfull Name, the Lord our God, he will make our plagues wonderfull, and of long continuance, and the plagues of our poſterity.* Beſides, how frequently doeſt thou pollute and prophane Gods Name, and thy Saviours? the Jews grievouſly ſinned in crucifying the Lord of life but once, and that of ignorance; but the times are innumerable that thou doeſt it, every day in the year, every hour in the day, although thy conſcience and the holy Spirit of grace hath checkt thee for it, a thouſand and a thouſand times. Doeſt thou expect to have *Chriſt* thy Redeemer and Advocate; when thy conſcience tells thee that thou haſt ſeldom remembred Him but to blaſpheme Him? and more often named Him in thy Oaths and Curſes, than in thy Prayers.

Swearer. Surely, if I did ſwear, it was but Faith and Troth, by our Lady the Maſs, the Rood, the Light, this Bread, by the croſs of the ſilver, or the like; which is no great matter, I hope, ſo long as I ſwore not by God, nor by my Saviour.

Meſſenger. That is your great ignorance of the Scriptures, for God expreſly forbids it, and that upon pain of damnation, *James* 5.12. Firſt, our Saviour *Chriſt* in his own perſon forbids it, *Mat.*5.34,35,36,37. *I ſay unto you, Swear not at all, neither by Heaven, for it is Gods Throne; nor by the Earth, for it is his footſtool; nor by Jeruſalem, for it is the City of the great King; neither ſhalt thou ſwear by thine head, becauſe thou canſt not make one hair white or black: but let your communication be Yea, Yea, Nay, Nay: for whatſoever is more than theſe cometh of evil.* And then by his Apoſtle, *Above all things, my brethren, ſwear not; neither by Heaven, nor by Earth, nor by any other Oath; but let your Yea be Yea, and your Nay, Nay; leſt ye fall into condemnation*, Jam.5.12. Where mark the *Emphaſis* in the firſt words, *Above all things ſwear not*; and the great danger of it in the laſt word, *condemnation.*

If the matter be light and vain, we muſt not ſwear at all; if ſo weighty, that we may lawfully ſwear as before a Magiſtrate, being called to it, then we muſt only uſe the glorious Name of our God in a holy and religious manner, as you may ſee, *Deut.*6.13. *Iſa.*45.23. & 65.16. *Joſh.*23.7. *Exod.*23.13. *Jer.*5.7. And the reaſons of it are weighty, if we look into them; for in ſwearing by any Creature whatſoever, we do invocate that Creature, and aſcribe to it divine worſhip; a lawfull Oath being a kind of Invocation, and a part of Gods worſhip: Yea, whatſoever we

ſwear

ſwear by, that we invocate both as our witneſs, ſurety and judg, *Heb.6.* 16. and by conſequence deifie it, by aſcribing and communicating unto it Gods incommunicable Attributes, as his Omnipreſence, and Omniſcencie of being every where preſent, and knowing the ſecret thoughts and intentions of the heart: and likewiſe an omnipotency, as being Almighty in promiſing, protecting, defending, and rewarding us for ſpeaking the truth, or puniſhing us if we ſpeak falſly: all which are ſo peculiar to God, as that they can no way be communicated or aſcribed to another. So that in ſwearing by any of thoſe things, thou committeſt an high degree of groſs Idolatry, thou ſpoileſt and robbeſt God of his glory (the moſt impious kind of theft) and in a manner dethroneſt Him, and placeſt an Idol in his room.

And as to ſwear by the Creature makes the ſin far more hainous, ſo the more mean and vile the thing is which you ſwear by (be it by my fey, by cock and py, hares foot, by this cheeſe, and ſuch like childiſh Oaths, which are ſo much in uſe with the ignorant and ſuperſtitious ſwarm) the greater is your ſin in ſwearing ſuch an Oath: becauſe you aſcribe that unto theſe baſeſt of Creatures, which is only proper to God, namely to know your heart, and to be a diſcerner of ſecret things; why elſe ſhould you call that Creature as a witneſs unto your conſcience, that you ſpeak the truth and lie not? which only belongeth to God? And therefore the Lord calls it a forſaking of him; as mark well what he ſaith, *Jer.5.7. How ſhall I ſpare thee for this? thy children have forſaken me, and ſworn by them that are no gods.* And do you make it a ſmall matter to forſake God, and make a God of the creature? Will you believe the Prophet *Amos*, If you will, he ſaith (ſpeaking of them that ſwore by the ſin of *Samaria*) *That they ſhall fall and never riſe again*, Amos 8.14. A terrible place to vain Swearers.

Neither are we to joyn any other with God in our Oaths, for in ſo doing, we make baſe Idols, and filthy Creatures, Corrivals in honour, and Competitors in the Throne of Juſtice with the Lord, who is Creatour of Heaven and Earth, and the ſupream Judg and ſole Monarch of all the World.

Or in caſe we do, our doom ſhall be remedileſs; for the Lord threatneth by the Prophet *Zephany*, *That he will cut off them that ſwear by the Lord and by Malcham*, which *Malcham* was their King, or as ſome think their Idol, *Zeph.*1.4,5.

But admit the ſin were ſmall, as you would have it to be, yet the circumſtances make it moſt heinous; for even the leaſt ſin in its own nature, is not only mortal, but reſts unpardonable: ſo long as it is willingly committed, and excuſed or defended.

Swearer. But all do ſwear, except ſome few ſingular ones, and they alſo will lie, which is as bad.

Meſſenger. You muſt not meaſure all others by your own buſhell, for although ill Diſpoſitions cauſe ill ſuſpicions, even as the eye that is blouddſhed ſees all things red; or as they that have the Jaundies ſee all things yellow;

yellow; yet know that there be thousands, who can say truly, through Gods mercy, that they had rather chuse to have their souls pass from their bodies, than a wilfull premeditated lie, or a wicked Oath from their mouthes; wherefore when you want experience, think the best as Charity bids you, and leave what you know not to the Searcher of hearts.

As for the number of Swearers, it cannot be denied, but the sin is almost universall, and this is it which hath incensed Gods wrath, and almost brought an universal destruction upon our whole Nation; But is not this excuse [*That others do so*] a most reasonless plea, and only becoming a fool; when our Saviour *Christ* hath plainly told us, that *the greatest number go the broade way to destruction*, and *but a few the narrow way which leadeth unto life*, Matth.7.13,14. And S^t *John*, that *the whole world lieth in wickedness*, 1 Joh.5.19. And that *the number of those whom Satan shall deceive, is as the sand of the sea*, Rev.20.8. & 13.16. Isa.10.22. Rom.9.27. And tell me, Were it a good plea to commit a Felony, and say that others do so? Or, Wilt thou leap into Hell, and cast away thy soul, because others do so? A sorry comfort it will be, to have a numerous multitude accompany us into that *lake of fire that never shall be quenched*.

Besides, it is Gods expres charge, *Exod.23.2. Thou shalt not follow a multitude to do evil*; and S^t *Pauls* everlasting rule, *Rom.12.1,2. Fashion not your selves like unto this world*.

Swearer. But I may lawfully swear so I affirm nothing but the truth.

Messenger. If you be lawfully called to it, as before a Magistrate, or when some urgent matter constraineth for the confirming of a necessary truth (which can by no other lawfull means be cleared) and for the ending of all contentions and controversies, and clearing our own or our neighbours good name, person or estate, and to put an end to all strife, aiming at Gods glory, and our own or our neighbours good, which is the only use and end of an Oath: in which case a man is rather a patient, than a voluntary agent; you may swear, otherwise not.

Neither must we swear at all in our ordinary communication, if we will obey Gods word, as you may see, *Matth.5.34,35,36,37. Jam.5.12.*

Swearer. Except I swear men will not believe me.

Messenger. Thou hadst as good say, I have so often made shipwrack of my credit by accustomary lying, that I can gain no belief unto my words without an Oath: for it argues a guilty conscience of the want of credit, and that our word alone is worth no respect, when it will not be taken without a pawn or surety. Neither will any but base bankrupts pawn so precious a jewel as their Faith, or offer better security for every small trifle. Besides, he that often sweareth, not seldom forsweareth. And so I have informed you from Gods Word, what the danger is of vain and wicked swearing.

Now if you either believe the Scriptures, or desire to escape that direfull sentence, *Depart from me ye cursed into everlasting fire prepared for the Devil and his Angels*, Mat.25.41. No longer excuse nor defend it, but repent of it and forsake it; and so much the rather, for that of all other

sinnes

ſins this ſin of Swearing is the moſt inexcuſable. Firſt, becauſe it is a ſin from which of all other ſins we have moſt power of abſtinence, as I ſhewed you before; and the eaſier the thing commanded is, the greater guilt in the breach of it; and the lighter the injunction, the heavier the tranſgreſſion; as *Auſtin* ſpeaks, and *Adam* his eating the forbidden fruit ſufficiently proves. Secondly, becauſe it is a ſin, to which of all other ſins we have the ſeweſt temptations; for all thou canſt expect by it is, the ſuſpition of a common Lyar, by being a common Swearer; or that thou ſhalt vex others, and they ſhall hate thee: for it bringeth not ſo much as any appearance of good unto us to induce us: for whereas other ſins have their ſeverall baits to allure us; ſome the bait of profit, ſome of honour, ſome of pleaſure, this ſin is deſtitute of them all, and onely bringeth much loſs here, namely of credit and a good conſcience; and the loſs of Gods favour, and the Kingdom of Heaven hereafter, which is of more value than ten thouſand worlds; which ſhews that thou loveſt this ſin only becauſe it is a great ſin, and ſweareſt out of meer malice to, and contempt of God, which is moſt fearfull; and (as a man would think) ſhould make it unpardonable: I am ſure the Pſalmiſt hath a terrible word for all ſuch, if they would take notice of it, *Let them be confounded that tranſgreſs without a cauſe*, Pſal. 25. 3.

And no marvell, that this fearfull imprecation ſhould fall from the Prophets mouth? for that man is bottomleſly ill, who loves vice meerly becauſe it is a vice, and becauſe God moſt ſtrictly forbids it. He is a deſperate, prodigious damnable wretch, who (rather then not die) will anger God on ſet purpoſe.

But as if Swearing alone would not preſs thee deep enough into Hell, thou addeſt *Curſing* to it, a ſin of an higher nature, which none uſe frequently, but ſuch as are deſperately wicked, it being their peculiar brand in Scripture; as how doth the Holy Ghoſt ſtigmatize ſuch an one? *His mouth is full of curſing*, Pſal. 10. 7. & Rom. 3. 14. *or he loveth curſing*, Pſa. 109. 17. and indeed, whom can you obſerve to love this ſin, or to have their mouthes full of curſing? but Ruffians and *ſons of Belial*, ſuch as have ſhaken out of their hearts the fear of God, the ſhame of men, the love of Heaven, the dread of Hell, not once caring what is thought or ſpoken of them here, or what becomes of them hereafter; yea, obſerve them well, and you will find, that they are mockers of all, that march not under the pay of the Devil.

And whence do theſe monſters of the earth, theſe helliſh miſcreants, theſe bodily and viſible Devils learn this their damnable Curſing and Swearing? Are not *their tongues fired* and edged *from Hell?* as S^t *James* hath it, *Jam.* 3. 6. yea, it is the very language of the damned, as you may ſee, *Rev.* 16. 11, 21. Onely they learn it here before they come thither; and are ſuch proficients therein, that the Devill counts them his beſt ſcholars, and ſets them in his higheſt form, *Pſal.* 1. 1. And well they deſerve it, with whom the language of Hell is ſo familiar, that blaſphemy is become their mother tongue. Beſides, it is the very depth of ſin, roring

and drinking is the horſe way to Hell; whoring and cheating the ſoot way; but *Swearing* and *Curſing* follows *Korah*, *Dathan* and *Abiram*. And certainly, if the infernal Tophet be not for theſe men, it can challenge no gueſts. But ſee how witleſs, graceleſs, and ſhameleſs, even the beſt are that uſe to curſe; for I paſs over ſuch as call for a Curſe on themſelves, ſaying, *God damn me*, *Confound me*, *The Devil take me*, and the like; which would make a rational man tremble to name; becauſe I were as good knock at a dead mans grave, as ſpeak to them.

Thou art croſſed by ſome one, perhaps thy wife, childe, or ſervant; or elſe thy horſe, the weather, the dice, bowls, or ſome other of the creatures diſpleaſe thee; and thou falleſt a curſing and blaſpheming them, wiſhing them the plague of God, or Gods vengeance to light on them, or ſome ſuch helliſh ſpeech falls from thy foul mouth. And ſo upon every fooliſh triſle, or every time thou art angry, God muſt be at thy beck, and come down from Heaven in all haſt, and become thy officer to revenge thy quarrell, and ſerve thy malicious humour. (O monſtrous impiety! O ſhameleſs impudency! to be abhorred of all that hear it) not once taking notice what he commands in his Word; as, *Bleſs them that perſecute you, bleſs I ſay, and curſe not*, Rom. 12. 14. And again, *Bleſs them that curſe you, and pray for them which hurt you*, Luk. 6. 28. which is the practice of all true Chriſtians, 1 *Cor.* 4. 12.

But this is not one half of thine offence; for whom doeſt thou curſe? Alas, the Creatures that diſpleaſe thee are but Inſtruments, thy ſin is the cauſe, and God is the Author, 2 *Sam.* 16. 11. *Pſal.* 39. 9, 10. *Gen.* 45. 8. *Job* 1. 21. from whom thou haſt deſerved it, and ten thouſand times a greater loſs: but inſtead of looking up from the ſtone, to the hand which threw it; or from the effect to the cauſe; as Gods people do, thou like a Maſtiff Dog, ſetteſt upon the ſtone or weapon that hurts thee. But, in this caſe, who are you angry withall? Does your Horſe, the Dice, the rain, or any other creature diſpleaſe you? Alas, they are but ſervants, and if their maſter bid ſmite, they muſt not forbear: they may ſay truly what *Rabſhakeh* uſurped, *Iſa.* 36. 10. *Are we come without the Lord?* and all that hear thee may ſay, as the Prophet did to *Senacherib*, 2 King. 19. 22. *Whom haſt thou blaſphemed? and againſt whom haſt thou exalted thy ſelf? even againſt the holy One of Iſrael.*

Beſides, why doſt thou curſe thine enemy? (if he be ſo) but becauſe thou canſt not be ſuffered to kill him. For in heart, and Gods *account*, thou art a *murtherer*, in wiſhing him the *pox*, *plague*, or that he were *hanged* or *damned*. Nor will it be any rare thing at the *day of judgment*, for *curſers* to be indicted of *murther*. For like *Shimei* and *Goliah* to *David*; thou wouldeſt kill him if thou durſt; thou doeſt kill him ſo far as thou muſt. I would be loth to truſt his *hands* that bans me with his *tongue*. And *David* been at the mercy either of *Shimei* or *Goliah*, and not tooong for them, he had then breathed his laſt.

And what will be the iſſue? the cauſeleſs curſe ſhall not come where e Curſer meant it, *Prov* 26. 2. yea, though thou curſeſt, yet God will

bleſs,

bleſs, *Pſal.*109.28. but thy Curſes ſhall be ſure to rebound back into thine own breaſt, *Pſal.*7.14,15,16. *Prov.*14.30. Curſing mouthes are like ill made Peeces, which while men diſcharge at others, recoil in ſplinters on their own faces. Their words and wiſhes be but whirlwinds, which being breathen forth return again to the ſame place. As hear how the holy Ghoſt delivers it, *Pſal.*109. *As he loved curſing, ſo ſhall it come unto him; and as he loved not bleſſing, ſo ſhall it be far from him. As he cloathed himſelf with curſing like a garment, ſo ſhall it come into his bowels like water, and like oyl into his bones; let it be unto him as a garment to cover him, and for a girdle wherewith he ſhall alwayes be girded*, ver.17,18,19. Hear this all ye whoſe tongues run ſo faſt on the Devils errand, you loved Curſing, you ſhall have it, both upon you, about you, and in you, and that everlaſtingly; if you perſevere and go on; for Chriſt himſelf at the laſt day, even he which came to ſave the world, ſhall ſay unto all ſuch, *Depart from me ye curſed, into everlaſting fire, prepared for the Devil and his Angels*, Matth.25.4. Where they ſhall do nothing but curſe for evermore; for they no farther apprehending the goodneſs, mercy and bounty of God, then by the ſenſe of their own torments, the effects of his juſtice, ſhall hate him, and hating him they ſhall curſe him, *Rev.* 16.11,21. They ſuffer, and they blaſpheme: there is in them a furious malice againſt him, being curſed of him, they recurſe him; they curſe him for making them, curſe him for condemning them, curſe him becauſe being adjudged to death, they can never find death; they curſe his puniſhments, becauſe they are ſo unſufferable; curſe his mercies, becauſe they may never taſt them; curſe the blood of Chriſt ſhed on the Croſs, becauſe it hath ſatisfied for millions, and done their unbeleeving ſouls no good; curſe the Angels and Saints in Heaven, becauſe they ſee them in joy and themſelves in torment; Curſings ſhall be their ſins, and their chief eaſe in Hell, Blaſphemies their Prayers, *Lachrymæ* their notes, Lamentation all their harmony, theſe ſhall be their evening ſongs, their morning ſongs, their mourning ſongs for ever and ever. And indeed, who ſhall go to Hell, if Curſers ſhould be left out? Wherefore let all thoſe learn to bleſs, that look to be heirs of the bleſſing.

Other Objections follow in this Conference, and are accordingly anſwered (with the means of cure preſcribed, *&c.*) in the enſuing pages, which are alſo printed for ſuch as think theſe overſhort. But being loth either to ſurfet or cloy the Swearer, who is commonly ſhort-breath'd in well doing: and leſt adding more ſhould hinder him from reading this (for Satan and his corrupt heart will not condiſcend, he ſhall hold out to hear his beloved ſin ſo ſpoken againſt) it breaks off thus abruptly.

Now think what account you ſhall give of that you have read, and that here is ſet before you *life* and *death*, *Heaven* and *Hell*, for you to take your choice: if you will *chooſe* to go on and periſh, your *blood* be on your *own head*, and not on *mine*, I have diſcharged my duty. Yea I much fear, the many thouſands that of theſe have been given to Swearers, will increaſe the damnation of not a few of them: who are the ſame, and ſwear

as frequently after the hearing it, as they did before.

II. To the ſecond is preſented only, *A Glaſs, for the Drunkard to ſee himſelf in:* which was the *Spartans* way to *prevent* drunkenneſs: for they well knew, that no means could *cure* it, when it was once fallen into, untill (with that *Gormondizer, Luk.*16.24.) a very *drop of water* (to alay their exceſſive heat) ſhall be denied them.

The Drunkard is a ſtrange Chimæra, *more prodigious then any Monſter*; *being* in *Viſage a man, but a* Brotheus; in *Heart, a* Swine; in *Head, a* Cephalus; in *Tongue, an* Aſpe; in *Belly, a* Lump; in *Appetite, a* Leech; in *Sloth, an* Ignavus.

A Jerffe, *for exceſſive devouring*; *a* Goat, *for Luſt*; a Siren, *for Flattery*; *a* Hyæna, *for Subtilty*; a Panther, *for Cruelty.*

In *Envying, a* Baſilisk; in *Antipathy to all good, a* Lexus; in *Hindering others from good, a* Remora; in *Life, a* Salamander; in *Conſcience, an* Oſtrich; in *Spirit, a Devil*; 1. *In ſurpaſſing others in Sin.* 2. *In tempting others to Sin.* 3. *In drawing others to Perdition.*

Even the moſt deſpicable piece of all humanity, and not worthy to be reckoned among the creatures which God made. Of which more in *the Drunkards Character.*

III. *To Slanderers, Revilers, and Tale-bearers, as followeth.*

Theſe things are abhomination to the Lord; *a heart that deviſeth wicked imaginations, a falſe witneſſe that ſpeaketh lies, and he that ſoweth diſcord among bretheren,* Prov.6.16, to 20.

Ye are of your Father the Devil, for he is a lyer, and the Father thereof, Joh. 8.44.

The words of a Tale-bearer, are as wounds, and they go down into the innermoſt parts of the belly, Prov. 18. 8.

Who ſo privily ſlandereth his neighbour, him will I deſtroy, Pſal.101.5.

Curſed be he that ſmiteth his neighbour ſecretly; *and all the people, ſhall ſay Amen,* Deut.27.24.

Be not deceived, neither Idolaters, nor Adulterers, nor Revilers, ſhall inherit the Kingdom of God, 1 Cor.6.9,10.

If any man that is called a Brother, be an Idolator, or an Extortioner, or a Rayler, with ſuch an one eat not, 1 Cor.5.11.

A wicked doer giveth heed to falſe lips, and a lyer giveth ear to a naughty tongue, Prov.17.4.

IV. *To all that in the midſt of ſuch plentifull means of light and grace, are ignorant of theſe three main points,* which every one muſt of neceſſity know, or he cannot be ſaved.

Viz. { *How man* was at firſt *Created.*
How he is now *Corrupted.*
How he may be again *Reſtored.*

Without knowledge, the ſoul cannot be good, Prov. 19. 2.

This is the condemnation, that light is come into the world, and men loved darkneſs rather then light, becauſe their deeds were evil, Joh.3.19.

If our Goſpel be hid, it is hid to them that are loſt: whom the God of this world hath blinded, &c. 2 Cor.4.3,4.

Paul

Pour out thy fury upon the Heathen that know thee not; and upon the Families that call not on thy Name, Jer.10. 25. Psal.79.6.

It is a people of no understanding: therefore he that made them shall not have mercy on them, and he that formed them, will shew them no favour, Isa.27.11.

My people are destroyed for lack of knowledge: because thou hast rejected knowledg, I will also reject thee, Hosea 4. 6.

The Lord Jesus shall be revealed from Heaven with his mighty Angels in flaming fire, taking vengeance on them which know not God, 2 Thes.1.7,8.

Take special notice of these *Predictions* and *Testimonies*, touching *ignorant persons*, for they are a notable proof of the very small number of those that shall be saved (set down *Mat.*7.13,14. and 20. 16. 1 *Joh.*5. 19. *Revel.*20.8. and 13.15,16,17. *Isa.*10.22. *Rom.*9.27.) For confident I am, out of sufficient experience, that *nineteen of twenty*, all the *Land* over, are ignorant of the very *first Principles of Christianity*. Of which more in a Tract, intituled, *A Short and sure way to Grace and Salvation*.

V. *To all unjust and unmercifull men.*

The Lord hath shewed thee, O man, what is good; And what doth the Lord require of thee? but to do justly, and to love mercy, and to walk humbly with thy God, Micha.6.8.

The wicked borroweth and payeth not again, Psal.37.21. Take notice of this you borrowers and runners in debt; for if thou makest no conscience of paying thy debts, the *Holy Ghost* brands thee for a wicked man. A most dreadfull place to millions of *Christians*, who are more unjust then the worst of *Turks* or *Heathens*.

Who so shuteth his eyes at the cry of the poor, he also shall cry himself, but shall not be heard, Prov.21.13.

He shall have judgment without mercy, that hath shewed no mercy, Jam.2.13.

Go to now, ye rich men, weep and howle, for the miseries that shall come upon you: your riches are corrupted, and your garments moath-eaten; your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped up treasure together for the last daies: Behold, the hire of the labourers, which have reaped your fields, which is of you kept back by fraude, cryeth, and the cries of them which have reaped, are entred into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter, &c. *James* 5.1,to 7.

Depart from me ye cursed, into everlasting fire: for I was an hungred, and ye gave me no meat, &c. *Matth.*25.41,42,43.

Consider what hath been said, and the Lord give you understanding in all things.

FINIS.

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A Hopefull way to *Cure* that *horrid* Sinne of *SWEARING*.

Or an help to ſave *SWEARERS*, if willing to be ſaved: Being an Offer or Meſſage from HIM, whom they ſo *Daringly* and *Audaciouſly* provoke.

Alſo a *Curb* againſt *Curſing*.

MEMB. 1.

§. *Meſſenger.*

NOt to *admoniſh our brother is to hate him*, as the *Holy Ghoſt* witneſſeth, *Levit.*19.17. But to ſcorn our brother ſhould admoniſh us, is more to hate our ſelves. That little which *Creſus* learned of *Solon*, ſaved his life. And had *Pilate* taken that fair warning, his wife gave him: it might have ſaved his ſoul; which once loſt, cannot be redeemed with ten thouſand worlds: no not with the enduring of ten thouſand thouſand years torments in *Hell*. When a *Dog* flies in his maſters face that keeps him; we conclude he is mad; are they then rationall men, that (being never ſo little croſt) will *fly* in their *Makers face*, and *teare* their *Saviours name* in peeces, with oaths and execrations? which is worſe then Frenzie. Yea, this is to ſend challenges into Heaven, and make love to deſtruction! And certainly it is *Gods* unſpeakable mercy, that every ſuch oath & blaſphemy, proves not a *Benoni*, the death of the mother, *Gen.*35.18.

§. 2. Think me not too bold, or over harſh: for I ſpeak to you both *for* and *from* my *Maker* and *Redeemer*. Yea, be perſwaded to hearken a while unto me, as you would have *God* another day, hearken unto you. Are you *Chriſtians*, as you call your ſelves? if you be, you have at leaſt heard what *God* and *Chriſt* hath done for us. How when we were in a ſad *condition*; when by ſin we had forfeited our ſelves and all we had, and wilfully plunged our *ſouls* and *bodyes* into eternall torments: When neither *heaven*, *earth*, nor *hell* could have yeelded any ſatisfactory thing beſides *Chriſt*, that could have ſatisfied *Gods* juſtice, and merited *heaven* for us; then, O then! The *eternall God* would dye, *viz.* ſo far as was poſſible or neceſſary, that we might not dye eternally, *John* 3.16. A mercy beſtowed, and a way found out, that may aſtoniſh all the ſons of *men* on earth, and *Angels* in *heaven*. And all this even againſt our wils, when we

were his enemies, mortally hating him, and to our utmoſt fighting againſt him, and taking part with his only enemies (*Sin* and *Satan*) as now you doe, not having the leaſt thought, or deſire of reconcilement: but a perverſe and obſtinate will, to reſiſt all means tending thereunto.

3.§ O my brethren! bethink your ſelves; It is his *maintenance* we take, and live on. The *air* we breath, the *earth* we tread on, the *fire* that warms us, the *water* that cools and cleanſeth us, the *cloaths* that cover us, the *food* that does nouriſh us, the *delights* that cheer us, the *beaſts* that ſerve us, the *Angels* that attend us, even all are his. That we are not at this preſent in *hell*, there to fry in flames, never to be freed. That we have the free offer of *grace* here, and everlaſting *glory* in heaven hereafter, we are only beholding to him. And ſhall we deny this *Lord* that hath bought us? ſhall we moſt ſpightfully and maliciouſly fight on *Satans* ſide againſt him with all our might, and that againſt *knowledge* and *conſcience*? I wiſh you would a little think of it.

4. §. For favours beſtowed, and deliverances from danger, bind to gratitude: or elſe the more bonds of duty, the more plagues for neglect. The contribution of bleſſings, requires retribution of thanks; or will bring diſtribution of judgments. And certainly, if a *friend* had given us but a thouſand part of what *God* hath, we ſhould heartily love him all our lives, and think no thanks ſufficient. And in reaſon, Hath *God* done ſo much for us, and ſhall we denye him any thing he requireth of us though it were our lives, yea our ſouls; much more our *ſins*; moſt of all this ſottiſh and damnable ſin, in which there is neither *profit*, nor *pleaſure*, nor *credit*, nor any thing elſe to provoke, or intice us unto it, as in other ſins; for all you can expect by it is the ſuſpicion of common *Lyers*, by being common *Swearers*: Or that you ſhall vex others and they ſhal hate you. Whereas if we could give *Chriſt* our *Bodyes*, and *Souls*, they ſhould be ſaved by it, but he were never the better for them. Yea *ſwearing* and *curſing* are ſins from which of all other ſins we have the moſt power to abſtain. For were you forced to pay three ſhillings four pence for every *oath* and *curſe* you utter, as the Law enjoins: or if you were ſure to have your tongue cut out, which is too light a puniſhment for this ſin, damnation being the due penalty thereof, as the Apoſtle ſets it down *James* 5. 12. you both *could* and *would* leave it, which alone makes it altogether inexcuſable. And this know, that the *eaſier* the thing commanded is, the *greater* guilt in the breach of it: and the *lighter* the injunction, the *heavier* the tranſgreſſion as *Auſtin* ſpeaks, and *Adams* eating the forbidden fruit, ſufficiently proves. So that it is evident you love this ſin, meerly becauſe it is a great ſin, and blaſpheme out of meer malice to, and contempt of *God*, which is moſt fearfull, and (as a man would think) ſhould make it unpardonable, I am ſure the *Pſalmiſt* hath a terrible word for all ſuch, if they would take notice of it, *Let them be confounded that tranſgreſſe without a cauſe*, Pſal. 25. 3.

And no marvell that this fearfull imprecation ſhould fall from the *Prophets* mouth; for that man is bottomleſſly ill, who loves vice meerly becauſe it is a vice, and becauſe *God* moſt ſtrictly forbids it. He is a deſperate, prodigious

ligious, damnable wretch, who (rather then not die) will anger *God* on ſet purpoſe. Wherefore looke to it, and think of it, you curſing, and curſed Swearers; *You ſwear away your ſalvation, curſe away your bleſſing. Howling* and *Curſing* ſhall be your chief *eaſe* in *Hell*, to whom *blaſphemy* was an eſpeciall *recreation* on *Earth*.

5. §. Argue with all the world, and they will conclude, there is no *vice* like *ingratitude*. And meer ingratitude returns nothing for good, but you return evill; yea, the greateſt and moſt malicious evill, for the greateſt and moſt admired love. It was horrible ingratitude for the *Jewes* to *ſcourge* and *crucifie Chriſt*, who did them good every way: for he healed their *diſeaſes*, fed their *bodies*, inlightned their *mindes*, of God became Man; and lived miſerably among them many years, that he might ſave their ſouls: (though in killing him, they did their utmoſt to ſinke the only ſhip that could ſave them) but you are more ingratefull to God and Chriſt then they were, or can be expreſt by the beſt Oratour alive. For which read more, in a Treatiſe intituled, *Gods goodneſſe, and Englands unthankfulneſſe*, from Chapter 4. to Chapter 7.

6. §. O that you would but conſider, that the Lord *Jehovah*, who is a God, *great*, and *terrible*, of moſt glorious *majeſty*, and infinite *purity*; hears and beholds you in all places, and in every thing you *think, ſpeak*, or *do*: who is a *juſt* Judge, and will not let this curſed ſin go unpuniſhed: then would you keep a narrower watch over your thoughts, then any other can do over your actions; yea, you would aſſoon *ſtab a dagger to your hearts*, as let ſuch oaths and execrations drop from your mouths: whereas now you ſwear and curſe, as if he that made the ear could not hear, or as if he were neither to be feared nor cared for, who for ſin caſt the *Angels* out of *Heaven*, *Adam* out of *Paradiſe*, drowned the *old world*, rained down fire and brimſtone upon *Sodome*, commanded the earth to open her mouth, and ſwallow down quick *Corah*, and his companie; he who ſmote *Egypt* with ſo many plagues, overthrew *Pharaoh* and his hoſt in the *Red Sea*, deſtroyed great and mighty Kings, giving their land for an inheritance to his people: and can as eaſily with a word of his mouth ſtrike you dead while you are blaſpheming him, and *caſt you body and ſoul into Hell*, for your odious unthankfulneſſe: yea, it is a mercie beyond expreſſion, that he hath ſpared you ſo long. Conſider of it I beſeech you, leſt you ſwear away your part in that *bloud* which muſt ſave you, if ever you be ſaved; yea, take heed leſt you be plagued with a witneſſe, and that both here and hereafter: for God (who cannot lie) hath threatned that his *curſe ſhall never depart from the houſe of the Swearer*, as it is *Zach.* 5. 1. to 5. And I doubt not, but you are already curſed, though you know it not; That either he hath curſed you in your bodie by ſending ſome *foul diſeaſe*, or in your eſtate by ſuddainly *conſuming it*, or in your name by blemiſhing and *blaſting* it, or in your ſeed by not *proſpering* it, or in your minde by *darkning* it; or in your heart by *hardning* it, or in your conſcience by *terrifying* it, or will in your ſoul by everlaſtingly *damning* it, if you repent not. Wherefore take heed what you do before it prove too late.

7. §. Or if you regard not your ſelf, or your own ſouls good, yet for the Nations good leave your ſwearing: *for the Lord* (as now we finde to our ſmart) *hath a great controverſie with the Inhabitants of the Land, becauſe of ſwearing, Hoſ.*4.1,2. Yea, *becauſe of oaths* the whole *land* (even the three Nations) now *mourneth*, as you may ſee *Jer.*23.10. Neither obje& that ye are ſo accuſtomed to ſwearing that you cannot leave it, for this defence is worſe then the offence; as take an inſtance, Shall a *Thief* or *Murtherer* at the *Bar* alledge for his defence, that it hath been his uſe and cuſtom of a long time to *rob* and *kill*, and therefore he muſt continue it, or if he do, will not the Judge ſo much the rather ſend him to the Gallows?

Wherefore I beſeech you by the mercies of God (who hath removed ſo many evils, and conferred ſo many good things upon you, that they are beyond thought or imagination) to leave it: eſpecially after this *warning*, which in caſe you doe not, will be a ſore *witneſſe*, and *riſe up in judgment againſt you another day.*

MEMB. 2.

Swearer. *Did I ſwear or curſe?*

1.§ *Meſſenger.* Very often, as all here preſent can witneſſe, and *Satan* alſo, who ſtands by to take notice, reckon up, and ſet on your ſcore every Oath you utter, keeping them upon *Record againſt the great day of Aſſiſes*, at which time every Oath will prove as a *daggers point ſtabbing your ſoul to the heart*, or as ſo many *weights preſſing you down to Hell, Rev.*20. 13. and 22 12. As alſo the ſearcher of *hearts*, who himſelf will one day be *a ſwift witneſſe againſt Swearers, Mal.*3.5. For of all other ſinners *the Lord will not hold him guiltleſſe that taketh his Name in vain*, as the third Commandement tels you, *Exod.*20.7.

2. §. But wo is me, it fares with common *Swearers* as with perſons *deſperately diſeaſed*, whoſe excrements and filth comes from them at *unawares*; for as by much labour the *hand* is ſo hardened that it hath no *ſenſe* of labour, ſo their much ſwearing cauſeth ſuch a *brawny skin of ſenſleſſeneſſe* to overſpread the *heart, memorie*, and *conſcience*, that the ſwearer ſweareth unwittingly; and having ſworne, hath no remembrance of his Oath, much leſſe repentance for his Sin.

Swearer. *Alas though I did ſwear, yet I thought no harm.*

3. §. *Meſſenger.* O fool! What *Prince* hearing himſelf abuſed to his face, by the reproachfull words of his baſe and impotent Subject, would admit of ſuch an excuſe? that whatſoever he ſpake with his mouth, yet he thought no ill in his heart? And ſhall God take this for a good anſwer, having told us before hand, *Deut.*28.58,59. *That if we do not fear & dread his glorious and fearful Name, the Lord our God, he wil make our plagues wonderful and of long continuance, and the plagues of our poſterity.* Beſides, how frequently doeſt thou pollute and prophane Gods Name, and thy Saviours? The *Jews* grievouſly ſinned in crucifying the Lord of life but once, and that of ignorance: but the times are innumerable that thou doeſt it, every day in the year, every hour in the day, although thy conſcience, and the holy Spirit of grace hath checkt thee for it a thouſand and a thouſand times. Doeſt thou

expect

expect to have *Chriſt* thy *Redeemer* and *Advocate*; when thy conſcience tells thee that thou haſt ſeldome remembred him but to blaſpheme him? and more often named him in thy Oaths and Curſes, then in thy prayers.

Swearer. *Surely, If I did ſwear, it was but Faith and Troth, by our Lady, the Maſſe, the Rood, the Light, this Bread, by the Croſſe of the ſilver, or the like: which is no great matter I hope, ſo long as I ſwore not by God, nor by my Savior.*

4. §. *Meſſenger.* That is your groſſe ignorance of the Scriptures, for God expreſly forbids it, and that upon pain of damnation, *Iam.*5.12. Firſt, our Saviour Chriſt in his own perſon forbids it, *Mat.*5 34,35,36,37. *I ſay unto you, Swear not at all, neither by heaven, for it is Gods Throne; nor by the earth, for it is his footſtool; nor by Jeruſalem, for it is the City of the great King; neither ſhalt thou ſwear by thine head, becauſe thou canſt not make one hair white or black; but let your communication be Yea, Yea, Nay, Nay: for whatſoever is more then theſe cometh of evill.* And then by his Apoſtle, *Above all things my brethren, ſwear not, neither by heaven, nor by earth, nor by any other oath, but let your Yea be Yea, and your Nay, Nay: leſt you fall into condemnation,* James 5 12. where mark the *Emphaſis* in the firſt words, *Above all things ſwear not*; and the great danger of it in the laſt word, *condemnation.*

5. §. If the matter be light and vain, we muſt not ſwear at all; if ſo weighty, that we may lawfully ſwear as before a Magiſtrate, being called to it, then we muſt only uſe the glorious Name of our God in a holy and religious manner, as you may ſee, *Deut.*6.13. *Eſay* 45.23. & 65.16. *Joſh.*23.7. *Jer.* 5.7. *Exod.*23.13. And the *reaſons* of it are *weighty*, if we look into them: for in ſwearing by any creature whatſoever, we do invocate that creature, and aſcribe to it divine worſhip; a lawfull oath being a kind of Invocation, and a part of Gods worſhip; Yea, whatſoever we ſwear by, that we invocate, both as our witneſſe, ſurety, and judge, *Heb.*6.16. and by conſequence, deifie it, by aſcribing and communicating unto it Gods incommunicable Attributes, as his *Omnipreſence*, and *Omniſcience*, of being every where preſent, and knowing the ſecret thoughts and intentions of the heart: and likewiſe an *Omnipotencie*, as being Almighty in *patroniſing*, *protecting*, *defending*, and *rewarding* us for ſpeaking the truth, or puniſhing us if we ſpeak falſly: all which are ſo peculiar to God, as that they can no way be communicated or aſcribed to another. So that in ſwearing by any of thoſe things, thou committeſt an high degree of groſſe *Idolatry*, thou ſpoileſt and robbeſt God of his Glory, (the moſt impious kind of theft) and in a manner *dithroneſt* him, and placeſt an *Idol* in his room.

6. §. And as to ſwear by the *creature* makes the ſin far more *heinous*, ſo the more mean and vile the thing is which you ſwear by (be it by my fay, by cock and pie, hares foot, by this cheeſe, and ſuch like childiſh oaths, which are ſo much in uſe with the ignorant and ſuperſtitious ſwarm) the greater is your ſin in ſwearing ſuch an Oath: becauſe you aſcribe that unto theſe baſeſt of creatures, which is only proper to God, namely, to know your heart, and to be a diſcerner of ſecret things; why elſe ſhould you call that creature as a witneſſe unto your conſcience, that you ſpeak the truth, and lye not, which only belongeth to God? And therefore the Lord cals it a forſaking

of him; as mark well what he ſaith, *Jer.*5.7. *How ſhall I ſpare thee for this? thy children have forſaken me and ſworn by them that are no Gods.* And do you make it a ſmall matter to forſake God, and make a God of the creature? Will you believe the Prophet *Amos*, if you will, he ſaith (ſpeaking of them that ſwore by the ſin of *Samaria*) *that they ſhall fall and never riſe again*, *Amos* 8.14. a terrible place to vain ſwearers.

Neither are we to join any other with God in our oaths, for in ſo doing we make baſe *Idols*, and filthy creatures *Corrivals* in honour, and *Competitors* in the Throne of Juſtice with the Lord, who is Creatour of Heaven and Earth, and the ſupreme Judge and ſole Monarch of all the world.

Or, in caſe we do, our doom ſhall be remedileſſe, for the Lord threatneth by the Prophet *Zephany*, *that he will cut off them that ſwear by the Lord and by Malcham*. which *Malcham* was their King, or as ſome think, their Idol, *Zeph.*1.4,5.

But admit the ſin were ſmall, as you would have it to be, yet the circumſtances make it moſt heinous; for even the leaſt ſin in its own nature is not only mortal, but reſts unpardonable: ſo long as it is willingly committed and excuſed or defended.

Swearer. *But all do ſwear, except ſome few ſingular ones, and they alſo will lye, which is as bad.*

7 §. *Meſſeng.* You muſt not *meaſure all others by your own buſhell*: for although ill Diſpoſitions cauſe ill *Suſpicions*; even as the *eye* that is bloudſhood ſees all things red, or as they that have the *Jaundies* ſee all things yellow; yet know that there be thouſands who can ſay truly through Gods mercie, that they had rather chooſe to have their ſouls paſſe from their bodies, then a wilfull premeditated *lie*, or a wicked *oath*, from their mouths; wherefore when you want experience, think the beſt, as charity bids you, and leave what you know not to the *ſearcher* of hearts.

8 §. As for the number of Swearers, it cannot be denyed, but the ſin is almoſt univerſall, and this is it which hath incenſed Gods wrath and almoſt brought an univerſall deſtruction upon our whole *Nation*; but is not this excuſe [*That others do ſo*] a moſt reaſonleſſe plea, and only becoming a *fool*? when our Saviour Chriſt hath plainly told us, that the *greateſt number go the broad way to deſtruction, and but a few the narrow way which leadeth unto life*, Mat.7.13,14. And *S. John*, that *the whole world lyeth in wickedneſſe*, 1 John 5. 19. And that *the number of thoſe whom Satan ſhall deceive, is as the ſand of the ſea*, Rev.20. 8. & 13 16. Iſa.10 22. Rom.9.27. And tell me, Were it a good plea, to commit a *Felonie*, and ſay that others do ſo? Or Wilt thou leap into Hell and caſt away thy ſoul, becauſe others do ſo? A ſorry comfort it will be to have a numerous multitude accompanie us into *the lake of fire that never ſhall be quenched.*

Beſides it is Gods expreſſe charge, *Exod.* 23. 2. *Thou ſhalt not follow a multitude to doe evill*, and S *Pauls* everlaſting rule, *Rom.*12.2. *Faſhion not your ſelves like unto this world.*

Swearer. *But I may lawfully ſwear, ſo I affirm no thing but the truth.*

9 §. *Meſſeng.* If you be lawfully called to it, as before a Magiſtrate, or when ſom

ſome urgent matter conſtraineth for the confirming of a neceſſary truth (which can by no other lawfull means be cleared) and for the ending of all contentions and controverſies, and clearing our own or our neighbours good name, perſon, or eſtate, and to put an end to all ſtrife, aiming at Gods glory, and our own or our neighbours good: which is the only uſe and end of an oath; in which caſe a man is rather a patient then a voluntary agent: You may ſwear, otherwiſe not. Neither muſt we ſwear at all in our ordinary communication, if we will obey Gods Word, as you may ſee, *Mat.* 5. 34,35,36,37. *Jam.*5.12.

Swearer. Except I ſwear, men will not believe me.

10.§. *Meſſenger.* Thou hadſt as good ſay, I have ſo often made *ſhipwrack* of my credit by accuſtomary *lying*, that I can gain no belief unto my words without an oath; for it argues a guilty conſcience of the want of credit, and that our *word* alone is worth no reſpect, when it will not be taken without a *pawn* or *ſurety*. Neither will any but baſe *Bankrupts pawn ſo precious a Jewel as their Faith*, or offer better ſecurity for every ſmall trifle. Beſides he that *often ſweareth, not ſeldome forſweareth*. And ſo I have informed you from Gods Word, what the danger is of vain and wicked ſwearing.

MEMB. 5.

1. § But as if *Swearing* alone would not preſſe thee deep enough into hell, thou addeſt *curſing* to it, a ſin of an higher nature; which none uſe frequently, but ſuch as like *Goliah* and *Shimei*, are deſperately wicked, it being their peculiar brand in Scripture; as how doth the Holy Ghoſt ſtigmatize ſuch an one? *His mouth is full of curſing*, Pſal.10.7. & Rom. 3.14. or, *he loveth curſing*, Pſal.109 17. and indeed, whom can you obſerve to love this ſin, or to have their mouths full of curſing? but *Ruffians* and ſons of *Belial*, ſuch as have ſhaken out of their hearts the *fear* of God, the *ſhame* of men, the *love* of heaven, the *dread* of hell, not once caring what is *thought* or *ſpoken* of them here, or what *becomes* of them hereafter; yea obſerve them well, and you will finde, that they are mockers of all that march not under the pay of the Devill.

2. §. And whence do theſe *Monſters* of the earth, theſe helliſh *miſcreants* theſe *bodily* and *viſible Devils* learn this their damnable *curſing* and *ſwearing*? Are not *their tongues fired* and edged *from Hell*? as Saint *James* hath it, *Jam.*3.6. yea, it is the very *language of the damned*, as you may ſee *Rev.*16. 1, 21. Only they learn it here before they come thither, and are ſuch proficients therein, that the Devil counts them his beſt *ſcholars*, and ſets them in his *higheſt form*, Pſal.1.1. And well they deſerve it, with whom the language of hell is ſo familiar, that blaſphemy is become their mother tongue. Beſides, it is the very depth of ſin, roaring and drinking is the *horſe-way* to *Hell*; whoring and cheating the *foot-way*; but *Swearing* and *Curſing* follows *Korah*, *Dathan* and *Abiram*. And certainly, if the infernall Tophet, be not for theſe men, it can challenge no gueſts. But ſee how witleſſe, graceleſſe, and ſhameleſſe even the beſt are that uſe to *curſe*; for I paſſe over ſuch as call for a curſe on themſelves, ſaying, God damn me, Confound me, The Devill take me, and the like; which would make a ra-

tionall man tremble to name; becauſe I were as good knock at a *deaf mans door*, or a *dead mans grave*, as ſpeak to them.

3. §. Thou art croſſed by ſome one, perhaps thy *wife*, *child*, or *ſervant*, or elſe thy *horſe*, the *weather*, the *dice*, *bowls*, or ſome other of the creatures diſpleaſe thee; and thou falleſt a curſing and blaſpheming them, wiſhing the plague of God, or Gods vengeance to light on them, or ſome ſuch helliſh ſpeech fals from thy foul mouth. And ſo upon every fooliſh trifle, or every time thou art angry, God muſt be at thy beck, and come down from heaven in all haſt and become thy Officer to revenge thy quarrel, and ſerve thy malicious humour. (O monſtrous impiety! O ſhameleſſe impudencie! to be abhorred of all that hear it) not once taking notice what he commands in his Word, as, *Bleſſe them that perſecute you, bleſſe, I ſay, and curſe not*, Rom. 12.14. And again, *Bleſſe them that curſe you, and pray for them which hurt you*, Luk. 6. 28. which is the practice of all true *Chriſtians* 1 *Cor.* 4.12.

4. §. But this is not one half of thine offence, For whom doeſt thou curſe? Alas the *Creatures* that diſpleaſe thee are but *Inſtruments*, thy *ſin* is the *cauſe*, and God the *author*, 2 *Sam.* 16.11. *Pſal.* 39,10. *Gen.* 45.8, *Job* 1.21. from whom thou haſt deſerved it, and ten thouſand times a greater croſſe: but in ſtead of looking up from the *ſtone*, to the *hand* which threw it; or from the *effect* to the *cauſe*, as Gods people doe; thou like a *maſtiff dog*, ſetteſt upon the *ſtone* or *weapon* that hurts thee. But in this caſe, Who are you angry withall? Does your *horſe*, the *dice*, the *rain*, or any other *creature* diſpleaſe you? Alas, they are but *ſervants*, and if their *Maſter* bid ſmite, they muſt not forbear; they may ſay truly what *Rabſhekeh* uſurped, *Iſa.* 36.10. *Are we come without the Lord?* and all that hear thee may ſay, as the Prophet did to *Senacherib*, 2 *King.* 19. 22. *whom haſt thou blaſphemed? and againſt whom haſt thou exalted thy ſelf? even againſt the Holy One of Iſrael.*

5. §. Beſides, why doſt thou curſe thine enemie? (if he be ſo) but becauſe thou canſt not be ſuffered to kill him. For in heart, and Gods *account*, thou art a *murtherer*, in wiſhing him the *pox*, *plague*, or that he were *hanged* or *damned*. Nor will it be any rare thing at the *day of judgment*, for *curſers* to be indicted of *murther*. For like *Shimei* and *Goliah* to *David*; thou wouldſt kill him if thou durſt; thou doeſt kill him ſo far as thou canſt. I would be loath to truſt his *hands* that bans me with his *tongue*. Had *David* been at the mercie of either *Shimei* or *Goliah*, and not too ſtrong for them, he had then breathed his laſt.

Nor is it commonly any *ſin* committed, or juſt *offence* given thee; that thou curſeſt. Who could have leſſe deſerved thoſe *curſes* and *ſtones* from *Shimei*, then *David*? Yea, did not that head deſerve to be *tongueleſſe*, that body to be *headleſſe*, that ſo undeſervedly curſed ſuch an *Innocent*? as after it fell out. For the curſes and ſtones which *Shimei* threw at *David*, rebounded upon *Shimei*, and *ſplit his heart*; yea, and at laſt *knockt* out his *brains*; and the like of *Goliahs* curſes; which is alſo thy very caſe. For

6. §. What will be the iſſue? *the cauſleſſe curſe ſhall not come* where the

Curſe

Curſer meant it, Prov.26.2. yea, *though thou curſeſt, yet God will bleſſe,* Pſal.109.28. but thy curſes ſhall be ſure to rebound back into thine own breſt, Pſal.7.14,15,16. Prov.14.30. *Curſing mouths are like ill made Pieces,* which while men *diſcharge* at others, *recoil* in *ſplinters* on their own *faces.* Their words and wiſhes be but whirlwinds, which being breathen forth, return again to the ſame place. As hear how the Holy Ghoſt delivers it, Pſal. 109. *As he loved curſing, ſo ſhall it come unto him; and as he loved not bleſſing, ſo ſhall it be far from him. As he cloathed himſelf with curſing like a garment, ſo ſhall it come into his bowels like water, and like oyl into his bones; let it be unto him as a garment to cover him, and for a girdle wherewith he ſhall always be girded,* v.17,18,19 Hear this all ye, whoſe *tongues* run ſo faſt on the *Devils errand,* you loved curſing, you ſhall have it, both upon you, about you, and in you, and that everlaſtingly; if you perſevere and go on; for Chriſt himſelf at the laſt day, even he which came to ſave the world, ſhall ſay unto all ſuch, *Depart from me ye curſed into everlaſting fire, prepared for the Devil and his Angels,* Mat.25.41. Where they ſhall do nothing but curſe for evermore; for they no farther apprehending the goodneſſe, mercie, and bounty of God, then by the ſenſe of their own torments, the (effects of his juſtice) ſhall hate him, and hating him they ſhall curſe him, *Rev.* 16.11. They ſuffer, and they blaſpheme: there is in them a furious malice againſt him, being curſed of him, they re-curſe him; they curſe him for making them, curſe him for condemning them, curſe him becauſe being adjudged to death, they can never find death; they curſe his puniſhments, becauſe they are ſo unſufferable; curſe his mercies, becauſe they may never taſte them; curſe the bloud of Chriſt ſhed on the *Croſſe*, becauſe it hath ſatisfied for millions and done their unbelieving ſouls no good; curſe the Angels and Saints in heaven, becauſe they ſee them in joy and themſelves in torment; *Curſings* ſhall be their ſins, and their chief eaſe, *Blaſphemies* their prayers, *Lacrymæ* their notes, Lamentation all their harmony; theſe ſhall be their evening ſongs, their morning ſongs, their mourning ſongs for ever and ever. And indeed, who ſhall go to Hell, if Curſers ſhould be left out? Wherefore let all thoſe learn to bleſſe, that look to be heirs of the bleſſing.

7. §. But to be in in Hell, and there continue everlaſtingly in a bed of *quenchleſſe flames,* is not all. For this is the portion, even of *Negative* and *viceleſſe Chriſtians*; if they be not vertuous. Of ſuch as do not ſwear except they *fear an oath.* That abound in good duties, if they doe them not out of faith, and becauſe God *commands* them; that he may be *glorified,* and others *edified* thereby. Whereas thou doeſt *ſupererogate* of *Satan,* in damning many ſouls beſides thine own. Thou haſt had a double portion *of ſin,* to other men here; and therefore muſt have a *double portion of torment* to them hereafter. The *number* and meaſure of thy torments, ſhall be according to the *multitude* and *magnitude* of thine offences, *Rev.*20.12,13. & 22.12. *Luk.* 12.47. *Mat.*10.15. *Rom.*2.5,6. And thoſe offences, if I could ſtand to *aggravate* them by their ſeverall *circumſtances,* would appear to be out of meaſure *great* and *numerous.* I'le mention but one of ten.

With thy ſwearing and curſing, thou doeſt not only wound thine own *ſoul* worſe then the *Baalites* wounded their own bodies; (for thou wilfully *murtherest* thine own ſoul, and that without any inducement, as hath been proved.) But thou art ſo pernicious, that this is the leaſt part of thy miſchief; for thou draweſt vengeance upon thouſands, by thy infectious and damnable example; as how can it be otherwiſe? Thou doeſt not only infect thy *companions*, but almoſt all that *hear*, or come near thee. Yea, *little children* in the ſtreets, have learnt of thee to rap out *oaths*, and belch out *curſes* and *ſcoffs* almoſt as frequently as thy ſelf; and through thy accuſtomarie ſwearing learned to ſpeak *Engliſh and Oaths together*; and ſo to blaſpheme God almoſt ſo ſoon as he hath made them. And not only ſo, but thy example infects others; and they ſpread it abroad to more, like a malicious *man ſick of the plague*, that runs into the throng to diſperſe his infection, whoſe miſchief out-weighs all penalty. It is like the ſetting a mans owne *houſe* on fire, it burnes many of his *neighbours* houſes, and he ſhall anſwer for all the ſpoil. So that the *infection* of ſin is much worſe then the *act*.

8. §. Nor wilt thou ceaſe to ſin when thou ſhalt ceaſe to live; but thy wickedneſſe will continue longer then thy life. For as if we *ſow good works, ſucceſſion ſhall reap them*, and we ſhall be happy in making them ſo; ſo on the contrary, wicked men *leave their evill practices to poſterity*, and though dead, are ſtill tempting unto ſin, and ſtill they ſin in that temptation, they ſin ſo long as they cauſe ſin. This was *Jeroboams* caſe, *in making Iſrael to ſin*: for let him be dead, yet ſo long as any worſhiped his *Calves*, *Jeroboam* ſinned. Neither was his ſin ſoon forgotten; *Nadab* his ſon, and *Baaſha* his ſucceſſour; *Zimri*, and *Omri*, and *Ahab*, and *Ahaziah*, and *Jehoram*; all theſe walked *in the wayes of Jeroboam which made Iſrael to ſin*; and not they alone, but millions of the people with them. So that it is eaſie for a *mans ſin to live when himſelf is dead*; and to lead that exemplary way to *Hell*, which by the number of his followers, ſhall continually aggravate his torments. As, O what infinite torments doth *Mahomet* indure! when every *Turk* that periſheth by his jugling, does dayly adde to the pile of his unſpeakable horrors. And ſo each ſinner, according to his proportion, and the number of ſouls which miſcarry through the contagion of his evill example. And look to it, for the *blood of ſo many ſouls* as thou haſt ſeduced will be *required at thy hands*, and thou muſt give an account for the ſins, perhaps, of a thouſand. Thou doeſt not more increaſe other mens *wickedneſſe on Earth*, then their wickedneſſe ſhall encreaſe thy *damnation in Hel*, Luk. 16.

9. §. It were eaſie to goe on in aggravating thy ſinne and wretchednelſe; and making it out of meaſure *great*, and the ſouls that miſcarry through the contagion of thy evill example *numerous*. For is not the *Goſpell and the name of God blaſphemed among the very Turks*, *Jews*, and *Infidels*; and an evill ſcandall raiſed upon the *whole Church*; through thy ſuperlative wickedneſſe, and other thy fellows? Yea, does not this keep them off from embracing the *Chriſtian Religion*, and cauſe them to proteſt againſt their own converſion? Which makes me wonder that *Swearers*, *Drunkards*, and

and all ſuch wicked and *prophane wretches*, are not (like dirt in the houſe of God) thrown out into the *ſtreet*, by *excommunication*: Or as *excrements* and bad *humours* in *mans body*, which is never at eaſe till it be thereof diſburthened; as *Auſtin* well notes. That they are not marked with a black coal of infamy, and their company avoided, as by the Apoſtles order they ought, *Rom.*16.17. 2 *Theſſ.*3.6,14. *Eph.*5.5,7. 1 *Cor.*5.5, 11. 1 *Tim.*1.20. That they are not to us as *Lepers* were among the *Jews*; or as men full of *plague ſores* are amongſt us. We well know the good husband man *weeds* his *field* of hurtfull *plants*, that they may not ſpoil the good *corn*. And when *fire* hath taken an *houſe*, we uſe to pull it down, leſt it ſhould fire alſo the *neighbours* houſes. Yea, the good Chirurgeon cuts off a rotten member betimes, that the ſound may not be endangered. Nor will the Church of *England* ever flouriſh or be happy in her *Reformation*, untill ſuch a courſe is taken.

MEMB. 4.

Swearer. *Sir, I unfainedly bleſſe God, for what I have heard from you; for formerly, I had not the leaſt thought that ſwearing by faith, troth, or any other creature, was ſo grievous a ſin, as you have made it appear from the Word. And I hope it ſhall be a ſufficient warning to me for time to come.*.

1. §. *Meſſenger.* If ſo, you have cauſe to bleſſe God indeed. For all of you have heard the ſelf-ſame Word; but one goes away *bettered*, others *exaſperated* and *inraged*, wherein *will* only makes the difference. And who makes the difference of *Wills*, but God that made them? He that creates the new *heart*, leaves a *ſtone* in one boſome, puts *fleſh* into another.

2. § Of hearers there are uſually four ſorts, *Mat.*13.19, to 24. as firſt, *an honeſt and good heart*, will not return from hearing the Word unbettered. Yea he will ſo note what is ſpoken to his own ſin, that it ſhall increaſe his *knowledge*, and leſſen his *vices*. As who by looking in a *Glaſſe* ſhall ſpy *ſpots in his face*, and will not forthwith wipe them out? A wiſe man will not have one ſin twice repeated unto him. And theſe may be reſembled to *wax*, which yeeldeth *ſooner* to the *ſeal*, then *ſteel* to the *ſtamp*. But

3. §. Secondly, others are like *Tullies* ſtrange *ſoil*, much *rain* leaves them ſtill as dry as *duſt*. Or the *Wolfe* in the *emblem*, which though ſhe *ſuckt the Goat*, kept notwithſtanding her *wolviſh nature* ſtill. For ſpeak what can be ſpoken to them, it preſently paſſes away like the ſound of a *Bell* that is *rung*. Let *teſtimonies* and *examples* never ſo much concern them, they prove no other then as ſo many *characters* writ in the *water*, which leave no impreſſion behinde them. Who may be reſembled to an *Hour-glaſſe* or *Conduit*, that which in one hour *runneth in*, the ſame in another hour *runneth out again*. Or the *Smiths Iron*, put it into the *fire*, it is much *ſoftened*; again put it into the *water*, 'tis *harder then before*. Yea, let them never ſo much ſmart for their ſins: they will return to them again untill they periſh. Reſembling ſome *ſilly flye*, which being beat from the *candle* an hundred times, and oft ſinged therein, yet will return to it again untill ſhe be *conſumed*, *Prov.*23.35. All thoſe *Beaſts* which went into the *Arke unclean*, came likewiſe out *unclean*.

4. §. Thirdly,

4. §. Thirdly, another sort will very orderly hear the Word, and delight in it; so long as the *Minister* shall rove in generalities, preach little or nothing to the purpose: But if once he touch them to the quick, drive an application home to their consciences touching some one sin of theirs, as *John Baptist* served *Herod*; then they will turn their backs upon him, and hear him no farther, as those *Jews* served our *Saviour*, *Joh.*6. 66. The *Athenians Paul*, *Acts* 17.16, to 34. and *Ahab Micaiah*, 1 *King.* 22. 8.

5. §. *Sore eyes* you know are much grieved to look upon the *Sun*, *Bankrupts* cannot abide the sight of their *counting books*, nor doe deformed *faces* love to *looke* themselves in a true *Glasse*. For which read *John* 3. 19, 20, 21.

But let such men know, that to flye from the light, and reject the means, puts them out of all hope. That *sin* is *past cure*, which *turns from*, and refuseth *the cure*, *Deut.*17.12. *Prov.*29.1. As what is light to them that will shut their *eyes* against it? or *reason* to them that will stop their *Ears* from *hearing* it? If those *murtherers* of the Lord of *life*, *Act.*2.23. had refused to hear *Peters* searching Sermon, in all probability they had never been *prickt in their hearts*, never been *saved*, *ver.*37, 38. And take this for a *rule*, if ever you see a *drowning* man refuse help, conclude him a wilfull *murtherer*.

6. §. Fourthly and lastly, (for I passe by those *blocks* that goe to *Church* as *dogs* doe only for company, and can hear a powerfull *Minister* for *twenty* or *thirty years* together, and minde no more what they hear then the *seats* they sit on, or the *stones* they tread on.) There are a generation of Hearers who when a *Minister* does plainly reprove them for their sins, and declare the judgments of God due unto the same, to the end they may *repent* and *beleeve*, that so they may be saved; will *carp* and *fret*, and *spurn* against the very *Word of God* for being so sharp and searching; and thereupon persecute the *Messenger*, as the *Princes* and *false Prophets* did *Jeremiah*, *Herodias John Baptist*, and the *Pharisees Christ*.

7. §. And this God takes as done to himself; What saith *Paul*? 1 *Cor.* 7.10. *I have not spoken, but the Lord*: and therefore as the Lord said unto *Saul*, *Acts* 9.4. that he persecuted him, (though in *heaven*;) so they which resist any *truth* delivered out of the *word*, doe resist God himself, and not his Messenger; as evidently appears by these Scriptures, *Psal.*44. 22. and 74.4. 10.18. 22.23. & 83.2,5,6. & 89.50,51. & 139.20. *Prov.* 19.3. *Rom.*1.30. & 9. 20. *Mat.*10.22. & 25.45. 1 *Sam.* 17.45. *Isai.*37.4, 22, 23,28, *Act.*5.39 & 9 4,5. *Joh.*9.4. 1 *Thess.*4 8. *John* 15. 20, to 26. *Numb.* 16.11. 1 *Sam.*8.7. *Mark* 9.42. *Psal.*79.12. 2 *Kings* 2.24. O that the *Gospels enemies* would but seriously consider these Scriptures, and be *warned* by them. For certainly it is neither *wise*, *good*, nor *safe*, either resisting or angring him, that can *anger every vain of their hearts*. Yea, God hath *Messengers of wrath* for them that despise the *Messengers of his love*.

8. §. But hear why they so mortally hate the naked truth. Because it is the *word by which they are condemned*: they *loath* as much to hear it, as a *prisoner* doth abhor to hear his *sentence* from the *just Judge*. And indeed if

if many (as we know by experience) love not to hear the worſt of their *temporall cauſes*, and *caſes*; nor yet of their *bodily diſtempers*, with which their lives or eſtates be indangered. How much more will wicked men decline from ſeeing their hainous *abominations*, and themſelves guilty of *Hell*, and eternall *damnation*? though thereof there be an abſolute neceſſity, if ever they be ſaved.

9. §. *Guilty* ſinners love *application* as dearly as a *dog* does a *cudgell*. And no marvail, for what *Leaper* will take pleaſure in the *ſearching* of his *ſores*? Nor were *Satan* his Crafts-maſter, if he did permit them: For if they could clearly ſee the loathſomneſſe of their impieties, it were not poſſible not to *abhor* them, not to *abhor themſelves for them*; but their *blindneſſe* makes them love their own *filthineſſe*, as *Ethiopians* do their own *ſwarthineſſe*. Beſides, they love not to have their *conſciences awakened*, but would *ſleep* quietly in their *ſins*. And he that deſires to *ſleep*, will have the *curtains drawn*, the *light ſhut out*, and *no noiſe* made. Whence as *good meates*, are *unwelcome* to *ſick perſons*: ſo is *good counſell* to obſtinate and reſolved *ſinners*. Tell them of their *ſwearing*, *drinking*, *whoring*, *cheating*; they will *fret*, and *chafe*, and *fume*, and *ſwell*, and *ſtorm*, and be ready to *burſt* again to hear it. But let envy ſwear, ſwell, and burſt; truth muſt be ſpoken. And indeed why ſhould not *Gods ſervants* take as free *liberty in reproving*, as the Devils ſervants take *liberty in offending*? Shall not the one be as loud for God, as the other are for *Baal* and *Belzebub*?

10. §. Yea, admoniſh them never ſo *mildly*, they will ſay we *take too much upon us*: as *Corah* and his complices twitted *Moſes*, *Numb.*16.3. not knowing how ſtrictly God *commands* and *requires* it, *Lev.*19. 17. 2 *Tim.*2.25. *Ezek.*3.18, to 22. 2 Pet.2.7,8. Whence as the *Chief Prieſts* anſwered *Judas*, *what is that to us*? ſo they will blaſpheme *God*, tear *Chriſt* in pieces, and more then betray, even ſhed his innocent bloud, digging into his ſide with oaths, and ſay, when told of it, *What is that to us*? when they might as well ſay, *What is Chriſt to us*? what is *heaven* to us? or what is *ſalvation* to us? for to us the one cannot be without the other: we ſhall never inherit part of his *glory in heaven*, if we do not take his *glories part upon earth*. And with God it is much about one, whether we be *doers* of *evill*, or no *hinderers*. For if we muſt not ſee our neighbours *oxe*, *nor his ſheep goe aſtray*, *or fall into a pit*, *but we muſt reduce him*, *and help him out of it*, *Deut.*22.1. we are much more bound to help our neighbour himſelf from droping into the *bottomleſſe pit* of *Hell*. And *what know we but we may winne our brother*, and ſo *ſave his ſoul*, *Mat.*18.15.

11. §. They will hiſſe like *Serpents*, if we trouble their neſts never ſo little. And its a ſure ſign the *horſe* is galled that ſtirs too much when he is touched. But what are theſe men *like*, and how are they like to ſpeed in the end? they are like the *Thracian flint* that burns with *water*, and is quenched with oil: their ſouls are the *worſe* for Gods endeavour to *beter* them. His holy *precepts* and *prohibitions*; doe either *harden* them, as the *Sun hardens clay*, *and cold water hot iron*; or elſe they *enrage* them, as a furious *maſtiff Dog* is the madder for his *chain*.

12. §. But to be exaſperated with good counſell, and in ſtead of penitency to break into choler; when fury ſparkles in thoſe eyes which ſhould guſh out with water; it is an evident ſign of one that ſhall periſh, *Prov.* 29. 1. Read the words and tremble, *a man that hardneth his neck being often reproved ſhall ſuddenly be deſtroyed, and that without remedy*: ſee more *Prov.* 1.24,25,26, to 33. Whence it is the Prophet tells *Amaziah*, *I know that God hath determined to deſtroy thee, becauſe thou haſt done this, and haſt not obeyed my counſell*, 2 *Chron.*25.16,20. and that the *Holy Ghoſt* ſpeaking of *Elyes* ſons, ſaith that they would not hearken unto, nor obey the voice of their father, becauſe the Lord *was determined to deſtroy them*; 1 *Sam.* 2. 25. Yea, it is an obſervation of *Livie*, that when the deſtruction of a *perſon* or *Nation* is deſtined: then the wholſome *warnings* both of *God* and *Man*, are ſet at nought. And in reaſon that *ſin* is *paſt* all cure which *ſtrives* againſt the cure. *Herbs* that are worſe for *watering*, *Trees* that are leſſe fruitfull for *dunging* and *pruning*, are to be *rooted out*, or *hewn down*. Even ſalvation it ſelf will not ſave thoſe that *ſpill the potion*, and *fling away the plaſter*. When God would have cured *Babylon*, and ſhe would not be cured, then ſhe is given up to *deſtruction* without further warning.

13. §. *Ignorant Worldlings* (who will *beleeve* nothing which comes not within the compaſſe of their *five ſenſes*) think that becauſe God *ſtrikes not*, *he minds not*, *Pſal.* 50.21. *Becauſe ſentence againſt an evill work is not executed ſpeedily*; *therefore the heart of the children of men, is fully ſet in them to doe evill*, as Solomon ſpeaks, *Eccleſ.* 8.11. They are like the *Iſraelites*, 1 *Sam.*12.15, to 20. they will not *beleeve* without a *miracle*; and it will be a *miracle* if ever they be ſaved. For ſhould they ſee miracle upon miracle; ſhould God forthwith ſtrike one dead with a *thunderbolt*, and rain down *fire and brimſtone* upon another, and cauſe the *Earth to ſwallow down* a third quick while they are blaſpheming him: they would be as far from beleeving as they were before; as the examples of the *old world*, the *Sodomites*, *Pharaoh*, *Balaam*, *Ahab*, *Belſhazzar*, *Malchus*, and thoſe great *Clerks*, the *Scribes* and *Phariſees*, together with thouſands of the *Jews*, ſufficiently manifeſt.

Yea, it is eaſier for a man *poſſeſt with many Devils* to be *diſpoſſeſt*; to *raiſe* one from the *dead*; or to turn a *ſtone* into *fleſh* (in which God ſhould meet with no oppoſition) then perſwade an habituated Swearer to beleeve theſe enſuing *precepts*, *predictions*, *teſtimonies* of the *Goſpell*, or any other ſaving truth, *Mat.*5.20. & 12.36. & 25 30, to 46. 2 *Theſſ.* 1.7,8,9. & 2.12. *Heb* 12.14 29. *Rev.*20.12. to the end, *Deut.*29.19,20. *Prov.*1.24. to 33.

14. §. Well may they beleeve what the *World*, the *Fleſh*, and the *Devill* ſuggeſts unto them: As *Satan* (that he may make ſmooth their way to perdition) will perſwade the moſt *impudent* and *inſolent* ſinners, *Drunkards*, *Adulterers*, *Blaſphemers*, *Sabbath-breakers*, *Bloodthirſty Murtherers*, *Perſecuters of the Godly*, and *contemners of Religion*, that they may take liberty to continue their ſenſuall luſts, by a *teſtimony of Scripture*, and apply *Chriſts paſſion* as a *warrant* for their licentiouſneſſe; his *death* as a *licence* to ſin, his *croſſe* as a *Letters patent* to do miſchief. And hereupon, as if a *Malefactor* ſhould

head

head his drum of Rebellion with his pardon: they live as if the *Goſpell* were quite contrary to the rule of the *Law*; or as if God were neither to be *feared* nor cared for. Hence they exerciſe their ſaucie wits in prophane *ſcoffs at Religion*, and diſgrace that *bloud*, whereof hereafter they would give *a thouſand worlds for one drop*: hence they tear *heaven* with their *blaſphemies*, and bandie the dreadfull name of God, in their impure and polluted mouths, by their bloody oaths and execrations: hence they are ſo *witleſſe*, *graceleſſe*, and *ſhamleſſe*; as to ſwear and curſe even as *dogs bark*. Yea, they have ſo ſworn away all grace, that they count it a grace to ſwear; and are ſo far from beleeving what God threatens in his Word againſt ſin, and what is affirmed of his juſtice, and ſeverity in puniſhing all wilfull, and impenitent ſinners with eternall deſtruction of *body* and *ſoul*: that they preſume to have part in that merit, which in every part they have ſo abuſed; to be purged by that *bloud*, which now they take all occaſions to diſgrace; to be ſaved by the ſame *wounds* and *bloud*, which they *ſwear by*, and ſo often *ſwear away*; to have *Chriſt* an *Advocate* for them in the next life, when they are *Advocates* againſt *Chriſt* in this: that *heaven* will meet them at their laſt hour, when all their life long, they have galloped in the beaten rode toward *hell*. And that though they *live like ſwine* all their life long, yet one cry for mercy at the laſt gaſp, ſhall *transform them into Saints*. And this is the *ſtrong faith*, they are ſo apt to *boaſt of*, viz. *preſumption*, not *confidence*: Or rather, *Hope frighted out of its wits*. For not withſtanding all this, in beleeving the Scriptures, they fall ſhort of the *Devils* themſelves. For the *Devils* doe really *beleeve* that God is no leſſe *true* and *juſt* then he is *mercifull*; as his Word declares him to be: and thereupon *they tremble* as *S. James* hath it, *James* 2.19. whereas theſe men beleeve not a word that *God* ſpeaks, ſo as to be bettered by it.

15. §. And no marvail, for their wont hath been to beleeve *Satan* rather then *God*; as did our *firſt parents*, *Gen.*3. Therefore now after they have rejected all means of grace, when they are ſo cruſted in their villanie, that *cuſtome* is become a *ſecond* or *new nature*: God (that he may puniſh their hardneſſe and exceſſe in ſin, with further obduration,) not only delivers them up to *Satan*, *the God of this world*; *who ſo blindes their mindes, and deludes their underſtandings, that the light of the glorious Goſpell of Chriſt ſhall not ſhine unto them*, 2 *Cor.*4.3,4. *Eph.*2.2. 2 *Theſſ.*2.9. But he gives them up, even to a *reprobate judgment*, *to the hardneſſe of their hearts, and to walk in their owne connſels*, *Pſal.*81.11.12. *Rom.*1.21, to 32. And better be given up to *Satan*, as the *inceſtuous Corinthian* was, then thus to be given up. For he was thereby *converted* and *ſaved*, as God uſed the matter: making the *Scorpion* a *medicine* againſt the *ſting of the Scorpion*: the *Horſeleech* a means to *abate* the *vicious* and ſuperfluous *bloud*; ſo ordering *Satans* craft and malice, to *ends* which himſelf *intended not*.

Whereas theſe are given over; as a *deſperate Patient* is given over by his *Phyſitian* when there is no *hope* of his *recovery*. As thus, *Becauſe they will not receive the truth in love, that they might be ſaved*: *for this cauſe God gives them up to ſtrong deluſions, that they ſhould beleeve lyes*; *that all they might be*

damned

damned who beleeve not the truth, but take pleaſure in unrighteouſneſſe: they are the very words of the *holy Ghoſt*, 2 *Theſſ.* 2. 10, 11, 12. If any would ſee more touching the wofull condition of a deluded *worldling*; and how *Satan* guls wicked men with a world of *miſpriſions*, that he may the better cheat them of their *ſouls*; Let them read *The Drunkards Character*, and *The Cure of Miſpriſion*; for in this I ſtudy all poſſible brevity, being loath either to *ſurfeit* or *cloy* the *Swearer*; who is commonly *ſhort breath'd* in well-doing; and leſt adding more ſhould hinder him from hearing this: for *Satan* and his corrupt heart will not condeſcend, he ſhall hold out to hear his beloved ſin ſo ſpoken againſt.

MEMB. 5.

1. §. Only I will inſert a few *notions*, *apheriſms*, or *concluſions*, touching the former point of Gods forbearing to puniſh the moſt *flagitious ſinners* when they ſo horribly provoke him: together with ſome pregnant *examples* of ſome that he hath executed *Martiall Law* upon, even in this life.

Cornelius Gallus (not to mention *many*, nor *any* that every *Author* ſets down) dyed in the very *act* of his *filthineſſe*, as *Plutarch* well notes. *Nitingall*, *Parſon* of *Crondall in Kent*, was ſtruck dead in the Pulpit, as he was belching out his ſpleen againſt *religion* and zealous *profeſſors* of the *Goſpel*. It was the uſual imprecation of *Henry* Earl of *Schuartzbourg*, Let me be drowned in a *Jakes*, if it be not ſo; and ſuch was his end. You may remember one *Lieutenant of the Tower* was hanged; it had wont to be his uſuall imprecation, as he confeſſed at his death. Earl *Godwin* wiſhing at the Kings Table that the bread he eat might choke him if he were guilty of *Alphreds* death, whom he had before ſlain: was preſently choked, and fell down dead: Yea his lands alſo ſunk into the *Sea*, and are called *Godwins ſands*: where thouſands ſince have made *ſhipwrack*. It was uſuall with *John Peter* mentioned in the book of *Martyres* to ſay; if it be not true, I pray God I may rot ere I dye: and God ſaying Amen to it, he rotted away indeed. A *Serving-man* in *Lincoln-ſhire* for every trifle uſed to ſwear, *Gods precious bloud*, and would not be warned by his friends to leave it: inſomuch that hearing the bell tole in the very anguiſh of death, he ſtarted up in his bed and ſware, by the former oath that bell toled for him: whereupon immediately the bloud moſt fearfully iſſued, as it were, in ſtreams from all parts of his body not one place left free and ſo dyed. *Popiel* King of *Poland* had ever this wiſh in his mouth; If it be not true, I would the *Rats* might eat me; and ſo it came to paſſe: for he was ſo aſſailed by them at a banquet, that neither his *guards*, nor *fire*, nor *water* could defend him from them; as *Munſter* mentions. The *Jews* ſaid, *Let his bloud be upon us and upon our children*; and what followed? *ſixteen hundred years* are now paſt, ſince they wiſhed themſelves thus wretched; and have they not ever ſince, been the hate, and ſcorne of the world? Did they not (many of them) live to ſee their *City buried in aſhes*, and *drowned in bloud*? to ſee themſelves *no Nation*? Was there ever any people under *heaven*, that was made ſo famous a ſpectacle of miſery and deſolation? they have had what they called for to the full; and it's juſt that they who *long for a curſe*, ſhould *have it*:

yet

yet how many among us, do familiarly curſe their *wives, children, &c.* Nor is it ſeldome that *God payes* them in their own *coin*: men *prophane Gods name*, and he makes their *names to ſtinke*. When the *peſtilence* rageth in our ſtreets; *blaſphemy* and *execration* muſt confeſſe that they have their *due wages*. *Blaſphemers live ſwearing*, and *dye raving*; it is but their *wages*.

2. §. He puniſheth ſome in the *Suburbs of hell*, that they might never come into the *City it ſelf*. The *evill* he now ſuffers *uncorrected*, he refers to be *condemned*. *Sin* knows the *doom*, it muſt *ſmart here*, or *hereafter*. Outward *plagues* are but favour in *compariſon* of ſpirituall *judgments*; and *ſpirituall judgments* but light, to *eternall torments*. God does not *puniſh* all *flagitious ſinners* here; that he may allow ſome ſpace to repent; and that none may doubt his promiſe of a *Generall Judgment*: nor does he forbear all here, leſt the *world* ſhould deny his *providence*, and queſtion his *juſtice*.

MEMB. 6.

1. §. But what do I urge reaſon to men of a *reprobate judgment*? to admoniſh them, is to no more purpoſe, then if one ſhould ſpeak to *life-leſſe ſtones*, or *ſenſe-leſſe plants*, or *wit-leſſe beaſts*; for they will never fear any thing till they be in *Hell fire*; wherefore God leaves them to be confated with *fire* and *brimſtone*, ſince nothing elſe wil doe it. If there be any here that beleeve a *Reſurrection* (as I hope better things of ſome of you) all ſuch I would beſeech, *by the mercies* of God before mentioned; that they would not be ſo deſperately wicked, as to *mock their admoniſher*, *ſcoff at the means* to be ſaved, and *make themſelves merry*, with their owne *damnations*; but that they would entertain this meſſuage as if it were an *Epiſtle* ſent from God himſelf, to invite and call them to *repentance*. Yea, conſider ſeriouſly what I have ſaid, and do not, Oh do not mock at *Gods Word*, nor ſport away your ſouls into thoſe pains which are *eaſeleſſe*, *endleſſe*, and *remedileſſe*. Shal we *give an account at the day of judgement for every idle word we ſpeak*, *Mat.* 12.36. and never give a reckoning for our wicked ſwearing and curſing? *we ſhall be judged by our words*, *v.*37.

Are you willing to be ſaved? if you are, *Break off your ſins by repentance*. *Dan.*4.27. *Ceaſe to do evill, learn to doe well*, *Iſai.*1.16.17. Seriouſly grieve and bewail for the millions of times that you have blaſphemed God and pierced your *Saviour*, and never more commit the like impiety. Yea, doe not only *leave your ſwearing*, but *fear an Oath* and make conſcience of it, reſolve not to take the glorious name of God in vain, nor place any other creature in his roome: though the *Devill* ſhould ſay unto you, as once he did to *Chriſt*, *All this will I give thee*. For it is not enough that we abſtaine from evill, unleſſe we hate it alſo, and doe the contrary good; *Sanctifie the Lord God in your heart*, 1 *Pet.*3.15. *Make a covenant with your mouth*, as *Job* did with his eyes, and ſet a watch before the door of your lips, that you thus offend not with your tongue, *Pſal.*141.3.

2. §. Which if you doe rightly, the *like care to avoid all other ſins* will neceſſarily follow: becauſe he that fears to commit one ſin out of conſcience, and becauſe God forbids it, will upon the ſame ground, fear all that his law forbids: and as heartily, and unfainedly deſire that he may never

commit

commit it, as that God ſhould never impute it, 2 *Tim.*2.19. Neither can a regenerate mind conſiſt with a determination to continue in any one ſin; as when Chriſt caſt out one *Devill*, we read that he caſt out all, even the whole *Legion*, *Mark* 5.2.&c. And he that makes not ſome conſcience of *all ſin*, makes no true conſcience of *any ſin*.

And the ſame is to be underſtood alſo of duties commanded, for the ſame law which injoins us to hate and forſake all ſin, commands us alſo to ſtrive after *univerſal obedience to every precept*. And it is a true rule, he that hath not in him all Chriſtian graces in their meaſure, hath none; and he that hath any one truly, hath all. He that is not ſanctified in every part, is truly ſanctified in no part, 1 *Pet.*1.15. 2 *Pet.*3.11. *Mat.*5.48. 2 *Tim.*3.17. 2 *Cor.* 7.1. And the leaſt ſin allowed of, be it but a vaine thought, or one duty omitted, is enough to caſt thee into hell; for the *wages of ſin* (any ſin be it never ſo little) *is death*, *Rom.*6.23. *Jam.*1.15. Yea admit thou hadſt never acted any the leaſt evill in all thy life, it were not enough to ſave thee from hell, much leſſe to bring thee to heaven, for we need no more to condemn us, then what we brought into the World with us, *Gen.*2.17. *Pſal.* 51.5. *Rom.* 5.12. Whence the *new born child in the law* was commanded to *offer a ſin offering*, *Lev.*12.6.

3.§. Wherefore as you tender the good of your own ſoul, ſet upon the work preſently before the *Drawbridge* be taken up; provide with *Ioſeph* for the *dearth* to come; With *Noah*, in the days of thine health, build the *Ark of a good conſcience* againſt the floods of ſickneſſe. Imitate the *Ant*, who provides her meat in Summer for the Winter following. Yea, do it whilſt the yearning bowels, the bleeding wounds, and compaſſionate arms of Jeſus Chriſt lie open to receive you. Whiles you have health, and *life* and *means*, and *time* to repent, and make your peace with God in Chriſt, as you tender I ſay the everlaſting happineſſe & wel-fare of your *almoſt loſt and drowned ſoul*, as you expect or hope for *grace* or *mercy*, for *joy* and *comfort*, for *heaven* and *ſalvation*, for endleſſe *bliſſe* and *glory* at the laſt. As you would eſcape the direful *wrath of God*, the bitter ſentence and *doom of Chriſt*, the never dying *ſting*, *and worm of conſcience*, the tormenting and ſoul-*ſcorching flames of hel*, and everlaſting *ſeparation from Gods bliſsfull preſence*, abjure and utterly renounce all wilfull and affected evill; and in the firſt place this abominable ſin of *ſwearing* and *curſing*.

4.§. The which Grace if you would obtain, omit not to pray for the aſſiſtance of Gods ſpirit, otherwiſe thy ſtrength is ſmall; yea, except God give thee repentance, and removes all impediments that may hinder, thou canſt no more *turn thy* ſelf, then thou couldſt at firſt *make thy ſelf*. We are not ſufficient of our ſelves to *thinke*, much leſſe to *ſpeak*, leaſt of all to *doe* ought that is good, 2 *Cor.*3.5. *Joh.* 15.4,5. We are *ſwift* to all evill, but to any good *immoveable*. Wherefore beg of God that he will give you a new heart, and when the heart is changed, all the members will follow after it, as the reſt of the creatures after the *Sun* when it ariſeth. Importune him for grace, that thou mayeſt firmly reſolve, ſpeedily begin, and continually perſevere in doing and ſuffering his holy will. Deſire him to regenerate thy *heart*, change and purifie thy *nature*, ſubdue thy *reaſon*, rectifie thy *judgment*, reform and ſtrengthen

then thy *will*, renew thy *affections*, and beat down in thee whatſoever ſtands in oppoſition to the *Scepter* of Jeſus Chriſt. Only this let me adde. Be ſure you wholly and only reſt on your *Saviour Ieſus Chriſt* for ſalvation, abhorring to attribute or aſcribe ought to doing: for *our very righteouſneſſes are as filthy rags*, Eſa.64.6. And the ſole *perfection of a Chriſtian*, is the *imputation of Chriſts righteouſneſſe*, and the not imputation of his own unrighteouſneſs; a rule which we are very apt to ſwerve from, either on the right or left hand: wherefore if you would not erre, obſerve this golden *mean*, endeavor to live as if there were no Goſpel, and to dye as if there were no law. And now for concluſion, If thou receiveſt any power againſt this great evil, forget not to be thankfull, and when God hath the fruit of his mercies, he will not ſpare to ſow much where he reaps much: and ſo having ſet before you *life* and *death*, I leave you to chooſe which of them you like beſt. Only think what *account* you ſhall give of that you have read; for if this warning prevail not, it is much to be feared the next will be that of *The ſon of man*, Mat. 25.41. *Depart from me, &c.*

Poſt-ſcript.

YOu that fear God, or have any bowels of compaſſion towards the precious ſouls of thoſe poor ignorant *men*, *women*, and *children*, whom you hear to ſwear and curſe as Dogs bark; (that is not more of *curſtneſſe* then out of *cuſtome*;) wiſh them to read theſe few pages, neither count it as a thing indifferent which may either be done or diſpenſed withall; for beſides that, God hath *commanded* the duty of admonition, *Heb.*3. 13. 2 *Tim.*2.25. and *commended* the practiſe of it, *Rev.*1.2,6. and *condemned* the contrary, *v.*20. If you do not it, or the like, you *hate your brother*, *Lev.* 19.17. and make your ſelf guilty both of his ſin and ruine, *Ezek.* 3. 18. to 22. For as none but a *Cain* will ſay, *Am I my brothers Keeper?* ſo theſe could never continue their *curſing* and *ſwearing* as they doe: if they were but ſo happy as to meet with timely and faithfull admonition. Nor can you love God and patiently hear theſe miſcreants blaſpheme his holy Name as they do, 2 *Pet.* 2.7,8. Or manifeſt your ſelf his by adoption and regeneration; for wel-born children are touched to the quick with the injuries of their Parents; and not to be moved in this caſe, is to confeſſe our ſelves baſtards. Yea it is a baſe, vile, and unjuſt ingratitude in thoſe men, that can endure the diſgrace of them, under whoſe ſhelter they live. Which being ſo, make it a part of your charity, to give of them as you meet with occaſion; as that you ſhall hourly do, even as you paſſe the ſtreets, if you but mind it. And me thinks, none that are able ſhould ſpare to be at a farthing coſt, when that farthing, may poſſibly prove the ſaving of a Swearers ſoul. And to that end, any one may have what they pleaſe; giving ſo many farthings to the poor. And alſo other Books of more generall concernment, upon the like terms, repairing to the *Blew pales, over againſt the high Conſtables ſhort of Shoreditch Church*, where there is a Glaſſe Lanthorne in the window.

Imprimatur { JOHN DOVVNAME, THO. GATAKER.

Adde this (together with the *Abſtract of the Drunkards Character*) to *Gods goodneſſe and Englands unthankfulneſſe.* *The*

The Printer to the Reader.

IT being obſerved that many meeting with ſome of this Authors Collections, do earneſtly enquire after the reſt: I think it not amiſſe, to ſatisfie their deſire, and ſave them further labour, by ſetting down the ſeverals; which are theſe,

The Cauſe and Cure of Ignorance, Errour, Enmity, &c.
The Cure of Miſpriſion; or Miſtake.
The Victory of Patience.
The Drunkards character, with an addition.
The Character or Touch-ſtone *of a true Beleever*
The Character of a formall Hypocrite, or Civill Juſticiarie.
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FINIS.

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The Blemiſh *of* Government, *the* Shame *of* Religion, *the* Diſgrace *of* Mankind; *or, a* Charge *drawn up againſt* Drunkards, *and preſented to his Highneſs the* Lord PROTECTOR, *in the name of all the Sober Party in the* three Nations. *Humbly craving, that they may be kept alone by themſelves from infecting others; compelled to work and earn what they conſume: And that none may be ſuffered to ſell* Drink, *who ſhall either* Swear, *or be* Drunk themſelves, *or ſuffer* Others *within their Wals.*

By *R. Younge* of *Roxwell* in *Eſſex.*

1. BRANCH *of the Charge.*

THat as the *Baſilisk* is chief of *Serpents*: ſo of *ſinners* the *Drunkard* is chief. That *Drunkenneſs* is of *ſins* the *Queen*: as the *Gout* is of *diſeaſes*: even the *root* of all *evil*, the *rot* of all *good*. A ſin which turns a man wholly into ſin. That all ſins, all beaſt-like, all ſerpentine qualities meet in a *Drunkard*, as *rivers* in the *ſea*: and that it were far better be a *Toad*, or a *Serpent*, than a *Drunkard*. That the *Drunkard* is like *Ahab*, *who ſold himſelf to work wickedneſs*. That he wholly dedicates, reſigns, ſurrenders, and gives himſelf up to ſerve *ſin* and *Satan*. That his only imploiment is to *drink*, *drab*, *quarrel*, *ſwear*, *curſe*, *ſcoff*, *ſlander* and *ſeduce*: as if to *ſin* were his *trade*, and he could do nothing elſe; like the *Devil*, who was a ſinner from the *beginning*, a ſinner to the *end*. That theſe *ſons of Belial*, are all for the *belly*: for to drink *God* out of their hearts, *health* out of their bodies, *wit* out of their heads, *ſtrength* out of their joynts, all the *money* out of their purſes, all the *drink* out of the Brewers barrels, *wife* and *children* out of doors, the *houſe* out at windows, the *Land* out of quiet, *plenty* out of the *Nation*, is all their buſineſs. In which their ſwiniſh ſwilling, they reſemble ſo many *frogs* in a *puddle*, or *water-ſnakes* in a *pond*: for their whole exerciſe, yea, Religion, is to drink; they even drown themſelves on the dry land. That they drink more *ſpirits* in one night, then their *fleſh* and *brains* be *worth*. That more is thrown out of one *ſwines noſe*, and *mouth*, and *guts*, than would maintain five ſufficient families.

2. *By.* That it is not to be imagined, what all the *Drunkards* in one *Shire*, or *County* do devour, and worſe than throw away in one year: when it hath been known (if we may give credit to *Authours*, and the *Oaths* of others) that *two and thirty* in one cluſter have made themſelves drunk; that *ſix and thirty* have dranke themſelves dead in the place, with carowſing of healths; that at one Supper, *one and fourty* have killed themſelves, with ſtriving for the conqueſt: that *two* have drank each of them a *peck* at a draught: that *four men* have drank *four gallons* of wine at a ſitting: that *one man* hath drank *two gallons* of wine; and two more, *three gallons* of wine a piece at a time: that one Drunkard in a few hours, drank *four gallons* of wine: that *four* ancient men drank as many cups of wine at one ſitting, as they had lived years, which was in

all, *three hundred* cups of wine *amongſt four* men: and laſtly, that *three women* came into a Tavern in *Fleetſtreet* (when I was a boy, take it upon *Claptons* Oath and credit, who drew the Wine) and drank *fourty nine quarts of Sack*; two of them *ſixteen* a piece, and the third to get the victory, *ſeventeen quarts of Sack*. Which being ſo, what may the many millions of theſe *ding-thrifty dearth-makers* conſume in a year in all the three *Nations*?

Nor need it ſeem incredible, that common drunkards ſhould drink thus: for they can diſgorge themſelves at pleaſure, by only putting their finger to their throat. And they will vomit, as if they were ſo many live *Whales* ſpuing up the *Ocean*; which done, they can drink afreſh.

Or if not ſo, yet cuſtom hath made it paſs thorow them, as thorow a *tunnel*, or *ſtrainer*; whereby it comes out again as ſheer wine as it went in, as hath been obſerved.

Nor hath the richeſt *Sherry* or old *Canary* any more operation with them, then a cup of *ſix* hath with me. And no marvel! for if *phyſick* be taken too oft, it will not work like *phyſick*: but nature entertains it as a *friend*, not as a *Phyſitian*: yea *poiſon* by a familiar uſe becomes natural *food*. As *Ariſtotle* (in an example of a Maid, who uſed to pick *ſpiders* off the wals and eat them) makes plain.

3. *Br.* That as Drunkards have loſt the prerogative of their *creation*, and are changed (with *Nebuchadnezzar*, Dan. 4. 16.) from *men* into *beaſts*, ſo they turn the *ſanctuary of life* into the *ſhambles of death*: yea thouſands (when they have made up the meaſure of their wickedneſs) are taken away in *God*'s juſt wrath in their drink; (as it were with the *weapon in their bellies*) it faring with them as it did with that *Pope*, whom the *Devil* is ſaid to have ſlain in the very inſtant of his Adultery, and carry him quick to *hell*; being ſuddenly ſtruck with death, as if the *execution* were no leſſe intended to the *ſoul*, than to the *body*.

That by the *Law of God* in both *Teſtaments*; *He that will not labour, ſhould not eat*, Gen. 3. 19. Prov. 20. 4. 2 Theſ. 3. 10. becauſe he robs the *Common-wealth* of that which is altogether as profitable as *land*, or *treaſure*. But Drunkards are not only *lazy get-nothings*, but they are alſo *riotous ſpend-alls*; and yet theſe *drunken drones*, theſe *gut-mongers*, theſe *Quagmiriſts*, like *vagrants* and *vermine*, do nothing all their life-long that may tend to any good, as is ſtoried of *Margites*, and yet devour more of the *fat of the Land*, than would plentifully maintain thoſe *millions of poor* in the Nation, that are ready to famiſh. A thing not fit to be ſuffered in any *Chriſtian Common-wealth*, yea *far fitter they were ſtoned to death*, as by the *Law of God* they ought, *Deut.* 21. 20, 21. ſince this might bring them to repentance; whereas now *they ſpend their dayes in mirth: and ſuddenly they go down into hell*, Job 21. 13. Drunkards being thoſe *ſwine*, whom the *legion* carries headlong into the *Sea*, or pit of *perdition*.

4. *Br.* That every *hour* ſeems a *day*, and *every day* a *month* to a drunkard, that is not ſpent in a *Tap-houſe*; yea, they ſeem to have nailed their ears to the door of ſome *Tavern* or *Tap-houſe*, and to have agreed with *Satan*, *Maſter, it is good being here!* That where ever the Drunkards *houſe* is, his dwelling is at the *Ale-houſe*, except all his mony be ſpent, and then if his *wife* will fetch him home with a *lanthorn*, and his men with a *barrow*, he comes with as much ſenſe as *Micha*'s *Image* had.

That

That the *pot* is no sooner from their *lips*, but they are *melancholy*, and their hearts as heavy, as if a *milstone* lay upon it. Or rather they are vexed like *Saul* with an *evil spirit*, which nothing will drive away but *drink* and *Tobacco*. They so wound their consciences with all kind of prodigious wickedness, and so exceedingly provoke *God*, that they are *rackt* in conscience, and *tortured* with the very flashes of *hell-fire*. That they drink to the end only, that they may forget *God*, his *threats* and *judgments*; that they may drown *conscience*, and put of all thoughts of *death*, and *hell*; and to *hearten* and *harden* themselves against all the *messages of God*, *and threats of the Law*: which is no other in mitigating the pangs of conscience, than as a *saddle of gold* to a *galled horse*, or a draught of *poison* to quench a mans *thirst*. That if they might have their wils, none should refuse to be drunk *unpunished*, or be drunk *unrewarded* at the common charge. As how will they boast what they drank, and how many they conquer'd at such a meeting, making it their only *glory*? That the utmost of a Drunkards *honesty* is *good-fellowship*: that *temperance* and *sobriety* with them, is nothing but *humour* and *singularity*; and that they drink not for *strength* or *need*, but for *lust* and *pride*; to shew how full of *Satan* they are, and how near to *swine*.

That though these *swinish swill-bouls* make their *gullet* their *god*, and sacrifice more to their *god-belly*, than those *Babylonians* did to their *god Bell*, *Bell & Drag. ver.* 3. yet they will *say*, yea *swear*, that they drink not for love of drink, though they love it above *health*, *wealth*, *credit*, *child*, *wife*, *life*, *heaven*, *salvation*, *all*. They no more care for *wine*, than *Esau* did for his *pottage*, for which he sold his *birth-right*, Isa. 56 12.

5. *Br.* That Drunkards are the *Devils captives*, at his command, and ready to do his will; and that he rules over, and works in them his pleasure, 2 *Tim.* 2.26. *Eph.* 2.2. that he enters into them, and puts it into their hearts, what he will have them to do, *Joh.* 13.2. *Act.* 5.3. 1 *Chro.* 21.1. opens their mouths, speaks in, and by them, *Gen.* 3.1, to 6. stretcheth out their hands, and they act as he will have them, *Act.* 12.1, 2. *Rev.* 2.10. he being their *father*, Gen. 3. 15. Joh. 8.44. their *king*, Joh. 12.31. & 14.30. and their *god*, 2 Cor. 4.4. Eph. 2.2. And which is worst of all, that Drunkenness not only *duls* and *dams* up the *head* and *spirits* with mud, but it beastiates the *heart*, & (being worse than the *sting of an Asp*) poisoneth the very *soul* and *reason* of a man, whereby the faculties and organs of repentance and resolution are so *corrupted* and *captivated*, that it makes men utterly uncapable of returning, unless *God* should work a greater *miracle* upon them, then was the *creating of the whole world*. Whence *Austin* compares it to the very *pit of hell*, out of which (when a man is once fallen into) there is no hope of *redemption*.

That Drunkenness is like some *desperate plague*, which knows no cure. As what sayes *Basil*, Shall we speak to *Drunkards?* we had as good speak to *liveless-stones*, or *senseless-plants*, or *witless beasts*, as to them; for they no more believe the threats of *Gods Word*, than if some Impostor had spoken them. They will fear nothing, till they be in *hell-fire*; resembling the *Sodomites*, who would take no warning, though they were all *struck blind*; but persisted in their course, untill they felt *fire and brimstone* about their *ears*, *Gen.* 19.11.

That there is *no waſhing theſe Blackmoors white*, *no charming of theſe deaf Adders*; *blind men* never *bluſh*; *fools* are never *troubled in conſcience*; neither are *beaſts* ever *aſhamed* of their *deeds*.

That a man ſhall never hear of an *habituated*, *infatuated*, *incorrigible*, *cauterized Drunkard*, that is reclaimed with age.

6. *Br.* That as at firſt, and before cuſtom in ſin hath hardened theſe *Drunkards*, they ſuffer themſelves to be *transformed* from *men* into *ſwine*; as *Elpenor* was transformed by *Circes* into a *hog*; ſo by degrees they are of *ſwine* transformed again into *Devils*, as *Cadmus* and his *wife* were into *ſerpents*, as palpably appears by their *tempting to ſin*, *and drawing to perdition*.

That theſe *Agents* for the *Devil*, *Drunkards*, practiſe nothing but the *Art of debauching men*; that to turn others into *beaſts*, they will make themſelves *devils*, wherin they have a notable dexterity, as it is admirable how they will *wind* men in, and *draw men on*, by *drinking* firſt a *health* to ſuch a *man*, then to ſuch a *woman* my *miſtreſs*, then to every ones *miſtreſs*; then to ſome *Lord* or *Lady*; their *Maſter*, their *Magiſtrate*, their *Captain*, *Commander*, &c. and never ceaſe, until their *brains*, their *wits*, their *tongues*, their *eyes*, their *feet*, their *ſenſes*, and all their *members* fail them: that they will *drink* until they *vomit up their ſhame again*, like a filthy *dog*, or *lie wallowing* in their beaſtlineſs, like a *bruitiſh ſwine*. That they think nothing too much either to *do* or *ſpend*, that they may make a *ſober man a drunkard*, or to *drink another drunkard* under the *table*; which is to *brag* how far they are become the *Devils children*: that in caſe they can make a *ſober* and *religious man* exceed his *bounds*, they will *ſing* and *rejoyce*, as in the *diviſion* of a *ſpoil*; and boaſt that they have *drenched ſobriety*, and *blinded* the *light*; and ever after be a *ſnuffing* of this *taper*, Pſal. 13. 4. But what a *barbarous*, *graceleſs*, *and unchriſtian-like practice* is this, to make it their *glory*, *paſtime*, and *delight*, to ſee *God diſhonoured*, his *Spirit grieved*, his *Name blaſphemed*, his *creatures abuſed*, *themſelves* and their *friends ſouls damned*. Doubtleſs ſuch men have climbed the *higheſt ſtep* of the *ladder of wickedneſs*; as thinking their own ſins will not preſs them deep enough into *hell*, except they load themſelves with other mens; which is *Devil-like* indeed! whoſe aim it hath ever been, ſeeing he muſt of neceſſity be wretched, not to be wretched alone.

That as they make theſe *healths* ſerve as a *pulley*, or *ſhoing-horn* to draw men on to drink more, then elſe they would or ſhould do: ſo a *health* being once begun, they will be ſure that every one preſent ſhall *pledge* the ſame, in the ſame manner and meaſure, be they *thirſty* or *not thirſty*, *willing*, or *not willing*, *able*, or *unable*: be it againſt their *ſtomacks*, *healths*, *natures*, *judgments*, *hearts* and *conſciences*, which do utterly abhor, and ſecretly condemn the ſame. That in caſe a man will not for *company* grievouſly *ſin againſt God*, wrong his own *body*, deſtroy his *ſoul*, and wilfully *leap into hell fire* with them; they will hate him worſe than the *hangman*; and will ſooner adventure their *blood in the field*, upon refuſing, or croſſing their *healths*, than in the cauſe and quarrel of their *Country*.

7. *Br.* How they are ſo pernicious, that to damn their own ſouls, is the leaſt part of their *miſchief*; and that they *draw vengeance* upon *thouſands*, by *ſeducing ſome*, and giving *ill example to others*. That one *Drunkard* makes a mul-

a multitude; being like the *bramble*, Judg. 9. 15. which firſt ſet it ſelf on fire, and then fired all the Wood. Or like a *malicious man ſick of the plague*, that runs into the throng to diſperſe his infection; whoſe miſchief out-weighs all penalty. And this ſhews, that they not only partake of the *Devils nature*, but that they are *very devils* in the *likeneſs of men:* and that the very wickedneſs of one that *feareth God*, is far better than the *good intreaty* of a *Drunkard*.

That with ſweet words they will tole men on to deſtruction, as we tole *beaſts* with *fodder* to the *ſlaughter-houſe*; And that to take away all ſuſpition, they will ſo mollifie the ſtiffneſs of a mans prejudice, ſo temper and fit him to their own mould; that once to ſuſpect them, requires the ſpirit of diſcerning. And that withall, they ſo confirm the profeſſion of their love with *oaths*, *proteſtations* and *promiſes*, that you would think, *Jonathans* love to *David* nothing to it. That theſe *pernicious ſeducers*, *devils in the ſhape of men*, have learned to handle a man ſo ſweetly, that one would think it a *pleaſure* to be *ſeduced*.

But little do they think, how they advance their own damnations, when the blood of ſo many ſouls, as they have drawn away, will be required at their hands! For know this thou tempter, that thou doſt not more *increaſe other mens wickedneſs on earth*, (whether by *perſwaſion*, or *provocation*, or *example*) than their wickedneſs ſhall *increaſe thy damnation in hell*, Luk. 16. 27, 28. *Non fratres dilexit, ſed ſeipſum reſpexit.* And this let me ſay to the horror of their conſciences, that make merchandize of ſouls; that it is a queſtion when ſuch an one comes to *hell*, whether *Judas* himſelf would change *torments* with him.

8. *Br.* That the *Drunkard* is ſo pleaſing a *murtherer*, that he *tickles* a man to *death*, and makes him (like *Solomons fool*) die *laughing*. Whence it is, that many who hate their other *enemies* (yea, and their *friends* too) imbrace this *enemy*, becauſe he *kiſſeth* when he *betrayeth*. And indeed what *fence?* for a *piſtol charged* with the *bullet of friendſhip*. Hence it is alſo, that thouſands have confeſt at the *Gallows*, *I had never come to this, but for ſuch, and ſuch a Drunkard*. For commonly the *Drunkards progreſs* is, from *luxury* to *beggery*, from *beggery* to *thievery*, from the *Tavern* to *Tyborne*, from the *Ale-houſe* to the *Gallows*. Briefly, That theſe *Bauds* and *Panders* of *vice* breathe nothing but *infection*, and ſtudy nothing but their *own*, and other mens *deſtruction*. That the *Drunkard* is like *Julian*, who never did a man a good turn, but it was to damn his ſoul. That his proffers are like the *Fowlers ſhrape*, when he caſts *meat* to *birds*, which is not out of *pity* to *relieve*, but out of *treachery* to *inſnare* them. Or like *traps* we ſet for *vermine*, ſeeming charitable, when they intend to kill, *Jer.* 5. 26. And thou maiſt anſwer theſe curſed tempters, who delight in the murther of ſouls, as the *woman of Endor* did *Saul*, 1 Sam. 28. *Wherefore ſeekſt thou to take me in a ſnare, to cauſe me to die*, *verſ.* 9.

That he is another *Abſolom*, who made a feaſt for *Amnon*, whom he meant to kill. And there is no ſubtilty like that which deceives a man, and hath thanks for the labour. For as our Saviour ſaith, *Bleſſed is the man that is not offended at their ſcoffs*, Mat. 11. 6. So bleſſed is the man that is not taken

with their wiles. For herein alone conſiſts the difference, *He whom the Lord loves, ſhall be delivered from* their meretricious allurements, *Eccl.*7.26. And *he whom the Lord abhors, ſhall fall into their ſnares*, Pro.22.14.

9. *Br.* That *Taverns* and *Tap-houſes* are the drinking *ſchools*, where they learn this their *skill*, and are *trained up* in this *trade* of *tempting*. For *Satan* does not work them to this heighth of impiety all at once, but by degrees: When *cuſtom of ſin* hath deaded all *remorſe for ſin*; as it is admirable how the *ſoul* that takes delight in leudneſs, is gained upon by cuſtom. They *grow* up in *ſin*, as worldlings grow in *wealth* and *honour*, *They wax worſe and worſe*, ſayes the Apoſtle, 2 *Tim.*3 13. they go firſt *over-ſhoo*'s, then *over-boots*, then *over-ſhoulders*; and at length *over-head* and *ears* in ſin, as ſome do in debt. Now theſe *Tap-houſes* are their *meeting-places*; where they hear the *devils lectures* read; the *ſhops* and *markets*, where *Satan drives his trade*; the *ſchools*, where they take their *degrees*; theſe are the *Guild-hals* where all ſorts of ſinners gather together, as the *humors* do into the *ſtomack* before an *ague-fit*, and where is projected all the wickedneſs that breaks forth in the *Nation*, as our *reverend Judges* do find in their ſeveral *Circuits*.

That theſe *Taverns* and *Ale-houſes* (or rather *hell-houſes*) are the *fountains* and *well-heads* from whence ſpring all our *miſeries* and *miſchiefs*: theſe are the *nurſeries* of all *riot*, *exceſs* and *idleneſs*, making our Land another *Sodom*, and furniſhing yearly our *Jails* and *Gallowſes*. Here they ſit all day in *troops*, doing that in *earneſt*, which we have ſeen boyes do in *ſport*; ſtand on their *heads*, and ſhake their *heels* againſt *heaven*; where, even to hear how the Name of the *Lord Jeſus* is pierced, and *Gods Name* blaſphemed, would make a *dumb man ſpeak*, a *dead man* almoſt to *quake*.

10. *Br.* That it were endleſs to repeat their *vain-babling*, *ſcurrilous jeſting*, *wicked talking*, *impious ſwearing* and *curſing*: that when the drink hath once bit them, and ſet their *tongues at liberty*, their *hearts come up* as eaſily as ſome of their *drink*; yea, their limitleſs tongues do then *clatter* like ſo many *windows looſe in the wind*, and you may aſſoon perſwade a *ſtone to ſpeak*, as them to be *ſilent*; it faring with their *clappers*, as with a *ſick mans pulſe*, which always *beats*, but ever out of order. That one Drunkard hath *tongue* enough for *twenty men*; for let but *three* of them be in a room, they will make a noiſe, as if all the *thirty bels in Antwerp ſteeple* were *rung at once*: or do but paſs by the door, you would think your ſelf in the *Land of Parrats*. That it is the property of a Drunkard to *diſgorge his boſom* with *his ſtomack*, to empty his *mind* with his *maw*: His tongue reſembles *Bacchus* his *Liber pater*, and goes like the *ſayl of a Wind-mill*: For as a great *gale of wind* whirleth the *ſayls about*, ſo abundance of drink whirleth his *tongue* about, and keeps it in *continual motion*. Now he *rayls*, now he *ſcoffs*, now he *lies*, now he *ſlanders*, now he *ſeduces*, talks *bawdy*, *ſwears*, *bans*, *foams*, and cannot be quiet, till his *tongue* be *wormed*. So that from the beginning to the end, he belcheth forth nothing, but what is as far from *truth*, *piety*, *reaſon*, *modeſty*, as that the *Moon* came down from *Heaven* to viſit *Mahomet*: As oh! the beaſtlineſs which *burns* in their unchaſte and impure *minds*, that *ſmokes out* at their polluted *mouths*! A man would think, that even the *Devil* himſelf ſhould *bluſh*, to hear his *child* ſo *talk*. How doth his *mouth* run over with

falſhoods againſt both *Magiſtrates*, *Miniſters* and *Chriſtians*: what ſpeaks he leſs than *whoredoms*, *adulteries*, *inceſts* at every word? yea, hear two or three of them talk, you would change the *Lycaonians language*, and ſay, *Devils* are come up *in the likeneſs of men.*

11 *Br.* That at theſe places men learn to contemn *Authority*, as *boyes* grown tall and ſtubborn, contemn the *rod*: Here it is that they *utter ſwelling and proud words againſt ſuch as are in Dignity*, as S^t *Peter* and S^t *Jude* have it. *They ſet their mouths againſt heaven, and their tongues walk through the earth*, Pſal. 73.9. So that many a good *Miniſter* and *Chriſtian* may ſay with holy *David*, *I became a ſong of the Drunkards*, Pſal. 69.12. And in caſe any of them have *wit*, here they will ſhew it in *ſcoffing* at *Religion*, and *flouting* at *holineſs*. From whence it is, that we have ſo *many Atheiſts*, and ſo *few Chriſtians* amongſt us (notwithſtanding our ſo much means of grace) and that the *Magiſtracy* and *Miniſtry* are ſo wofully *contemned* by all ſorts of people.

That theſe *tippling Tap-houſes* are the *common Quagmires* of all filthineſs, where too many drawing their *Patrimonies* through their *throats*, *exhauſt* and *laviſh* out their *ſubſtance*, and lay *plots* and *devices* how to get more. For hence they fall either to *open courſes* of *violence*, or *ſecret miſchief*, till at laſt the *Jail* prepares them for the *Gibbet*; for lightly they *ſing* through a *red Lattiſe*, before they *cry* through a *Grate.*

12. *Br.* I ſpeak not of all, I know the *calling* to be *good*, and that there are *good of that calling*, (and theſe will thank me, becauſe what I have ſaid, makes for their honour and profit too) but ſure I am, too many of theſe *drinking-houſes* are the very *dens* and *ſhops*, yea the *thrones of Satan*, very *ſinks of ſin*, which like ſo many *common-ſhores*, refuſe not to welcome and incourage any, in the moſt loathſom pollutions they are able to invent, and put in practice. As did you but *hear*, and *ſee*, and *ſmell*, and *know* what is done in theſe *Taverns* and *Ale-houſes*, you would wonder that the *earth* could bear the *houſes*, or the *Sun* indure to look upon them. That leſt they ſhould not in all this do *homage* enough to *Satan*, they not ſeldom drink their *healths upon their knees*, as the *Heathen Witches* and *Sorcerers* (of whom theſe have learned it) uſed to do, when they offered *drink-offerings* to *Beelzebub the prince of Devils*, and other their *Devil-gods.*

That theſe godleſs *Ale-drapers*, and other *ſellers of drink*, in entertaining into their houſes, and complying with thoſe *traiters againſt God*, and in ſuffering ſo much impiety to reſt within their wals, do make themſelves guilty of all, by ſuffering the ſame; and that a fearfull curſe hangs over their heads, ſo long as they remain ſuch. For if *one ſin* of *theft*, or *perjury* is enough to *rot the rafters*, to *grind the ſtones*, to *level* the *wals* and *roof* of any *houſe* with the *ground*; as it is *Zec.* 5.4. What are the *oaths*, the *lies*, the *thefts*, the *whoredoms*, the *murthers*, the damnable *drunkenneſs*, the *numberleſs*, and *nameleſs abominations* that are committed there. For theſe *Ale-houſe-keepers* are acceſſory to the Drunkards ſin, and have a fearfull account to give for their tollerating ſuch, ſince they might, and ought to redreſs it: ſo that their gain is moſt unjuſt, and all they have is by *the the ſins of the people*; as *Diogenes* ſaid of the *ſtrumpet Phryne.*

13. *Br.* That of all ſeducing Drunkards, theſe *Drink-ſellers* are the *chief*;

their whole life being nought elſe but a *viciſſitude* of *devouring* and *venting*, and their whole ſtudy, how to *tole in cuſtomers*, and then *egg them on to drink*; for as if *drinking* and *tempting* were *their trade*: they are alwayes *guzling within doors*, or elſe *tempting at the door*, where they *ſpend* their *vacant hours*, watching for a *companion*, as a *ſpider* would watch for a poor *flie*; or as the *whoriſh woman* in the *Proverbs laid wait* for the *young novice*, untill *with her great craft, and flattering lips, ſhe had cauſed him to yeeld*, Prov. 7.6, to 24. Though when he ſees a Drunkard, if he but *hold up his finger*, the other follows him into his *Burrough*, juſt *like a fool to the ſtocks*, and as an *Ox to the ſlaughter-houſe*, having no power to withſtand the temptation. So in he goes, and there continues as one *bewitch'd*, or *conjur'd with a ſpell*; out of which he returns not, untill he hath emptied his *purſe* of *money*, and his *head* of *reaſon*: while in the mean time his poor *wife*, *children* and *ſervants* want bread.

That did *Sellers of drink* aim at the *glory of God*, *and good of others*, as they ought, 1 *Cor.* 10.31. there would not be an hundreth part of the *drunkards*, *beggars*, *brawls*, and *famiſhed-families* there are: whereas now thouſands do in ſheer drink, ſpend all the *cloaths* on their *beds* and *backs*. As be they poor *labouring men*, that muſt dearly earn it before they have it, theſe *Ale-houſe keepers*, theſe *vice-breeders*, theſe *ſoul-murtherers* will make them drink away as *much in a day*, as they *can get in a week*; *ſpend twelve pence*, ſooner than *earn two-pence*, as S^t *Ambroſe* obſerves.

That thouſands of theſe *Labouring-men* may be found in the very *Suburbs* of this *City*, *that drink the very blood of their wives and children*, who are near *famiſhed*, to *ſatisfie* the Drunkards *throat*, or *gut*, wherein they are *worſe than Infidels*, or *Cannibals*, 1 Tim. 5.8. who again are juſtly met withall: For as if *God* would *pay* them in their *own coyn*, how often ſhall you ſee *vermine* ſucking the *Drunkards blood*, as faſt as he the others.

14. *Br.* That theſe *Drunkards* and *Ale-drapers* are always laying their heads together, *plotting* and *conſulting* how to *charm* and *tame* their *poor wives* (for the *Drunkard* and his *wife* agree like the *harp* and the *harrow*) which if *maids* did but hear, they would rather make choice of an *Ape-carrier*, or a *Jakes-farmers ſervant*, than of one who will be drawn to the *Ale-houſe*. For let them take this for a Rule, He that is a *tame devil abroad*, will be a *roaring devil at home*; and he that hath *begun* to be a Drunkard, will *ever be* a Drunkard. True, they will *promiſe* a maid *fair*, and *bind themſelves* by an hundred *oaths* and *proteſtations*; and ſhe (when *love* hath blinded and beſotted her) will believe them; yea, promiſe her ſelf the victory, not doubting but ſhe ſhall reclaim him from his *evil company*; but *not one of a thouſand*, *ſcarce one of ten thouſand* that ever finds it ſo, but the contrary. For let Drunkards *promiſe*, yea and *purpoſe* what they will; Experience ſhews, that *they mend as ſowr Ale does in Summer*; or as a *dead hedge*, which the *longer* it ſtands is the *rottener*. And how ſhould it be other, when they cannot go the length of a *ſtreet*, but they muſt paſs by, perhaps an *hundred Ale-houſes*, where they ſhall be called in. And all the while they are in the *drinking-ſchool*, they are bound by *their law of good fellowſhip* to be *powring in* at their *mouths*, or *whiffing out* at their *noſes*: one ſerving as a [illegible] to the other;

other; which makes them like *ratsban'd Rats*, *drink and vent*, *vent and drink*, *Sellengers round*, and the ſame again. Oh that a *maids fore-wit* were but ſo good as her *after-wit!* then the Drunkard ſhould *never have wife more to make a ſlave of*, nor *wives ſuch cauſe to curſe Ale-houſe keepers*, as now they have. And indeed, if I may ſpeak my thoughts, or what reaſon propounds to me, Drunkards are ſuch *children* and *fools* (to what Governours of families ought to be) that a *rod* is fitter for them than a *wife*. But of this by the way only, that *maids* may not ſo miſerably *caſt away themſelves*; for they had *better be buried alive*, than *ſo married*, as moſt poor mens wives can inform them.

15. *Br.* That to ſpeak to theſe *Demetriuſes*, that *get their wealth by drinking*; yea, by helping to *conſume their drink*, and that *live only by ſin, and the ſins of the people*, were to ſpeed as *Paul* did at *Epheſus*, after ſome one of them had told *the reſt of their occupation*. Yea to expect amendment from ſuch, in a manner were to expect amendment from a *Witch*, who hath already *given her ſoul to the devil*. That to what hath been ſpoken of *Drunkards* and *Drink-ſellers* in the particular caſes of *drinking* and *tempting*, might be added *ſeventy times ſeven more* of the like *abominations*. For the Drunkard is like ſome *putrid grave*, *the deeper* you dig, *the fuller* you ſhall find him both of *ſtench* and *horrour*: Or like *Hercules*'s *monſter*, wherein were *freſh heads ſtill ariſing one after the cutting off of another*. But there needs no more than this *taſte*, to make any *wiſe man* (or any that love their own ſouls) to *deteſt* and beware theſe *Bawds* and *pandors of vice*, that breathe nothing but *infection*, and *ſtudy* nothing but *their own*, and *other mens deſtruction*. Theſe *Brokers* of *villany*, whoſe very *acquaintance* is *deſtruction*: As how can they be other than *dangerouſly* infectious, and *deſperately* wicked, whoſe very *mercies* are *cruelty*?

16. *Br.* That I have *unmasked their faces*, is to *infatuate their purpoſe*: that I have *inveighed* and *declaimed againſt Drunkenneſs*, is *to keep men ſober*; For *vices* true *picture*, makes us *vice deteſt*.

O that I had *Dehortation* anſwerable to my *deteſtation* of it! Only here is a *diſcovery* how *Drunkards tempt*; if you will ſee *directions* how to avoid their *temptations*, read my *Sovereign Antidote againſt the contagion of evil company*. Only take notice for the preſent, that *the beſt way to avoid evil*, is to *ſhun the occaſions*: Do not only *ſhun Drunkenneſs*, but the *means* to come to it: and to *avoid hurt*, keep thy ſelf *out of ſhot*; come not in *drunken company*, nor to *drinking places*: As for their *love* and *friendſhip*, conſider but whoſe *Factors* they are, and thou wilt ſurely *hate* them. *Conſider what I ſay, and the Lord give you underſtanding in all things.*

POSTSCRIPT.

COnſidering the premiſſes, if there were any *love of God*, any *hatred of ſin*, any *zeal*, any *courage*, any *conſcience of an Oath* in moſt of our *Juſtices of the Peace*, they would rather *put down* and *purge out* of their *Pariſhes* and *Liberties*, this *viperous brood* of *vice-breeders*, and *ſoul-murtherers* (I mean *Ale-houſe keepers*) then *increaſe them* as they do, when any *common Drunkard*, *Cheat*, or *Witch* may procure a *Licence* to ſell drink, if they will

but

but bribe some one of their *Clerks*. But if it be left to them (if his *Highness* himself do not by some other way redress it, as blessed be *God* he hath already begun the work in some *Counties*) I look never to see it mended, untill *Christ comes in the clouds*.

Only it is much to be feared, that as we turn the *sanctuary of life* into the *shambles of death*: so *God* may send a *famine* after such a *satiety*, and *pestilence* after *famine*. Or rather that our *Land*, which hath been so long *sick* of this *disease*, and so often *surfeited* of this sin, should *spue us all out*, who are the *Inhabitants*.

Or in case *God* be pleased to dispense with the *Nation*, the wickedness that is done by these *Drunkards* and *Drink-sellers*, shall be reckoned, unto those that are the *permitters*, for their own. For *Governors* make themselves *guilty of those sins* they may redress, and will not. But I know to whom I speak, and my hopes are depending.

In the mean time, it is sad to consider, how many *Drunkards* will hear this *Charge*, for one that will *apply* it to himself. For confident I am, that *fifteen* of *twenty*, all this *City* over, are *Drunkards*, yea, *seducing Drunkards*, in the dialect of *Scripture*, & by the *Law of God*, which extends even to the heart and affections, *Mat.*5.21,22,28. Perhaps by the *Laws* of the *Land*, a man is not taken for drunk, except his *eyes stare*, his *tongue stutter*, and his *legs stagger*; but by *Gods Law*, he is one *that goes often to the drink*, or that *tarrieth long at it*, *Prov.*23.30,31. He that will be drawn to the *Tavern* or *Ale-house* by every idle soliciter, and there be detained to drink, when he hath *neither need of it*, or *mind to it*; to the spending of his *money*, wasting of his precious *time*, neglect of his *calling*, abusing of the *creatures* (which thousands want) discredit of the *Gospel*, the stumbling of *weak ones*, the incouraging of *indifferent ones*, the hardning of his *associates*, and all the truths enemies that know or hear of it. Briefly, he that *drinks* more for *lust*, or *pride*, or *covetousness*, or *fear*, or *good fellowship*, or to *drive away time*, or to *still conscience*, than for *thirst*, is a Drunkard in *Solomon*'s esteem, *Prov.*23.30,31. Perhaps thou dost not think so; but can you produce that *holy man of God*, that will not deem him a drunkard, who can neither *buy*, nor *sell*, nor *meet* any *friend*, or *customer*, but he must go to the Tavern, or Ale-house, perhaps *six times* in a day; and who constantly *clubs* it, first for his *mornings draught*, secondly at *Exchange-time*, thirdly *at night*, when shops are shut in; as is the common, but *base custom* of most *Tradesmen*; yea, and the *Devil* so blinds them, that they will plead a *necessity* of it; and that it is for their *profit*?

Nor can it be denied, but in cases of this nature, things are rather measured by the *intention* and *affection* of the *doer*, than of the *issue*, and *event*. And why should not a man be deemed a *Drunkard* for his immoderate and inordinate *affection to drink*, or *drunken company*, as well as another, an *Adulterer*, for the like affection to his *neighbours wife*, Matth.5.21,22,28. Yet these men are in their own, and other mens esteem, not only *good* and *civil men*, but *good Christians* forsooth. Certainly, the *more light* we have, the *more blind* men are, or else this could not be; For I would gladly ask such, Are you *Christians*? In what part of the *Word* find you a warrant for it? Where find you, that this *custom* was ever used by any one of the *Saints* in former ages?

Well

Well may you (with *Agrippa*) be *almost Christians*; but sure enough, you are not with S^t *Paul*, *altogether such:* and then what will become of you? For *almost a son* is a *bastard*, *almost sweet* is *unsavoury*, *almost hot* is *lukewarm*; and those that are lukewarm *will God spue out of his mouth*, Rev.3.15,16.

A Christian almost, is like a *woman that dieth in travel*, *almost* she brought forth a *son*; but that *almost* killed the *mother*, and the *son* too. If thou *believ'st almost*, thou shalt be *saved almost*; as we say of a *Thief* that hath a *pardon* brought him whiles he is upon the *gallows*, he was *almost saved*, but he was *hanged*, and his pardon did him no good. To be *almost a Christian*, is to be like the *foolish Virgins*, that had *Lamps*, *but without oyl* in them; for which they were *shut out of heaven*, though they came to the very door, *Mat.*25.10,11,12. Can the *door* which is but *almost shut*, keep out the *Thief?* Can the *ship* that is but *almost tite*, keep out the *water?* The *souldier* that does but *almost fight* is a *coward?* And therefore if thou lovest thy self, look to it, and that in time, lest hereafter you most dolefully rue it: For know this, that you shall once give an *account* for every *idle peny* and *hour* you spend, and for every *cup of drink* you shall spoil, or waste; and for every one that is encouraged to do the like by your *example*. For which see *Mat.*12.36. *Luke* 16.2. *Rom.*14.12. 1 *Pet.*4.5. *Rev.*20.13. & 22.12.

That (by the blessing of *God*) our children, and childrens children may *loath drunkenness*, and *love sobriety*; let this be fixed to some place convenient in every house, for all to read. The *Persians*, *Parthians*, *Spartans*, and *Lacedemonians* did the like, and found it exceeding efficacious: And *Anacharsis* holds it the most effectual means to that end.

Imprimatur EDMUND CALAMIE.

FINIS.

Offer of Help to Drowning-Men.

Imprimatur THO. GATAKER.

SEeing, and fore-seeing the sad effects of mens crying down *Books*, *Learning*, the *Ministry*, *Sanctification*, &c. if this their deep and devilish design do meet with no stop: and seeing we should specially prepare for *defence*, where *Satan* specially prepares for *offence*. Considering also the *numberless number* of those that by professing themselves *Protestants*, discredit the *Protestant Religion*: Who because they have been *Christened*, as *Simon Magus* was, received the *Sacrament of the Lords Supper*, like *Judas*; and for company go to *Church* also as *Dogs* do, are called *Christians*, as we call the *Heathen Images gods*: yea, and (*being blinded by the Prince of darkness*, 2 Cor.4.4.) think to be saved by *Christ*, though they take up *Arms* against him: and are no more like *Christians*, than *Michols Image of Goats hair* was like *David*: Who make the *world* only their *god*, & *pleasure* or *profit* alone their *Religion*: Who are so graceless, *that God is not in all their thoughts*; except to blaspheme him, and to spend his dayes in the *Devils services*: Who being *Christians in name*, will scoff at a *Christian indeed*: Who *honour* the *dead Saints in a cold profession*, while they *worry* the *living Saints* in a *cruel persecution*: Who so hate Holiness, that they will hate a man for it; and say of *good living*, (as *Festus* of *great learning*) *It makes a man mad*: whose *hearts* will rise at the sight

of

of a *good man*, as ſome *ſtomacks* will *riſe* at the ſight of *ſweet meats*: Whoſe *Religion* is to oppoſe the power of *Religion*; and whoſe knowledge of the *Truth*, to know how to argue againſt the *Truth*: *Who juſtifie the wicked, and condemn the juſt*: who call *Zeal*, *madneſs*; and *Religion*, *fooliſhneſs*: Who love their *ſins* ſo much above their *ſouls*, that they will not only *mock* their Admoniſher, *ſcoff* at the means to be ſaved, and make themſelves merry with their own *damnations*; but even hate one to the *death*, for ſhewing them the way to eternal *life*: who will condemn all for *Round-heads*, that have more *Religion* than an *Heathen*, or *knowledg* of heavenly things, than a *child* in the womb hath of the things of this life; or conſcience than an *Atheiſt*, or care of his ſoul, than a *Beaſt*, and are mockers of all that march not under the pay of the *devil*: Who with *Adam*, will become *Satans* bondſlaves for an *Apple*; and like *Eſau*, *ſell their birth-right of Grace* here, and their *Bleſſing of Glory* hereafter *for a meſs of Pottage*: Who preſer the pleaſing of their *palates* before the *ſaving of their ſouls*: who have not only caſt off *Religion*, that ſhould make them *good men*; but *reaſon* alſo, that ſhould make them *men*: Who waſte *virtues* faſter than *riches*, and *riches* faſter than any *virtues* can get them: Who do nothing elſe but *ſin*, and make *others ſin too*: who ſpend their time and patrimonies in *Riot*; and upon *Dice*, *Drabs*, *Drunkenneſs*; who place all their felicity in a *Tavern* or *Brothel-houſe*, where *Harlots* and *Sycophants* riſle their Eſtates, and then ſend them to rob: Who will *borrow* of every one, but never intend to *ſatisfie* any one: *Who glory in their ſhame*, and are *aſhamed* of that which ſhould and would be their *glory*: Who deſire not the reputation of honeſty, but of good fellowſhip: Who inſtead of quenching their thirſt, drown their ſenſes; and had rather leave their *wits*, than the *wine* behind them: Who place their *Paradiſe* in their *throats*, *Heaven* in their *guts*: and *make their belly their god*: who pour their *Patrimonies* down their *throats*, and throw the *houſe* ſo long out at *windows*, that at length their *houſe* throws them out of *doors*: Who think every one exorbitant that walks not after their Rule: Who will *traduce* all whom they cannot *ſeduce*; even condemning with their *tongues*, what they *commend* in their *conſciences*: Who, as they have no *reaſon*, ſo they will *hear none*: Who are not more *blind* to their own faults, than *quick-ſighted* in other mens: Who being diſpleaſed with others, will flie in their *Makers face*, and tear their *Saviours Name* in pieces with *oaths* and *execrations*, as being worſe than any *mad dog* that *flies in his Maſters face* that keeps him: Who *ſwear* and *curſe* even out of *cuſtom*, as *Currs bark*; yea, they have ſo *ſworn away* all *grace*, that they count it a *grace* to *ſwear*; and being reproved for *ſwearing*, they will *ſwear* that *they ſwore not*.

Or perhaps they are *covetous Cormorants*, *greedy Gripers*, *miſerly Muck-worms*; all whoſe *reaches* are at *riches*: Who make *gold* their *god*, and commodity the ſtern of their *conſciences*: Who hold every thing *lawfull*, if it be *gainfull*: Who preſer a little baſe pelf before *God*, and their own *ſalvations*; and who being fatted with *Gods bleſſings*, do ſpurn at his *precepts*: Who like men *ſleeping* in a *Boat*, are carried down the *ſtream* of this *World*, untill they arrive at their *Graveſend* [Death] without once *waking* to bethink themſelves whether they are a *going* [to Heaven or Hell.]

Or *Ignorant* and *Formal Hypocrites*: who do as they ſee others do, without either *conſcience* of ſin, or guidance of *reaſon*: Who do what is morally good, more

for *fear of the Law*, then for *love of the Gospel*: Who fear the *Magistrate* more, than they fear *God* or the *Devil*; regard more the *blasts of mens breath*, than the *fire of Gods wrath*; will tremble more at the thought of a *Bailiff*, or a *Prison*, than of *Satan*, or *Hell*, and everlasting perdition: Who will say, they *love God* and *Christ*, yet hate all that any way resemble him; are *flint* unto *God*, *wax* to *Satan*; have their *ears* alwayes *open* to the *Tempter*, *shut* to their *Maker* and *Redeemer*; will *chuse* rather to *disobey God*, than *displease great Ones*; fear more the *Worlds scorns*, than *His anger*; and rather than *abridge themselves* of their *pleasure*, will incur the *displeasure* of *God*: Who will do what *God forbids*, yet confidently hope to escape what *He threatens*: Who will do the *Devils works* only, and yet look for *Christs wages*; expect that *Heaven* will meet them at their *last hour*, when all their *life* long they have *galloped* in the *beaten Road* towards *Hell*: Who expect to have *Christ* their *Redeemer* and *Advocate*; when their *consciences* tell them, that they *seldom remember* him, but to *blaspheme* him; and more often name him in their *Oaths* and *Curses*, than in their *Prayers*: Who will persecute *Honest* and *Orthodox Christians*; and say, they mean *base* and *dissembling Hypocrites*: Who *think they do God service in killing his servants*, Joh. 16. 2. Who will boast of a *strong faith*, and yet fall short of the *Devils in believing*, Jam. 2. 19. *Who turn the grace of God into wantonness*; as if a condemned person should head his *Drum* of *Rebellion* with his *Pardon*; resolving to be *evil*, because *God* is *good*: Who will not *believe* what is *written*, till they *feel* what is *written*; and whom nothing will *confute*, but *fire* and *brimstone*: Who think their *villany* is *unseen*, because it is *unpunished*; and therefore *live like beasts*, because they think they shall *die like beasts*.

Considering the swarms, Legions, Millions of these, I say, and many the like, which I cannot stand to repeat. As also in reference to *Lev.* 19. 17. *Isa.* 58. 1. And out of compassion to their precious souls; there are above twenty several Books purposely composed, wherein are *proper remedies* (of the same alloy) for *each soul seduced* or *afflicted*; to be had without any *expence*: which *Books* (like *glasses*) will shew them (from *Gods Word*) the very *faces* of their *hearts*: And (like *Peter* to *Cornelius*, Act. 11.) *tell them words whereby* (with blessing from above) both *they*, and their *Associates* (by their means) *may be saved*, ver. 14.

And that they might the better recompence the *Readers* pains; whether he propound to himself *pleasure* or *profit*: they are (as many *Reverend Divines* deem) a brief *Collection* of the most winning and convincing Arguments out of the *choisest Authors*; very pithily, orderly, and elegantly conveyed, and embellished with much both variety of graceful and delightful illustration. Yea, if such as they concern, shall be pleased to make use of them; they may (with *Gods blessing*) not only have their vices lessened, their knowledge increased, and their minds cheered and comforted: but probably they shall find in them the flower, cream, or quintessence, of what would otherwise cost them twenty years *reading* to extract.

It remains only, that the *Patients*, for whom this *Physick* is proper, be prevailed withall to *take it*. For although here is all necessary *provision made*, and the *guests* lovingly *invited*, yet (of themselves) they will *refuse to come*, as in that *Parable of the Lords Supper*, Luk. 14. 16. to 25. Because, as *good meats* are unwelcome to *sick persons*; so *is good counsel to obstinate sinners*. Here is *light*, but

they

they love darkneſs rather than light, leſt their deeds which are evil, ſhould be reproved. Only *they that do well, and love truth, will come to the light, that their deeds may be made manifeſt*, Joh 3.19,20,21. Alſo many *young novices* in ſin, will entertain them, as *Lot* did thoſe *Angels*, that came to fetch him out of *Sodom*, Gen.19. And probably ſome *Parents* and *Maſters* will deſire them, to prevent the ſpreading of theſe *Gangrenes* in their *children* and *ſervants*. But as for the parties principally concerned and invited, and that ſtand in the greateſt need, and are moſt to be pitied; they will even *ſtorm* at this very *offer of help*, and *hiſs* like *ſerpents*, becauſe it troubles their *neſts*. Being like him, *Luk.* 8.27.28. who having bin *poſſeſt with devils a long time*, was at length very loath to part with his *Gueſts*.

Indeed, if ſome, whoſe hearts *God* hath already changed, would put them into their hands, and uſe their beſt Art to make them reliſhed: (For like *Babes*, *meat* muſt not only be given them, but *prepared* too, and *put into their mouths*,) ſome return of good might happily come thereof. As weak means ſhall ſerve the turn, where *God* intends ſucceſs. Even a word ſeaſonably ſpoken (*God* bleſſing it) like a *Rudder*, ſometimes *ſteers* a man quite into another *Courſe*. *Antiochus* by hearing from a poor man, all the *faults* which he and his *Favourites* had committed, carried himſelf moſt virtuouſly ever after. *Antoninus* amended his future life and manners, by only hearing what the people ſpake of him. The very *crowing of a Cock occaſioned* Peters *repentance*. *Auguſtine*, that famous Doctor, was converted, by only reading that Text, *Rom.* 13.13. *Let us walk honeſtly, as in the day-time*, &c. Learned *Junius*, with reading the *firſt Chapter* of S^t *Johns Goſpel*, was won to the Faith of *Chriſt*. And *Melanthon* much after the ſame manner. I have read of two famous *Strumpets*, that were ſuddenly converted by this only Argument, That *God* ſeeth all things, even in the dark; when the *doors* are ſhut, and the *curtains drawn*. And *Mountaign* tels of a libidinous *Gentleman*, that ſporting with a *Courtizan* in a *houſe of ſin*, happened to aſk her name, which ſhe ſaid was *Mary*; whereat he was ſo ſtricken with reverence and remorſe; that he inſtantly both caſt off the Harlot, and amended his whole future life. *Bilney*'s Confeſſion converted *Latimer*: yea, *Adrianus* was not only converted, but became a *Martyr* too, by only hearing a *Martyr* at the *Stake* alledge that Text, *Eye hath not ſeen, nor Ear heard*, &c. 1 *Cor.* 2.9. Yea, it was an obſervation of Mr *John Lindſay*, that the very ſmoke of Mr *Hamilton* converted as many as it blew upon. Yea, even thoſe *Jews* that *crucified the Son of God*, were converted by hearing thoſe few words of *Peter*, Act. 2. And it pleaſed *God*, when I, my ſelf, was in as hopeleſs a condition, as any of thoſe *Senſualiſts* before-mentioned; (I mean, as much fore-ſtalled with prejudice againſt *Religion*, and the *Religious*) that a *poor mans* perſwading me to leave reading of *Poetry*, and fall upon the *Bible*, was a means of changing my heart, before I had read out *Geneſis*, being but twenty years of age: whom I more bleſs *God* for, than for my *Parents* from whom I received life. And this (becauſe I know no better way to expreſs my thankfulneſs to him, who hath freed me from frying in *Hel-flames* for ever and ever, than by endeavoring to win others from *Satans ſtandard* to *Chriſts*) makes me do the like to others. For I ſeldom hear any one *ſwear*, or *ſcoff*, or ſee any *drunk*, or the like, but I preſent them with one of theſe fore-mentioned Meſſages, from that *God*, whom they ſo *daringly* and *audaciouſly provoke*. Nor do I alwayes miſs the mark at which I aim.

And

And I tel it you, becauſe many *diſcreet ones* are apt to wonder, that I ſo make my ſelf a *ſcorn and gazing ſtock to fools:* Though I ſhall never think it a ſhame to me, which was the only glory of him, *that was a man after Gods own heart*, as you may very often hear him profeſs, as in *Pſal.*50.15. & 71.17,18,19,24. & 51.14. & 119.171. & 22.22. & 35.18. and many the like; See *Luk.*8.38,39.

I alſo mention it, that I may (if poſſible in this *covetous, cold* and *dull Age*) provoke others to do the ſame; or at leaſt ſomthing for the ſaving of theſe poor, ignorant, and impotent wretches; that are neither able nor willing to help themſelves, Though as one would think (for I ſpeak to *enlightned ſouls*) they ſhould not need ſpurring, nor prompting to this Duty: For what *heart* would it not make to *bleed*, that hath any *Chriſtian blood in his veins*, to ſee what multitudes there are that go blind-fold to deſtruction; and no man offer to ſtop or check them before they arrive there, from whence there is no Redemption. *Mat.*9. 13,14. 1 *Joh.*5.19. *Rev.*20.8. & 13.16. *Iſa.*10.22. *Rom.*9.27. 2 *Tim.*2.26. 2 *Cor.* 4.4. *Eph.*2.1, to 4, *Phil.*3.18. *Joh* 8.44. & 14.30.

Yea, how ſhould it not make all, that are themſelves got out of *Satans clutches*, plot, ſtudy, & contrive all they can; to draw others of their brethren after them.

We read that *Andrew* was no ſooner converted, and become *Chriſts Diſciple*, but inſtantly he drew others after him to the ſame *Faith*, Joh.1.41. & the like of *Philip*, ver.45. and of the *woman of Samaria*, Joh.4.28, to 41. And of *Peter*, Luke 22.32. *Act.*2.41. & *Chap* 3. & 4.4. and ſo of all the Apoſtles. Yea, *Moſes* ſo thriſted after the ſalvation of *Iſrael*, that rather than he would be ſaved without them, *he deſired the Lord to blot him out of the book of life*, Exo.32.32. And *Paul* to this purpoſe ſaith, *I could wiſh my ſelf to be ſeparated from Chriſt for my brethren, that are my kinſmen according to the fleſh:* meaning the *Jews*, Rom.9.3. And indeed *all heavenly hearts are charitable.* Neither are we of the *Communion of Saints*, if we deſire not the bleſſedneſs of others: it being an inſeparable adjunct, or relative to grace; for none but a *Cain* will ſay, *Am I my brothers keeper?* Yea, where the heart is thankful, and *inflamed* with the *love of God, and our neighbour*, this will be the principal aim: *As* by *my ſins*, and *bad example*, I have drawn others *from God*, ſo now I will, all I can, draw others with my ſelf *to God. Saul* converted, *will build up*, as faſt as ever he *plucked down*, & *preach* as *zealouſly* as ever he *perſecuted.* And we are no whit thankful for our own ſalvation, if we do not look with *charity* and *pity* upon the groſs *miſ-opinions* & *miſpriſions* of our Brethren. And what though we cannot do *what we would?* yet we muſt labour to do *what we can*, to win others; not to merit by it, but to expreſs our thanks. Beſides, it were very diſhonorable to *Chriſt* not to do ſo. Did you ever know that *wicked men, thieves, drunkards, adulterers, perſecutors, falſe prophets*, or the like, would be *damned alone?* no they miſ-leade all they can, as deſiring to have *companions.* Yea, *the Phariſees would take great pains, compaſs ſea and land, to make others two-fold more the children of hell then themſelves*, as our *Saviour* expreſly ſaith, *Mat.* 23. 15. which may caſt a bluſh upon our cheeks, who are nothing ſo induſtrious to win ſouls to *God.* And what a ſhame is it, that our *God* ſhould not have as *faithfull ſervants*, as he hath *unfaithfull enemies?* That wicked men ſhould be at more coſt and pains to pleaſe an *ill maſter*, than we can afford to pleaſe ſo *good a God*, ſo *gracious*, and ſo *loving a Father?* Shall they labour ſo hard, for that which will but *inhance their damnation?* And ſhall we think any pains too much

much for that, which will *add to the weight of our eternal glory and ſalvation.*

And what though their caſe be not only deſperate, but almoſt hopeleſs? (as I reaſon, that ſin is paſt cure, which ſtrives againſt the cure: nor would theſe *drowning men* refuſe help, were they not *wilful murtherers* of their own *ſouls*) yet there is a *mercy* due even to them: And it is our *duty* to uſe the *means*; leaving the iſſue to him, who is able *to quicken the dead, and to make even of ſtones children to Abraham*; Witneſs *Manaſſes* in the *Old Teſtament*, and *Paul* in the *New*. Yea, I ſuppoſe, that this their ſad *condition*, cals for our more than ordinary *compaſſion*. Since they have precious ſouls, that muſt everlaſtingly live, in bliſs, or woe. And hence it is, that the *Angels* are ſaid *to rejoyce more at the converſion of ſuch a ſinner, then for the building up of ninety and nine*, that are already *converted*, Luk. 15.7. becauſe he to whom *God* hath given a *new heart*, and *ſpiritual life*, will be ſure to ſeek out for, and uſe the means of *growing in grace, and in the knowledg of our Lord and Saviour Jeſus Chriſt*. Whereas the former are not only *dead in ſin*; but ſo *buried* in the *grave* of long *cuſtom*, that they cannot *ſtir* the *leaſt joint*; no, not ſo much as *feel their deadneſs*, nor *deſire life*; but *reſiſt all means* tending thereunto. Inſomuch, that the *converſion* of ſuch an one is, held by *Divines* a greater work, or *Miracle*, than the *creating of the whole World*: For in every *New creature* are a number of *Miracles*; *A blind man is reſtored to ſight: A deaf man to hearing, A man poſſeſt with many Devils, diſpoſſeſt*; Yea, *A dead man raiſed* from the *dead*; and in every one a *ſtone* turned into *fleſh*: in all which *God* meets with nothing but *oppoſition*, which in the *Creation* he met not with.

Wherefore you, that (by calling to mind your own *former blindneſs*, and *bondage*) are able to know how it fares with them; and accordingly to pity them: you that fear *God*, or have any *bowels of compaſſion* towards their *precious ſouls*; uſe your utmoſt indeavour to reduce them; *earneſtly admoniſh them; draw them to hear ſome* Boanerges, *that preaches with power and authority, and not as the Scribes*: Perſwade them alſo to *read Books* that are *convincing*, &c. So ſhall you diſcharge your *Duty to God*, ſhew your *love to them*, your *thankfulneſs to your Redeemer*; and not a little *pleaſure your ſelves*. For if you do gain them, *you ſhall ſhine as the ſtars in Heaven, for ever and ever*, Dan. 12.3. Or in caſe you cannot reclaim them, yet he who requires it at your hands, *Will return the ſame into your own boſoms*, Iſa. 49.4,5. Prov. 11.18. & 25.22.

But I were as *good knock at a deaf mans door*, as *preſs* or *perſwade* the moſt to this *duty*, though thus *neceſſary*: for thoſe *two Idols*, *Diſcretion* and *curſed Coveteouſneſs* bear a *greater ſway* with the *common Profeſſors of this age*, than either their *Maker* or *Redeemer*: Though confident I am, others *will do more than I ſay*, Philem. 21.

Melanthon having found the *Word*, moſt eaſily to prevail with him, doubted not but his *Preaching* ſhould do *wonders upon others*: but having tried, he found and confeſt, That *old Adam*, was too ſtrong for *young Melanthon*.

Many Lepers were in Iſrael, in the time of Elizeus the Prophet, but none of them was cleanſed, ſaving Naaman the Syrian, Luk. 4.22. to 29.

Many are called, but few are choſen, Mat. 22.14.

FINIS.

Printed by *A.M.* and are to be ſold by *Henry Crips* in *Popes-head-alley*, and *James Crump*, in *Little-Bartholmews Weil-yard*, who will alſo ſhew the other Books, and tell the place where any one may borrow them *gratis*, 1658.

The Prevention of

Poverty,

Together with the Cure of

Melancholy,

Alias Diſcontent.

Or the beſt and ſureſt way to *Wealth* and *Happineſs*: being Subjects very ſeaſonable for theſe *Times*; wherein all are *Poor*, or not *pleaſed*, or *both*; when they need be *neither*.

By *Rich. Younge*, of *Roxwel* in *Eſſex*, *Florilegus*.

Imprimatur *Joſeph Caryl*.

LONDON

Printed by *R.* & *W. Leybourn*, and are to be ſold by *James Crumpe*, a Book-binder in *Little Bartholomews Well*-yard, 1655.

Of the Prevention of Poverty.

By *R. T.*

VErtue *is diſtributive, and loves not to bury benefits, but to pleaſure all ſhe can: And happy is he, that leaves ſuch a preſident; for which both the preſent and future Ages ſhall praiſe him, and praiſe* God *for him. It was no ſmall comfort (I ſuppoſe) to* Cuthemberg, Anaximenes, Triptolemus, Columbus, *and other the like; whoſe happineſs it was to finde out* Printing, *the* Dial, *the* Plough, *to enrich the World with the* beſt of Metals, *with the* Loadſtone, *and a thouſand the like: But had they* ſmothered *their conceptions, as ſo many* lights under a buſhel; *and not* communicated *the ſame for the* publick, *it had argued in them a great dearth of charity; whereas now (to the glory of* God,) *all men are the better for them.*

Nor is any employment ſo honorable, as for a man to ſerve his generation, and be profitable to many: When like the Moon, *we beſtow the benefits received from* God; *to the profit and commodity of others. It is the* Suns *excellency, that his* bright rayes *and* beamns, *are diſperſed into every corner of the* Univerſe.

The Tragick, Buskin (*as they ſay*) *would fit all, that ſhould put it on: Here is that will much benefit thee, (being made uſe of) be thy condition* good *or* bad, rich *or* poor, learned *or* unlearned, mental *or* manual. *The which to conceal, would argue in the* Authour, *either* too much lucre, *or* too little love. *Even the* Phyſician, *that hath a* ſovereigne Receipt, *and dieth unrevealing it: robs the world of many bleſſings, which might multiply after his death: leaving to all ſurvivers this collection, that he once* did good to others, *but to* do himſelf a greater.

C. E.

The Prevention of POVERTY, Together with the Cure of MELANCHOLY, *Alias* DISCONTENT. Or the beſt and ſureſt way to *Wealth* and *Happineſſe*: Being Subjects very ſeaſonable for theſe Times, wherein all are Poor, or not pleaſed, or both; when they need be neither.

THE PREFACE.

SECT. 1.

WHen a Gentleman in *Athens* had his plate taken away by *Ahaſhuerus* as he was at dinner, he ſmiled upon his friends, ſaying, I thank *God* that his *Higneſs* hath left me any thing. So whatever befals us, this ſhould be our meditation: *It is of the Lords mercies that we are not conſumed, Lam.* 3. 22. Or this, He that hath afflicted me for a time, could have held me longer; he that hath touched me in part, could have ſtricken me in whole; he that hath laid this upon my name, or eſtate, hath power to lay a greater rod both upon my body and ſoul, without doing me the leaſt wrong. And indeed if we but think of our deliverance from the fire of *Hell*, or that our names are writ in *Heaven*, it is enough to make us both patient and thankful, though the trifles, we delight in, be taken from us.

But moſt men are ſo far from this, that if *God* does not anſwer their deſires in *every thing*, they will take pleaſure in *nothing*; they will ſlight all his preſent mercies and former favours, becauſe in one thing he croſſes them. Like *Ahab*, they are more diſpleaſed for one thing they want (or rather fain and pretend they want, or at leaſt have no right unto) than they are thankfull for a thouſand things they enjoy; though the leaſt mercy they injoy is beyond their beſt merit. They are ready to receive all, while they return nothing but ſin and diſobedience, wherein they more than abound; for they have done more againſt *God* in one week, than they have done for him ever ſince they were born: Yea, ſuch ſotts they are, that if another diſpleaſe them, they will be revenged on themſelves, grow melancholy and diſcontent, like fooliſh *Children*, who will forbear their meat, and grow ſick of the ſullens, if never ſo little croſt. Yea, though men have all their hearts can with, and might (if they would, and had but the wit and

grace) be as happy as any men alive, yet ſome ſmall trifle ſhall make them weary of themſelves and every thing elſe, as it fared with fooliſh *Haman*, *Eſther* 5. 13. More particularly, If their *purſes* grow *light*, their *hearts* grow *heavy*; yea, as if men did delight to vex themſelves; how many are there, that of happy make themſelves miſerable? or more miſerable than they need, by looking upon miſeries in multiplying glaſſes: the opinion onely of being poor, or fear that they may be ſo when they are old, makes them never injoy a merry day, when they neither want, nor are like to doe; and every man is ſo miſerable as he thinks himſelf. The taſt of goods or evils does greatly depend on the opinion we have of them.

SECT. 2.

Thus millions are miſerable, melancholy, diſcontent, by their own conceit, when thouſands would think themſelves happy, had they but a piece of their happineſs. Which diſcontent or melancholy occaſions more murmuring amongſts us, than ever there was among thoſe *Iſraelites* in the *wilderneſs*; an unthankfulneſs able to make or keep them poor and miſerable, and that everlaſtingly.

Indeed, *becauſe judgement is not executed ſpeedily*, *Eccleſ.* 8. 11. they think it no ſin at all, ſuch is their ignorance, Otherwiſe they might know, that as the *Iſraelites* was, ſo their murmuring is, againſt even *the holy One of Iſrael*; as *Iſaiah* affirmed of *Sennacherib*, 2 *King.* 19. 22. And *David* of *Goliah*, 1 *Sam.* 17. 36, 45. *The Lord* (ſayes *Moſes* to the people, when they grumbled for want of bread, and alſo to *Dathan* and *Abiram*) *heareth your murmuring againſt him, and what are we? your murmurings are not againſt us, but againſt the Lord*, *Exod.* 16. 8. *Numb.* 16. 15, 21. Onely this is the difference; multitudes of them were deſtroyed ſuddenly (even *fourteen thouſand and ſeven hundred* at a clap) yea, they had all been conſumed in a moment for their murmuring, had not *Moſes ſtood up in the gap*, and interceded for them, *Numb.* 16. 41. to 50. and 32. 10. to 14. and 26. 64, 65; and 11. 12, 33. and 14. 12, 22, 23. and 21. 5, 6. Whereas millions among us do the like, and are not ſtung with *fiery Serpents* as they were: becauſe they are reſerved without repentance, to a *fiery Serpent* in *Hell*. Nor ſtricken with *death temporall*, becauſe reſerved to *death eternal*. But *God* is the ſame *God* ſtill, and as juſt now as ever, though now under the *Goſpel*, inſtead of *corporall* judgements he inflicts many times *ſpirituall*, as *blindneſs of mind*, *hardneſs of heart*, and *finall impenitency*, the fore-runner of eternal deſtruction of body and ſoul in that burning *lake*, *Revel.* 19 20. For why is their ruine recorded? but *for our learning and warning*, 1 *Cor.* 10, 11. Neither is forbearance any acquittance; yea, to be let go on in a continual repeating of ſo great a ſin (under ſuch meanes of light and grace) uncontrouled, is the greateſt unhappineſs, the heavieſt curſe, becauſe ſuch ſeldom reſt, untill they come to that evill, from which there is no redemption. *God* owes that man a grievous payment, whom he ſuffers to run on ſo long unqueſtioned, and his puniſhment ſhall be greater, when he comes to reckon with him for all his faults together. O that men would but ſeriouſly conſider this, before it proves too late! and before the

draw-

draw-bridge be taken up; for favours beſtowed, and deliverances from dangers bind to gratitude; or elſe the more bonds of duty, the more plagues for neglect. The contribution of bleſſings require retribution of obedience, or will bring diſtribution of judgements.

Yea, argue with all the world, and they will conclude, that there is no vice like ingratitude; and meer ingratitude returnes nothing for good, but theſe return evill for good, yea, the greateſt evill for the greateſt good, being more ingrateful to *God* and *Chriſt*, than can be expreſt by the beſt *Orator* alive. *Our Redeemer* hath done and ſuffered more, or would do (did we not ſo daily provoke him, for which read *Gods goodneſs and Englands unthankfulneſs*) more for us, than either can be expreſt, or conceived by any heart, were it as deep as the Sea.

Yea, *God* hath removed ſo many evils from us, and conferred ſo many good things upon us, that they are beyond thought or imagination. And were the whole *Heaven* turned into a *Book*, and all the *Angels* deputed *Writers* therein, they could not ſet down all the good which *Gods* love in *Chriſt* hath done us. As conſider, if we are ſo bound to bleſs *God* for his external, temporal, inferiour, earthly, periſhing benefits (as *food, rayment, friends, fire, air, water, health, wealth, life, limbs, liberty, ſenſes*, and a thouſand the like) what praiſe do we owe him for the laſting fruits of his eternal love and mercy? and how thankful ſhould we ſtrive to be? And as much do we owe unto *God*, for the dangers from which he delivers us; as for the great and many mercies he hath beſtowed upon us. Neither could we poſſibly be unthankful, if we ſeriouſly thought upon what *God gives*, and what he forgives. Beſides (which would alſo be thought upon) what ſhould we have if we did truly love and ſerve *Chriſt*? who hath done all this for his enemies, neglecting and diſhonouring him.

SECT. 3.

Now can any one in common reaſon meditate ſo unbottomed a love, and not ſtudy and ſtrive for an anſwerable thankful demeanour: yet, as if all that Chriſt hath done for us were nothing to move us, we are ſo far from being thankful, that our whole life, language and religion is nought elſe but one continued act of muttering and murmuring! this is the caſe, and it is the caſe of almoſt who not.

And is this a ſmall matter? Is it *Gods* unſpeakable mercy, that we are not at this preſent frying in *Hell flames*, never to be freed, and do we complain for want of a trifle? O that we might, as we ought, lay this to heart! and that *Gods Heralds* would be often, and ever minding men of this their ſordid and baſe condition, and their grievous provoking the *Lord*, *who is even a conſuming fire, Heb.* 12. 29. For to me it is a wonder, that of all other ſins, this is the leaſt preacht againſt. And me thinks it ſhould cut the very hearts of thoſe, that have felt the love of *Chriſt*, to hear him ſo diſhonoured, who is the life of their lives, and ſoul of their ſoules, and that by thoſe who profeſs themſelves *Chriſtians*. Nor do I think I could have pitcht upon a Subject more ſerious, publick and profitable, whether we conſider the generality of the *diſeaſe*, or the neceſſity, commo-

dity and common good that I hope, and is likely to come by the *cure*.

As tell me, will it be any deſertleſſe office, to find out a way to help all this? and to make the moſt poor and melancholy the richeſt and happieſt men alive? for that is my driſt; it is a Theam that perhaps hath not hitherto been thought of, at leaſt not handled. but you will grant it as profitable a Project, when once it is effected, as was *Columbus his diſcovery of the Weſt Indies*, yea, and I hope will extend it ſelf to as many; for like a cunning *Angler*, I have *baited* my *hook* with that, at which every *fiſh* will be ſure to *bite*. As who, or where, is the man that deſires not to be rich and happy? I dare ſay, if the *Great Cham*, who is ſaid to have *a tree full of pearles hanging by cluſters*, ſhould but make proclamation, that whoever would repair to him ſhould have plenty of gold, he might drive ſuch a trade, as would ſoon make him a Bankerupt: For as the *Prophet* obſerves, *every one, even from the leaſt unto the greateſt, is given unto covetouſneſſe, Jerem.* 6. 13. All gape after gain, and how to get is each mans thought from *ſun* to *ſun*, inſomuch that it is to be feared, nineteen parts of all the men in *Chriſtendom* are *worſhippers of the golden Calf*. And let this ſerve by way of *Preface*, leaſt the *porch* or *entry* prove too big for the *houſe*: Or leaſt it ſhould be ſaid of me (as once *Nebuchadnezzar* objected to the *Inchanters* and *Aſtrologians*) that I do but while away the time, becauſe I cannot tell them this thing, they ſo much expect and long for, *Dan.* 2. 8.

SECT. 4.

As what will ſome *Momus* ſay? Here are great words, but no ſecurity; Its well if all prove not like the *Indian Fig-tree*, whoſe *leaves* are as broad as a *target*, when the *fruit* is no bigger than a *bean*. Many an *Alchymiſt* in projecting the *Philoſophers ſtone*, have been ſo confident to find that which ſhould do all the world good, that they have *diſtilled* away great eſtates of their own and other mens, to whom they have promiſed before-hand gold in whole ſcuttles, but at length their *glaſſes* have broken together with themſelves and all their adherents.

Anſwer: I know it is no unuſuall thing with *Projectors*, to lift up Expectation ſo high, that ſhe not ſeldom over-thinks the birth: But I had rather men ſhould find more than they expect, than look for more than they ſhall find. Nor do I ask any more, than that you will hear all before you cenſure, which is no unreaſonable requeſt; for ſo far as we ſee, we dare believe a *ſuſpected* or *diſcredited perſon*; and there are ſome *diſhes* that we may eat, even from *ſluttiſh hands*. Neither ſhalt thou after the peruſal of it (in caſe I ſhould fall ſhort of what I pretend) have occaſion, as many *buyers*, to cry out with him in the *Comedy*, *pol ego & oleum, & operam perdidi*.

Yea, theſe two things I will peremptorily promiſe thee:

Firſt, That whoſoever can ſhew thee the way better, yet none can ſhew thee a better way to grow rich and happy.

The ſecond is, that if thou beeſt not wanting to thy ſelf, if thou wilt but obſerve

ſerve thoſe rules and directions which I ſhall produce from the mouth of *God*, (who never yet deceived the truſt of any, that had the wit or grace to confide in him, and obey his Precepts, thou ſhalt become of *poor and melancholy, both rich and happy*. Wherefore be at leaſure to hear what I ſhall ſay, and call your beſt thoughts to counſell touching this great buſineſs.

CHAP. I.

NOw for the better diſcharge of what I have undertaken, you may pleaſe to take notice, that a *poor* and *melancholy man* is like a *City infeſted* with too *Enemies* (the one *forraign*, the other *domeſtick*) which can never injoy *peace* and *ſafety*, unleſs the one be *kept out*, and the other *caſt out*, or which is better, both ſubdued. The *domeſtick*, or in-bred enemy to be *caſt out* is *Melancholy*; the *forraign* foe to be *kept out*, is *Poverty*: of theſe two I will chuſe to ſet upon the laſt firſt, and the rather, for that this being kept out, or vanquiſht, the other will the ſooner yeild, or with more eaſe be overcome.

Touching *Poverty*, (for that error in practiſe proceeds many times, originally and dangerouſly from errour in judgement; and becauſe a ſound mind, and a right underſtanding of things will much advantage a man in the obtaining and injoying of a good and happy eſtate (for the one *layes the foundation*, as the other *raiſeth the walls* and *roof*) and laſtly, becauſe this diſcourſe may inrich the ſoul, ſettle the heart, and with *Gods* bleſſing change the will, as well as increaſe wealth (*an ignorant rich man*, being no better than *a ſheep with a golden fleece*) that ſo *God* in all may have the glory; I will firſt ſhew *what it is*, and *what it is not*, to be rich, and then acquaint you how of poor you may become rich. As touching the firſt of theſe, it is to be obſerved, that moſt men are much miſtaken in judging who are poor, and who are rich; as ſtrongly perſwading themſelves, that a man is ſo much the happier, by how much the more he is wealthier, which is as groſs a deluſion as poſſibly can be; for there are ſome caſes, wherein men are *never the better* for *their wealth*, and others again, wherein they are *much the worſe*, as thus.

God giveth to every man a ſtock or portion of this worlds goods (as well as of grace and wiſdom) more or leſſe to occupy withall; yea, I perſwade my ſelf there are few men, that have not once in their life a golden opportunity offered them, whereby, if they neglect it not, they may live comfortably all their dayes, and to him who is thankfull, and uſeth the ſame well, *viz.* to *Gods* glory, and profit of himſelf and others, he giveth more, as *to the ſervant which uſed his tallents well, he doubled them*; but to ſuch as are unthankful, and abuſe the ſame to their own hurt and *Gods* diſhonour, or diſtruſtfully hoord it up, he either taketh from them that which he had formerly given, as *he took away the od talent from the ſervant*, which had but one, and *did not well imploy the ſame*, *Luke* 19. 24. Or elſe, which is worſe, he gives them all

outward bleſſings, without his bleſſing upon them, and then they were better miſt than had, and will do them more hurt than good, *Eccleſ.* 5: 13, Or thirdly, which is worſt of all, he beſtowes riches upon them in wrath, as he gave a *King* to the *Iſraelites* and *Quailes*: of theſe ſeverally and in order.

Onely it will be neceſſary, that I firſt give you an account in breif, how ſordidly and *ingratefully they deal with God*, that ſo you may the better ſee *how God again requites* and payes *them* back in their own coin, without the leaſt tincture of injuſtice or ſeverity.

CHAP. II.

GOD hath beſtowed more bleſſings upon many men, than they have hairs on their heads, yea, *God* hath given them far larger portions of this worlds wealth, than he hath done to millions of their brethren; they ſo grow and increaſe in ſubſtance, as if they had found out the *Philoſophers ſtone*, and had the art to *turn copper into gold*; or as if with *Thales* they had the faculty to fore-ſee what commodities will be cheap, and what dear: and the more *God* hath beſtowed upon them, the greater is their debt of thankfulneſs, and the greater their duty of obedience: But alaſs,

They are like the hog, that acornes feed upon,
But never look up from what tree they come:

Or they more regard the *gift* than the *giver*; as *Martia, Catoes daughter*, found it to fare with her *Suitors*, who being asked why ſhe did not marry, made anſwer, that ſhe could not meet with a man that would love her more than hers.

Perhaps they will profeſs they love *God*, and afford him a kind of verbal thanks; ſo reſembling the *Elder-tree*, whoſe flour is more worth than all the tree beſides. Or *Nazianzens Country of Oziala*, which *abounded with gay floures*, but was *barren of corn*; for their thanks is a meer complement, and their *lip-love* no other than *ſelf-love*, as any one may ſee by theſe few ſigns. As obſerve but how eaſily they are moved at their own injuries, how patient at *Gods*: let their own credits or riches be troubled, they rage like *Lions*, let *Gods* honour be queſtioned, they are as tame as *Lambs*: If the aſperſion of ſcandal lights upon their names, there is ſute upon ſute, from Court to Court, all to begger the raiſer of it; let the *Lords* dreadful name be blaſphemed, they are ſo far from ſpending a penny, that they will not ſpare a ſillable: like *Jonah* they are more moved for the loſſe of their *gourd*, than for all *Nineveh*; which could not be if they did in the leaſt love *God*, or were thankful, as they ſay they do and are.

Yea, it were well if this were the worſt, if they were onely negative, if they did return nothing for all the loving kindneſs of *God*, and good they have received from him, for they return evill; as may not *God* ſay to theſe, I mean all unholy and unmerciful rich men, as *Sarah* ſpake to *Abraham* concerning *Hagar*, *I have given thee mine handmaid, and now I am deſpiſed in thine eyes*; And commonly this is the return that rich men make to *God*; for as oftentimes he who *lendeth money* unto his *friend*, looſeth both *money* and *friend* too;

as *Seneca* obſerves; ſo fares it between *God* and the ingrateful. As our *ſtomacks* are uſually *worſt* in *ſummer*, ſo are our appetites to grace-wards weakeſt in time of proſperity and peace. And as the *Moon*, when ſhe is *fuller* of *light*, is ſtill *fartheſt from the Sun*, ſo the more wealth men have, the farther commonly they are from *God*. Too much *rankneſs* layeth the *corn*, and *trees* overladen with *fruit* are their own ruine. *God* hath thrown away a little white and red earth upon thee, and thou art like ſome vain *Whiffler*, that is *proud of his borrowed chain*. It had been happy for many a man, if *God* had permitted them to be poor ſtill; for as *Saul was changed to another man* preſently upon his *anoynting*, ſo are men commonly upon their advancement, and according to our ordinary proverb, their *good* and their *bloud* riſes together: As if you obſerve, what ever they were before, if they be now but a little croſſed, they will ſwell like the *Sea in a ſtorm*, and be more troubled at *an affront* from their inferiour or equall, than for *death* or *hell*.

Yea, how many with their *greatneſs* have ſuch *great thoughts* of themſelves, that *God* himſelf muſt not diſpleaſe them: for if an unſeaſonable ſhower doth but croſſe their recreations, they are ready to fall out with *heaven*, and to quarrel with *God* himſelf (like *Mrs. Minkes* riding to *Ware*) as if they were wronged, becauſe he did not take his times, when to rain, and when to ſhine, reſembling therein the *Horſe*, that being over-much *pampered* will grow fierce, and *kick*, and not abide *his rider*. Or the *Mules Fole*, who when ſhe hath *ſuckt* her fill, and hath enough of her *damms milk*, caſteth up her *heels* and *kicks* unkindly. But he is a very quarrellous *curr*, that barks at every *horſe*, and in the ſilent night the very *moon-ſhine* opens his clamourous *throat*. Now how do we not then wonder and bleſſe our ſelves, that ſuch men injoy ſo much, ſomething, any thing! yet hear all, and you will confeſs that others are more beholding to *God*, whom he denies, and keeps ſhort of theſe bewitching baits of wealth and greatneſs.

But I have not told you one half of their baſe ingratitude, for commonly when they have been *fatted with Gods bleſſings*, they not onely *ſpurn at his precepts*, but as if they ſtudied to be ſuperlative in their provoking of him, they return *the greateſt* and moſt malitious evill *for the greateſt* and moſt admired *love*, even hating *God* and his people, *John* 15. 24, 25. yea, they moſt ſpightfully and malitiouſly *fight* on *Satans* and *ſins ſide* againſt *Chriſt*, and perſecute his *members*, and the *truth*, with all their might, perſwading, and as far as they can, inforcing others to do the ſame; and all this againſt knowledge and conſcience, as I have upon another occaſion made it plainly appear, though the *Devill* ſo blinds them, that there is no convincing them thereof.

Thus theis ſin is many degrees beyond ingratitude it ſelf; it is a wickedneſs of that nature, that there is no name ſignificant enough to expreſs it. Yea, to receive ſo many, ſuch good things at the hands of *God*, and return ſuch, and ſo much evill, is a deſperate wickedneſs not to be endured.

Chap. III.

But obſerve what they get by it, and how *God* (even here) *payes them again in their own coin*; whereof I will give you ſeveral inſtances, for *God* does not deal alike with all in this caſe, but is various in theſe kinds of retaliation. If I be large upon this point, conſider of what conſequence and concerament it is, and you will not blame me for prolixity: yea, admit it ſhould be ſuppoſed a digreſſion, yet would I hope to have thanks for it.

Firſt, How many are there, to whom *God* gives abundance of wealth, and after ſome few years (for their abuſing the ſame, and their great unthankfulneſs) taketh from them again, even that which he had formerly given them? Yea, how many hundreds are there every year, even in this *City*, reputed good men, yea, formerly known to be ſo, which all on a ſudden have ſhut up their ſhop windows, and broke for thouſands. Neither was the *talent* onely taken from him in the *Goſpel*, that evill *ſervant* was but a type of many, that ſhould have their talents taken away.

The *Hind in the Fable* (O that it were but a fable) being *hunted* by the *Dogs*, hid her ſelf under a *vine*, whoſe broad *leaves* covered her, where perceiving many *ſweet grapes*, ſhe in requital began to *eat* them, but by her breaking and pulling them, ſhe made ſuch a *noyſe* and ſhaking of the leaves, that ſhe was ſoon perceived by the *hunts-men*, and ſo taken and devoured by the *Dogs*; ſuch is the gain of unthankfulneſs. The ingrateful man forfeits all *Gods* favours, even what he hath, and what he might further expect, meerly for want of paying that ſmall quit-rent of *thankfulneſs*.

Strabo reports in his 8. *Book*, that the *Sea*, raiſed by an *earthquake*, overflowed the *City* of *Helice*, diſtant twelve furlongs from it, and drowned all the Inhabitants thereof for their inhoſpitallity to the *Ionians*.

The Lords *impoſt* for all his bleſſings is our *thankfulneſs*, if we neglect to pay this impoſt, the *commodity* is *forfeit*, and *God* will take it back, our returns are expected according to our receits.

So that it is hard to determine, whether the *ingratefull* perſon be more *wicked*, or *ſimple*; for what man is ſo mad, as to purchaſe *barren lands* that will bring forth nothing but *weeds*, *bryars* and *thornes*? Or who will not be willing to *ſow* plentifully, where he ſhall *reap* plentifully?

The beſt meanes to get more, is to be thankful for what we have, *God* loves to *ſow much* where he *reapes much*. Thankfulneſs for one benefit inviteth another, but to do good to an unthankful body, is to *ſow corn* on the *ſand*, and ſuch ſpeed thereafter. For *the earth, which drinketh in the rain that cometh oft upon it, and bringeth forth hearbs, meet for him by whom it is dreſſed, receiveth bleſſing from God; but that which beareth thornes and bryars is reproved, and is neer unto curſing, whoſe end is to be burned*, Heb. 6. 7, 8. Whence ariſes this concluſion, that *want* of *piety* is the *conviction* of *folly*. But

Chap. IIII.

Secondly, admit *God* is pleaſed to continue or increaſe the unthankful and unmercifull mans meanes, yet he denies to add his bleſſing withall, and then

then he had as good be without it; for no outward bleſſing proves a bleſſing, without *Gods* bleſſing upon it, *Mal.* 2. 2.

The wealth of Cræſus, *were it to be given,*
Were not thanks-worthy, if un-bleſt by Heaven.

That *Gods* bleſſing upon all we have or do is all in all, and that without it all is nothing, is eaſie to prove. The *diligent hand*, ſaith *Solomon*, *maketh rich*, *Prov.* 10 4. but withall, the *bleſſing of God makes rich*, ſayes the ſame *Solomon*, *ver.* 22. not diligence without *Gods* bleſſing, for without it all the *earning of great wages, is but putting money into a bag with holes*: Haggai 1, 6. *Ye have ſowen much, and bring in little, ye eat, but ye have not enough, ye drink, but ye are not filled with drink, ye cloath you, but there is no warmneſs, and he that earneth wages, earneth wages to put it into a bag with holes*; and a great deal of the like in verſe the ninth: and why all this? they were all for themſelves, and ſought not the *glory of God*, and therefore he did *blow upon it*, and *blaſt all their bleſſings*, as the whole book ſhews. And the ſame we dayly ſee; for have not many men great *fees*, great *offices*, great *revenues*, great *gettings*, and yet they can ſcarce keep themſelves out of debt? Yea, who more needy, and who run more in debt than thoſe, that have hundreds and thouſands a year? whereas others that have very little, but ſmall means, and yet maintain themſelves and their families well, yea, and help their poor friends and neighbours alſo. Onely *the word that proceedeth out of Gods mouth*, makes the difference, his bleſſing ſets forward the one, which he juſtly withholds from the other for their wicked unthankfulneſs.

Though *Laban changed Jacobs wages ten times*, yet he could not one time change that bleſſing of *God* which was alwayes with him. *A little thing which the righteous injoyeth is better than great riches to the wicked*, *Prov.* 16. 8. Meat, though it have a vertue to nouriſh, Medicine, though it have a vertue to heal, rayment, though it can both adorn and defend the body againſt the injury of air and cold, wealth, though it can make rich, yet *man liveth not by bread*, phyſick, rayment, &c. *onely, but by every word that proceedeth out of the mouth of God does a man live*, as *our Saviour* ſpeaks, *Math.* 4. 4.

Nay, without *Gods* bleſſing the very uſe of their meat is taken away, for it ſhall not ſatisfie, as it fell out with them, *Hoſea* 4. 10. And the like of other things, *Except the Lord build the houſe, they labour in vain that build it, except the Lord keep the City, the keeper watcheth in vain. It is in vain for you to riſe early, and to lye down late, and eat the bread of carefulneſs*, Pſal. 127. 1, 2. And again, *Paul may plant, and Apollos may water, but it is God that giveth the increaſe*, 1 *Cor.* 3. 6, 7. as in temporal, ſo in ſpiritual food, it is not the Teacher, but the divine operation of *Gods Spirit* working with the *word*, which converteth the ſoul; and for want of this bleſſing, and divine operation from *God*, even the beſt of outward bleſſings, as *health*, *ſtrength*, *riches*, *honours*, *beauty*, *wit*, *learning*, &c. prove but the bane of the owners; as *Abſalons hair* proved his *halter*. And nothing ſo ſoveraign, which (being abuſed by ſin) may not of a bleſſing become a curſe.

God, when he pleaſeth, can make *wine* infatuate, or exhillerate. He

can

can *rot* the *grain* in the *ground*, blaſt it in the *ear*, wither it in the *blade*, rot it with unſeaſonable *ſhowers*, when it is ripe cauſe vermine to devour it in the *barn*, yea, when it hath paſt the *flayl*, the *mill*, the *oven*, he can make it *gall* in the *mouth*, in the *ſtomack poyſon*. He can either give a man meat and no ſtomack, or a ſtomack and no meat. And the ſame *God*, that can *break the ſtaffe of bread*, *Ezek.* 4. 16. can alſo break the ſtaffe of friends, riches, promotion, wit, learning, and all other meanes that we truſt to, or put our confidence in, as he did the ſtaffe of *Phyſick* to *Aſa*, 2 *Chron.* 16. 12, 13. as he reſtrained *the fire from burning*, Dan. 3. 27. and *the water from drowning*, Exod. 14. 21, 22. and *the Lions from devouring*, Dan. 6 22. Whereas if he pleaſe to give his bleſſing, a man ſhall be happy, have he any thing or nothing.

Even a word out of his mouth can either ſuſtain us without bread, as it did *Moſes* and *Elias*; or with a miraculous bread, as it did *Iſrael* with *Manna*; or ſend ordinary meanes after a miraculous manner, as food to the *Prophet* by the *Ravens*; or multiply ordinary meanes miraculouſly, as that meal and oyle to the *Sareptana widdow*; or make a little meanes go a great way, and perform much, as thoſe two mean meales of the *Prophet*, when in the ſtrength thereof he travelled forty dayes 1 *King.* 19. 5. to 9. Unto which we may refer the ſtrength of *Moſes*, who *being one hundred and twenty yeares old, had not his naturall ſtrength abated*, *Deut.* 34. 7. and the like of *Caleb*, *Joſhua* 14. 10, 11. All things are ſuſtained by his almighty word, how elſe ſhould the whole *Globe of the earth and ſea* hang in the middle of the *air*, and have no other ſupporter?

The onely means for *graſſe*, and *hearbs*, and *trees*, and *fruit* to *grow* by, is *rain*, yet *God* provided for *Adam* all theſe things before ever it had *rained* on the *earth*. The uſual meanes of *light* is the *ſun*, howbeit *God* provided light before he made the ſun, *light the firſt day*, *the ſun the fourth day*, he onely ſaid, *let there be light, and there was light*, Gen. 1. 3.

There is no reaſon in the world, that *ſeven loaves*, and *a few little fiſhes*, in the *Goſpel*, ſhould *feed four thouſand*, much leſſe, that *five loaves* and *two fiſhes* ſhould *feed five thouſand*, meanes very inſufficient to natural reaſon; yet *God* ſpeaking the word to them, they did it. The like whereof we may read 2 *King.* 4. 43, 44. So for the *apparell of the Iſraelites*, which they had when they were young and *children in Ægypt*, to ſerve them till they were *grown men*, even forty yeares together *in the wilderneſs*, without being worn out, *Deut.* 29 5. and the like of that *water and pulſe*, which with *Gods* bleſſing made *Daniel*, and his companions, *faiter and fairer than all the children, which did eat the portion of the Kings meat*, Dan. 1. 15.

We live by food, but not by any vertue that is in it without *God*; yea, without the concurence of his providence bread would rather choak than nouriſh us: if he withdraw his word and bleſſing from his creatures, in their greatrſt abundance we periſh. A man can receive nothing, except it be given him from heaven, *John* 3. 27. All which ſhould teach us confidenlty to truſt in *God*, what ever our extremeties be; for if *God* needs not his own *lawfull*, much leſſe thy *unlawful meanes*. Again, if no meanes will

ſerve

ſerve the turn, or do us any good, without the bleſſing of *God* upon it, let us not forfeit his bleſſing by our vile ingratitude, but rather deſire his bleſſing, though we want the meanes.

Thirdly, If it be the bleſſing of *God* that makes rich, and not any thing that we can do, let us take heed of aſcribing the ſame to our wit and induſtry, of *ſacrificing to our net, and burning incenſe to our yarne*, as the *Prophet* ſpeaks, *Hab.* 1. 16

Fourthly and laſtly, ſay not as many do, O that I were ſo rich, that I had but ſo much as ſuch a man! then ſhould I be happy: but rather deſire *God*, that he will bleſs and ſanctifie unto thee what thou haſt, that he may have glory, thy ſelf and others good by the ſame: or elſe *God* may give thee thy deſire, yea, more than thy heart can wiſh, as the *Pſalmiſt* ſpeakes of the wicked, *Pſal.* 73. 7, 9. but it ſhall be to thy grief and ſorrow: as it was ſaid to *Neroes Mother* about her ſons being *Emperour*: or as *Bacchus* granted the requeſt of *Midas*, whoſe deſire was, that whatſoever he touched might inſtantly be converted into *gold*; which was little to his comfort, when even his *bread*, *wine*, the *feathers of his bed*, his *ſhirt*, *garments*, and every thing elſe turned into that hard mettal, as *Fulgentius* delivers it: he had his deſire, but ſo, as he would gladly now have unpray'd his prayers. Alaſs, how often does riches, without *Gods* bleſſing upon them, prove or become the owners ruine? Many a *young Heir* hath a great and *fair eſtate* left him, and is cryed up as happy, but it proves to him within a while, even like the *Ark* to the *Philiſtines*, which did them more hurt than good; and ſo fares it with all that forget *God*, and are unthankful to him for what they have. Neither is this all: For,

Chap. V.

Thirdly, there are abundance of men that *God* doth not onely withdraw his bleſſing from them, but ſends his curſe with the riches he beſtowes.

As ſuppoſe a man growes never ſo rich by indirect meanes, as ſome care not how, but what and how much they get; for to get *one ſcruple of gold*, they will make *no ſcruple of conſcience*; they care not to *make many poor to make themſelves rich*: for they have conſciences like a *barn door*, as loving money better than themſelves: yea, they care not, ſo they may *get ſilver* if they looſe their *ſouls*. Now *God* not ſeldom ſuffers ſuch to grow very rich, but together with their riches, they have the curſe of *God*, whereby they become the worſe, and not the better, for them.

There is an evill ſickneſs, ſaies *Solomon*, *that I have ſeen under the ſun, to wit, riches reſerved to the owners thereof for their hurt*, Eccleſ. 5. 13. To which accords that of the *Prophet Malachy*, *If ye will not hear it, nor conſider it in your heart, to give glory to my name, ſaith the Lord of hoſts, I will even ſend a curſe upon you, and will curſe your bleſſings; yea, I have curſed them already, becauſe ye do not conſider it in your hearts*, Mal. 2. 2. Their riches are *ſeeming benefits*, *very curſes*, even gifts given in wrath, as a *King* unto *Iſrael*. *I gave them a King in my wrath, ſaith the Lord*, Hoſea 13. 11.

And

And ſo of their *Quailes*, *He gave them their deſire, but he ſent leannesſe into their ſoules*, Pſal. 106. 15. *They did eat and were well filled, yet turned they not from their luſts; but the fleſh was yet between their teeth, before it was chewed, even the wrath of the Lord was kindled againſt the people, and the Lord ſmote the people with an exceeding great plague*, Numb. 11. 33. Pſal. 78. 29, 30, 31. And in another place, *Let their table be a ſnare unto them, and their proſperity their ruine*, Pſal. 69. 22. They had better have had *no meat*, then *ſuch ſauce* withall.

The covetous Cormorant, and unthankful wretch, deales with *God*, as a *dog* does with his maſter, who devoureth by and by whatever he can catch, and gapeth continually after more: and it were a marvel, that God ſhould anſwer him with ſuch abundance, and as it were, be ſtill pouring *water* into that *veſſel* which already runs over, conſidering his monſtrous unthankfulneſs; were it not to rot the *hoops* and *chines*, that ſo the whole *cask* may break in pieces, were there not poyſon mixt with it, I mean *Gods* ſecret curſe, as I ſhall ſuddenly ſhew.

We well know, that a *Ship* may be ſo *laden*, as that her very *freight* may be the cauſe of her *ſinking*. *Demonica* having betrayed *Epheſus* (where all her friends and kindred were) to *Brennus* of *Senona* for the love of gain, was brought to a great heap of gold, and loaded ſo heavy therewith, that ſhe dyed under the burthen. *Tarpeia* for the deſire ſhe had of all *the gold bracelets* which the *Sabines* wore about their left armes, when they went to *beſiege Room*, ſold the Fort or *Caſtle* of the *City* (wherein there was a great *Garriſon*, of which her Father *Tarpeius* was *Captain*) to the *Sabines*; and asking for reward of her treaſon, *Fatius* the *Sabines General*, according to his promiſe, when ſhe had opened them a *gate* in the night and let them in, commanded his whole *Army* to do as he did, who taking the *bracelet* which himſelf wore on his left arm, and his *target*, did hang them about her neck, and ſo all the reſt, untill ſhe being bowed down to the ground with the weight of them, was preſſed to death under the burthen. And much after this manner does *God* deal with unmerciful miſers, and all wicked and ungrateful men. As ſee the ſad condition of a man, to whom *God* gives riches in wrath; it is ſo well worth your knowledge and obſervation, that *David* was very inquiſitive with the *Lord* about it, *Pſal.* 73. 3. to 13. and likewiſe the *Prophet Jeremy*, chap. 12. *Righteous art thou, O Lord, when I ſpeak with thee, yet let me talk with thee of thy judgements; wherefore doth the way of the wicked proſper? wherefore are all they happy that deal very treacherouſly? Thou haſt planted them, yea, they have taken root, they grow, yea, they bring forth fruit; thou art neer in their mouth, and far from their reines*, ver. 1, 2, 3. Yea, it is admirable to conſider, how *the tabernacles of robbers do proſper, how ſecure they are that provoke God, and how abundantly God giveth into their hands*, Job 12. 6. *They increaſe in riches, wax fat and ſhine*, Jerem. 5. 28. *They are not in trouble as other men, neither are they plagued like other men; their eyes ſtand out with fatneſs, they have more than heart can wiſh, yea, there are no bands in their death*, Pſalm 73. and many the like places: But hear all, and ye will never envy their proſperity,

neither

neither will your teeth water after their dainties: as what is ever the concluſion? their felicity and happineſs is no ſooner mentioned, but it followes: *And thou diddeſt ſet them in ſlippery places, thou caſtedſt them down into deſtruction, they are brought into deſolation, in a moment they are utterly conſumed with terrours*, Pſalm 73. 18. to the 21. verſe. *Pull them out like ſheep for the ſlaughter, and prepare them for the day of ſlaughter*, Ierem. 12. 3. *They ſpend their dayes in wealth, and in a moment they go down into hell*, Job 21. 13. *Becauſe they have no changes, therefore they fear not God*, Pſal. 55. 19. But no greater judgement, then thus to be free from judgements. *Ephraim is joyned to Idols, let him alone, ſaith God*, Hoſea 4. 17. And the like: *I will not viſit your daughters when they are harlots, nor your Spouſes when they are whores*, ver. 14. and hereupon all they do is well.

But think it not an argument of *Gods* favour or diſpenſation, that thou and thouſands more do proſper in their wickedneſs, that ſome eminent judgement is not executed ſpeedily upon them, while they are contriving their deep and diveliſh plots: For though *proſperous wickedneſſe* is one of the *devils ſtrongeſt chaines*, yet there cannot be a greater unhappineſs, an heavier curſe, than to proſper in ill deſigns and ungracious courſes. Such a mans *preſervation* is but a *reſervation*, as it fared with *Sodom and her ſiſters*, which were preſerved from the ſlaughter of the *four Kings*, that *God* might rain down *hell from heaven* upon them. And *Sennacherib*, who eſcaped the ſtroak of the *deſtroying Angell*, that he might fall by the ſword of his own Sons, *Iſai.* 37. 37, 38.

Wicked men are not wiſe enough to conſinder, that uſually *God* doth *moſt afflict* thoſe whom he *beſt affecteth*; dealing with his children, as the *good husband* deales with his *trees*, thoſe in the *garden* he is ever and anon *medling* with them, either *lopping* off the ſuperfluous *branches*, or *ſcraping* off the *moſs*, or *paring* of the *root*, or *digging* and *dunging* about them, ſo uſing all good meanes to make them *fruitfull*; whereas he lets them alone which grow in the *hedge-row* or *forreſt*, till at the length he comes with his *Axe* and cuts them down for the *fire*. Fatted ware, you know, is but fitted for the ſhambles. *God* puts *money* indeed into theſe earthen *boxes*, that have onely one chink to let in, but none to let out, with purpoſe to break them when they are full. What was *Haman* the better for all he had, when the *King* frowned upon him? or the happier for being lift up the *ladder*, when he was to come down again with a *rope*? And for ought thou knoweſt, this very night thou mayeſt looſe both thy gold, thy life, and thy ſoul too. And therefore what ever thou makeſt choiſe of, let me rather beg with innocent *Lazarus*, then abound with unjuſt *Ahab*, or unmerciful *Dives*, ſo ſhall my turn be ſoon over, whilſt theirs is to come and continue everlaſtingly.

But my purpoſe is not ſo much to ſhew you, what will be the end of unmerciful and ungrateful men, as how their riches proves a curſe to them here. That they had better be without their wealth, than that *God* ſhould give it them upon ſuch termes as he does, I ſhall demonſtrate in theſe ten particulars. I pray mind them.

CHAP.

CHAP VI.

FIrſt, How many are there, that by an intolerable *care*, and *paine*, and *greif*, and *ſting of conſcience*, and *loſſe of credit*, and undergoing many *perils*, get great eſtates, and when they have obtained all that heart can wiſh, by a juſt judgement of *God*, they have not power to partake of what they have, or be a farthing the better for all. As obſerve but what wiſe *Solomon* ſpeaks *Eccleſ.* 6. *There is an evill which I have ſeen under the ſun, and it is common among men; a man to whom God hath given riches, wealth, and honour, ſo that he wanteth nothing for his ſoul of all that he deſireth; yet God giveth him not power to eat thereof*, ver. 1, 2. And again, *There is one alone, and there is not a ſecond, yea, he hath neither child nor brother, yet is there no end of all his labour, neither is his eye ſatisfied with riches, neither ſaith he, for whom do I labour and bereave my ſoul of good: this is alſo vanity, yea, this is a ſore travell*, Eccleſ. 4. 8.

Yea, how many ſuch could I nominate, that are *baſer* by being *wealthier*, that are no other than *rich beggers*, or *beggers in the midſt of their riches* (as *Cain* was a vagabond upon his own land) upon whoſe eſtates there is let *a ſpell*, inſomuch that their wealth ſayes to them in effect, *touch not, taſt not, handle not.*

It is *the miſers curſe*, want in the midſt of abundance, hunger in the midſt of plenty, he *freeſes by the fires ſide*, and is like an *unhappy boy*, that hath a *great truſſe of points to play with*, and but *one at his breeches* to tye them together, or rather he reſembles *a dog in a wheel*, that toyles all day to *roſt meat for others eating*, as the *wiſe man* ſhews, *Eccleſ.* 6. 1. 2.

The covetous Miſer *covets without end*, but all *to no end*; he onely *feeds his eyes with that which ſhould feed his belly*, and cloth his back. Like him that *Horace* tells of in *Rome*, called *Ortde*, who was ſo rich, that he might meaſure his gold by the buſhell, and yet went almoſt ſtark naked, and never would fill himſelf half full of meat. They are like *Tantalus*, who ſtands up to the chin in water, and hath all kinds of fruits hanging over his head, but is not ſuffered to taſt of the one, nor drink of the other: Or like an *Aſſe*, that is *laden with gold*, or dainty cates, but *feeds upon thiſtles*: Or like the *Indians*, who though they have all the *gold* amongſt them, yet are the *moſt beggerly* and naked people alive.

For as if they were ſuch *fooles*, as not to know that their money will buy them all neceſſaries of meat, drink, apparel, and the like, they ſcarce wear a good garment, or eat a liberal meal, or take a quiet ſleep, but are ever tormenting themſelves to get that, for getting whereof they ſhall be tormented. Like a true *Chymiſt*, he *turnes every thing into gold*, both *what he ſhould eat*, and what he ſhould wear. He is like *a man rob'd, hurt* and *bound*, who though he hath meanes to relieve himſelf, yet hath not liberty to go where he may be releived.

As *a proud man* is *ignorant in the midſt of his knowledge*, ſo is the *covetous man poor*, and needy, *in the midſt of his wealth*: Yea *a poor beggar* is in *better* eſtate than *a rich miſer*, for whereas the poor begger *wants many things*, the rich miſer *wants every thing*.

Graces

Crates threw his *money* into the *Sea*, reſolving to *drown it*, leaſt it ſhould *drown him*. The drunkard caſts his mony into a deluge of drink, both drowning it and himſelf with it: wherein the *Miſer* and the *Rioter* are oppoſites, the one ſo *loves money*, that he will not afford himſelf good drink, the other ſo loves good drink, that he *ſcornes money*. But in ſeverall reſpects, the Miſers caſe is worſe than the Prodigals, for the prodigall ſhall have *nothing hereafter*, but the covetous man hath *nothing here*, nor ſhall *hereafter*.

Riches, ſaith *Seneca*, are the *wiſe mans ſervant*, but the *fooles maſter*: and the miſer makes himſelf a ſlave to his ſervant. Riches are good when the party that poſſeſſeth them can tell how to uſe them; but as *inſtruments* are of no uſe unto them that are ignorant of *muſick*, ſo are riches of no uſe to the covetous. So that in my judgement, that *rich fool* in the *Goſpel* was far wiſer than theſe blocks, for he having attained his purpoſe, got a great eſtate, could after all afford himſelf the comfort of it; for theſe are his words to himſelf, *Thou haſt much goods laid up for many yeares, live at eaſe, eat, drink and take thy paſtime*, Luke 12. 19.

Nay, to abound with all things, and to be never the better for them, not to partake of them, what *fool or mad man* hath been known ſo ſenſeleſs? yea, not to flatter his pretended prudence, no beaſt will *ſtarve in a fat paſture*; if then a man ſhall pinch his guts when *God* hath afforded him affluence; the *Aſſe is not ſo very an Aſſe* as he. Nor do I know any beaſt like him, ſave *Pharaohs ſeven lean and evill favoured kine*, and to them he is very like: For when his large and greedy conſcience hath devoured or eaten up many Cuſtomers or Clients eſtates, as they did the *ſeven fat and well favoured kine*, yet it cannot be known by any reall amendment, that he hath eaten them, but in his food, raiment, ſatisfaction of his mind, &c. he is as ill favoured as at the beginning. He doth not more lock up his goods from the *theif* than from *himſelf*: So that I cannot more fitly compare him to any thing, than to an *Idoll*, for as an *Idoll* hath *eyes but ſees not*, ſo he hath *a reaſonable ſoul, but underſtands not*. And moſt juſt it is, that he who is *unjuſt to all others*, ſhould be *moſt unjuſt to himſelf*. And as a covetous man is good to no body, ſo he is worſt of all to himſelf.

It is the depth of miſery to fall under the *curſe of Cham, a ſervant of ſervants, divitis ſervi, maxime ſervi*, no thraldom to the inward and outward bondage too. So that if there be any creature miſerable, it is the miſerable miſerly muck-worm; and yet he is leaſt to be pitied, becauſe he makes himſelf thus miſerable.

Now this may move wonder to aſtoniſhment! that they ſhould take ſuch care and paines, and caſt away their ſoules to heap up riches, and when they have done, to be never a penny the better for them. Yea, what can any wiſe man think of them, are they not *ſtark mad*? are they not *fooles in folio*? What, take ſo much *care* and *paines*, indure ſo much *greif*, *ſting of conſcience*, *loſſe of credit*, *deprive themſelves of heaven*, *damn their own ſoules*, to get wealth, and when they have got it, not to be the better for it: yea, they are leſſe ſatisfied and contented than before, meanlier accommodated than

mean

mean men, and could this possible be so, if *God* did not give them their riches in wrath? nor would he otherwise deny them the use of their own; for the *wise man* hath given it as a rule, That *to whom God hath given riches as a blessing, he also giveth him to eat, and drink, and to take pleasure, and delight his soul with the profit of his labours, wherein he travelleth under the sun*: for which see *Eccles.* 2. 24. and 3. 12, 13. and 5. 17, 18, 19. and 8. 15. And so you have one particular to prove what I promised. But

Chap. VII.

Secondly, To this is added as another judgement, let the ingrateful merciless miser have *never so much, he is* never the more, but the *lesse contented*: As how many have mighty estates, their *houses full, their shops and warehouses full*, their *coffers full*, their *purses full*, and their *pastures full*, and yet as if their *hearts were bottomlesse*, that is, still as lank and empty through an excessive desire of more, as if they did indeed want all things. The Cormorants *desires* are rather *sharpened by injoying*, and *augmented by possession.*

For wishing still, his wishes never cease,
But as his wealth, his wishes still increase.

To shew that covetous men belong to *hell after they dye*, they are *like hell while they live*: *Hell is never filled*, and *they are never satisfied*, covetous men *drink brine*, which increaseth *thirst* rather than quenches it. And though the *devil* should say to them as he said to *our Saviour*, touching the whole world, and glory thereof, *all these will I give thee*, (though he needs not offer them all, for they will serve him for less) yet all would not content them, no more than *heaven* it self contented *Lucifer*: For as the *rich glutton in hell* desired a *drop* of water, and yet a *river* would not have satisfied him; for if his desire had been granted in the first, he would have required more, and then more to that, never ceasing to ask, never having enough, nor being the better when he had it: so it fares with the covetous man, his *abundance* no more *quencheth* his *lust*, than *fuell does the flame*. For as *oyle kindleth the fire*, which it seemes to quench, so riches come as though they would make him contented, but they make him more covetous. And is not this thy very case that art covetous? No man more happy, in respect of outward things, then thy self, couldest thou but see it; thou hast all things that heart can wish, and shouldest thou but come to want what thou now injoyest, and thinkest not worth thanks; when it were past thou wouldest say, thou wast most happy, and after a little misse, wish withall thine heart, thou hadest the same again: yea, a world for such a condition and content withall. Onely the *devill* (by *Gods* just permission) bewitches thee to think, that thou hast not enough, when thou hast too much, and more than thou needest, or knowest what to do withall.

Nor is it possible for a worldling to be contented: for whereas *naturall desires* are *soon satisfied*, those that are *unnaturall are infinite*. *Hunger* is soon apeased with *meat*, and *thirst* allayed with *drink*: but in burning Feavers, *quo plus sunt potæ plus sitiuntur aquæ*, they still love, *amore concupi scentiæ*

ſcentiæ, never amore complacentiæ: If covetous, or ambitious men ever feel content in theſe tranſitory things, it is no otherwiſe then as *itching ſoars* do in *clawing* and *ſcratching fingers*. And indeed how ſhould intemperate deſires be ſatisfied with increaſe, according as they are repleniſhed, when theſe apperites are not capable of ſatiety?

Men in this caſe, are like *poyſoned Rats*, which when they have *taſted* of their *bane*, cannot reſt untill they *drink*, and then can much leſs reſt till they *drink again, ſwell and burſt*. Covetouſneſs is like the *diſeaſe called the Woolf*, which is *alwayes eating*, and yet keeps the body *lean*. *A moderate water* makes the *Mill goe* merrily, but *too much* will not ſuffer it to go at all.

Secondly, another reaſon is, Nothing can *fill the heart* of man, but he that *made it*: The heart ſhall be ſatisfied *with gold*, when the body ſhall be contented *with winde*. The whole *world is circular*, the *heart* of man is *triangular*; and we know a *circle* cannot fill a *triangle*. Yea if it be not *filled* with the *three perſons in Trinity*, it will be *filled with the world*, the *fleſh*, and the *devil*. The heart is the ſeat or receptacle of *ſpiritual* things; and the things of the world are *corporal* and carnal: Now carnal and corporal things, can no more fill our *hearts*, then ſpiritual things can fill our *Coffers*. *Viſible light* will not cleer the *inviſible underſtanding*; nor will corporal food feed the ſoul. *Bleſſed are they, ſayes our Saviour, who thirſt after righteouſneſs, for they ſhall be ſatisfied*, Mat. 5.6. not they that thirſt after riches, or honor, or pleaſure; for inſtead of being ſatisfied, they thirſt more. Yea theſe *Mammoniſts* are ſo *infinite in deſiring*, that could ſuch a one ſwallow the *whole earth* that ſwallows all, and will ſwallow him ere long, it might choak him, but not ſatisfie him, as abundance of examples that I could give you, ſufficiently prove: namely *Alexander*, and *Craſſus*, and *Licinius*, and *Marcus Craſſus*, and *Ahab*, and *Haman*, &c. But,

CHAP. VIII.

THirdly, to this is added as a further judgement, that as the more he hath the more he covetteth, ſo the neerer he is to his journeys end, the more proviſion he makes for it. Other vices are weakned with age and continuance, onely *covetouſneſs* (and that odious ſin of *drunkenneſs*) grows ſtronger. As the covetous wretch increaſeth in yeers, ſo he increaſeth in covetouſneſs. What *Pline* writes of the *Crocodile*, is fitly appliable to the miſerly muckworm: other creatures grow up to their height, and then decay and dye, onely the *Crocodile grows to her laſt day*. The aged worldling, though he have one foot in the grave, yet his appetite to, and perſute of gain, are but new born. Yea, though he hath out-lived all the *teeth* in his *gums*, the *hairs* of his *head*, the *ſight* of his *eyes*, the *taſt* of his *palate*; have he never ſo much, yet he hath not enough, and therefore would live to get more, and *covets*, as if he had *a thouſand generations* to provide for.

He ſo *lives*, as if he were *never to dye*; and ſo dyes, as if he were *never to live again*. He *fears* all things, like a *mortal* man, ſayes *Seneca*, but he *deſires* all things, as if he were *immortal*. Had it not been for *ſin*, *death* had never *entered into the world*: and were it not for *death*, *ſin* (eſpecially the Miſers ſin) would *never go out of the world*. *Luſt* is commonly the diſeaſe of *youth*, *ambition* of *middle age*, *covetouſneſs* of *old age*: And *Plautus* maketh it a wonder to ſee an old man beneficent. But what ſaith *Byas*, covetouſneſs in old men is moſt monſtrous: for what can be more fooliſh and ridiculous, then to provide more mony and victuals for our journey, when we are almoſt at our journyes end?

Wherefore remember thou, O old man, yea O remember! that your *Spring* is *paſt*, your *Summer over-paſt*, and you are arrived at the *fall of the leaf*; yea *winter colours* have already ſtained your head with gray and *hoary hairs*. Remember alſo, that if *God* in juſtice did not *leave you*, and the *Prince of darkneſs* did not *blinde you*, and your own *heart* did not groſly *deceive you*; you could not poſſible be ſo ſenceleſs as you are in theſe three laſt mentioned miſeries.

Thus three of the covetous mans woes are paſt, but behold more are coming; for God inflicts more plagues upon him, then ever he did upon *Pharaoh*. I'le acquaint you only with ſeven more.

CHAP. IX.

FOurthly, his thoughts are ſo taken up with what he wants (or rather deſires, for he wants nothing but wit, and a good heart) that he not once mindes or cares for what he hath, as you may ſee in *Ahab*, 1Kings 21.4. and *Haman*, Heſter 5. 13. and *Micha*, Judges 18.24.

What the covetons man hath, he ſees not; his eyes are ſo taken up with what he wants; yea the very deſire of what he cannot get torments him, and it is an heart-breaking to him, not to add every day ſomewhat to his eſtate: beſides, not to improve it ſo many hundreds every yeer, will diſparage his wiſdom more to the world, then any thing elſe he can do, as I have heard ſuch an one allege, when I have told him my thoughts, about perplexing himſelf.

But ſee the difference between him, and one that hath either wit or grace: whoſe manner it is, even in caſe of the greateſt loſſes, to look both to *what he hath loſt*, and to *what he hath left*; and inſtead of *repining*, to be thankful that he hath loſt no more, having ſo much left that he might have been deprived of. But ſottiſh ſenſualiſts have a duller feeling of *many good turns*, then of *one ill*: they have not ſo ſenſible a feeling of their *whole bodyes health*, as they have of their *fingers aking*; nor are they ſo thankful for *twenty yeers jollity*, as diſpleaſed for *one dayes miſery*. Whereas an *humble* and good *man*, will ſee *matter of thankfulneſs* there, where the proud and ingrateful finde *matter of murmuring*. And ſo much of the fourth particular, onely let me

me add as a ſure rule, He that in *proſperity* is *unthankful*, will in *adverſity* be *unfaithful*.

CHAP. X.

FIftly, the *Devil*, by *Gods* juſt permiſſion, prevails by his *temptations*, to make them think that the *forbidden fruit* is the *ſweeteſt* of all fruits, as he did *our firſt parents*. Nor will any other content him; each thing pleaſeth him better that is not his own. And as *Publius* obſerves, other mens goods are far more eſteemed by him.

Plines Woolf is a true emblem of this avaritious beaſt: whoſe nature it is when he is eating his prey, though never ſo hungry, if he ſees another beaſt feeding, to forſake that which he is about, to take the prey from the other. *Ahab* was ſuch a Wolf, who could not content himſelf with his own, though he injoyed a whole *kingdom*, but he muſt wreſt *Naboths inheritance* from him. The commandment is expreſs, *Thou ſhalt not covet thy neighbors houſe, thou ſhalt not covet thy neighbors wife, ſervant, Ox, Aſſe, nor any thing that is thy neighbors*, Exod. 20. 17. and all that fear *God* obſerve it; but nothing more croſs to the grain of a wicked mans heart, to whom *ſtoln waters are moſt ſweet, and hid bread the moſt pleaſant*, Prov. 9. 17. For one ſo inſatiably covets after another mans *eſtate* or *office*, that he is never the better for his own. Another ſo loves his neighbors wife, that he even loaths and contemnes his own. *Thy neighbors wife to thee, to him thines faireſt*, ſayes the *Poet*. Hence hath that curſed ſpeech iſſued from one too great to name, That he could love his wife above any other, if ſhe were not his wife, a word ſufficient to *rot out the tongue* that ſpake it.

Solomon was a wiſe man, and had tryed all things. Oh that men would be ſo wiſe as to take his counſel, and *injoy their own with joy and gladneſs of heart; drink waters out of their own Ciſtern, and rejoyce with the wife of their youth, ſo as her breſts may ſatisfie them at all times, and they be raviſht alwayes with her love*, rather then deprive themſelves of that happineſs, by *inbracing the boſom of a ſtranger*, and coveting that which is anothers, *Prov.* 5. 15. to 21. Oh that thou wouldſt be convinc'd, that thy preſent condition what ever it is, is the beſt for thee, hadſt thou but the wit to ſee it; and that onely good uſe gives praiſe to earthly poſſeſſions: that there are no riches comparable to content (for this is the gift of *God*) then ſurely *thou wilt not much remember the dayes of thy life, becauſe God anſwereth the joy of thine heart*, Eccleſ. 5. 17, 18, 19.

But no matter, they love miſery (loſe the comfort of their own breſt, and all outward bleſſings, together with the tuition of *God*) and they ſhall have it; for he that makes his fire with hay, hath *much ſmoak*, and but a little heat, which leads me to the five particular.

CHAP. XI.

SIxthly, another ſore judgement which God inflicts upon the mercileſs muckworm, for his monſtrous unthankfulneſs, is, he injoyes not a merry day, no not a pleaſant hour in ſeven yeers, ye if you obſerve it, he reſembles *Agelauſtus*, Grandfather to *Craſſus*, who never laughed in all his life, ſave once when he ſaw *a mare eating of thiſtles*: or rather *Anaxagoras Clazoenius*, who was never ſeen to laugh or ſmile from the day of his birth. Joyes never ſo much as look in at the door of his heart; *worldly delights* to him, are but like *delicate meates* to him that hath *loſt his taſt*.

But O the *cares*, *fears*, *anxieties*, *ſighs*, *ſorrows*, *ſuſpitions*, *ſad thoughts*, *reſtleſs deſires*, the *horrors*, *troubles*, *tortures*, *torments*, *vexations*, *diſtractions*, *griefs*, *girdes*, *gripes*, *grudgings*, *repinings*, *doubts*, *dolors*, *deſperation*, that are the ordinary companions of the covetous. How is he hurried with *deſires* to get, diſtracted with getting, vexed for what he cannot get, tortured for what he loſeth, or another gaineth, troubled with fear of loſing what he hath already gained? yea his labor to gather riches is *reſtleſs*, his care to keep them *boundleſs*, his *ſorrow* if he chance to loſe them *endleſs*, and his fear leſt he ſhould hereafter lack *cureleſs*.

Of all *plagues* ſent into *Egypt*, that of the *Flies* was one of the moſt troubleſome, for they *never ſuffered men to reſt*, for the more they were beaten off, the more they came upon them: ſo of all miſeries and vexations that *God* layes upon worldlings; this is not the leaſt, to be continually vexed and tormented with cares, which they neither can (nor indeed would) beat off by any means they are able to deviſe; for they ruſh in upon them in the *morning* ſo ſoon as they *awake*, accompany them in the *day*, forſake them not at *night*, they follow them to *bed*, and will not ſuffer them to *ſleep*: their thonghts will not permit them to ſleep, nor their ſleep permit them to *reſt*. They afflict them in their *dreams*, as giving them no quiet either by day, or night, as *God* threateth to wicked men by the Prophet *Jeremiah*, Jer. 6. I could give you a large bill of particulars; but fear of cloying is alwayes at hand to curb me: wherefore take theſe few for a taſte. Want does not break ſo many ſleeps for proviſion the next day, as *abundance* does for increaſe. His *nights* are as troubleſome and unquiet as his *dayes*; and his *dayes* as the *dayes of Babylons downfall*. Never is more *watchfulneſs*, then where is moſt purpoſe of wickedneſs: ſee *Micha* 2. 1. *Luk.* 16.8. *Pſal.* 36.4. *Eccleſ.* 5.12. Twas *Chilons* ſentence, *Miſery* and *Uſury* go commonly together.

If his plot be croſſed, and his hand cannot act that wickedneſs by day, which his head hath deviſed by night, he is taken with a fit of of melancholy, ſick of the ſullens, as was *Ahab*. He thinks it a death, that he cannot be ſuffered to dye; it is a *hell* to him, that the *gates of hell* are *ſhut* againſt him.

Having

Having ingroſſed a commodity, if he cannot have his *expected price* for it, or prevail not in his ſute, or cannot recover what he expected, or if any one breaks in his debt, or if he hear of a Taxe, or ſome unavoidable payment, and an hundred the like, every of them adds to the care and grief of his heart, which was ready to burſt with care and grief before; for he had rather be damned, then damnified; and in caſe he cannot have his will of another, he will be revenged of himſelf, like *Nauplius* King of *Euboea*, who when he could not revenge his ſons death upon *Ulyſſes*, caſt himſelf into the *Sea*. Yea in caſe he ſuſtain any great loſs, he is ready to make himſelf away: as *Menippus* of *Phenicia* did, who having loſt his goods, ſtrangled himſelf. Or like *Dinarcus Phidon*, who at a certain loſs, cut his own throat, to ſave the charge of a cord. At leaſt he feels more *ſorrow in loſing* his mony, then ever he found *pleaſure in getting it*: nor will any condition content him; for the *lightneſs of his purſe*, gives him an *heavy heart*, which yet filled, doth fill him with more care. His *medicin* is his *malady*. Theſe rich men, are no leſs troubled with that they poſſeſs (leſt they ſhould loſe it) then poor men are for that they want. In the day time, he dares not go abroad for fear of robbing; nor ſtay at home for fear of killing. His thoughts are ſo troubled with *fear of thieves*, that he cannot, that he dares not *ſleep*: yea he fears a *thief* worſe then the *devil*, therefore will he be *beholding to the devil* for a *ſpell* to ſave him from the *thief*; which once obtained, a little *Opium* may *rock his cares aſleep*, and help him to a golden dream; for all his minde and heart is to get mony; if waking, he *talks* of nothing but earth, if *ſleeping*, he dreams of it. Laſtly, as if all his delight were to vex himſelf, he pines himſelf away with diſtruſtful fear of want, and projecting how he ſhall live hereafter, and when he is old: reſembling *Ventidius* the *Poet*, who would not be perſwaded but he ſhould dye a begger. And *Apicius* the *Romane*, who when he caſt up his accounts, and found but *an hundered thouſand crowns* left, *murthered* himſelf for fear he ſhould be *famiſhed* to death.

CHAP. XII.

SEventhly, To the former miſeries which a cruel Miſer is juſtly plagued withall, this may be added; the *dolefulneſs of his conſcience*; for the ſin of *oppreſſion* lyes upon the ſoul *as heavy as lead*; yea as the *ſhaddow* does ever follow the *body*, ſo fear and deſperation in all places, and at all times, do wait upon an *evil conſcience*. Sin armes a man againſt himſelf, & our peace ever ends with our innocency. A *Pithagorean* bought a pair of ſhoos upon truſt, the *Shoomaker* dyes, he is glad, thinks them gained, but a while after his conſcience twitches him, and becomes a continual chider; he hereupon repairs to the houſe of the dead, caſts in his money with theſe words, There take thy due, thou *liveſt to me*, though *dead to all beſide*. *Micha* ſtole from his mother *eleven hundred*

shekels of silver, but his complaining *conscience* made him to accuse himself and *restore* it again, *Judg.* 17. *Ill gotten goods* lye upon the *conscience*, as *raw meat upon a sick stomack*, which will never let a man be well, or at ease, untill he hath *cast it up again* by restitution.

Means ill gotten, is to the getter, as the *Angels book* was to Saint *John*, *When he eat it, it was in his mouth as sweet as hony, but when he had eaten it, it became in his stomack as bitter as gall*, Rev. 10. 10. The which is notably illustrated *Job* 20. 12. to 20. which together with the whole Chapter, is marvellous good for cruel and unmerciful men to read; for I may not stand here to repeat it. *Sweetness* is *promised* in the *bread of deceit*, but men finde it as *gravel, crashing between their teeth.*

Nor will his troubled conscience suffer him to steal a sound sleep: yea he sleeps as unquietly, as if his *pillow* were *stuft with Lawyers pen-knives.*

I may give ye a hint of these things from the word, but onely *God* and he can tell, how the remembrance of his forepast cozenages and oppression, occasions his guilty conscience many secret wrings and pinches, and gives his heart many a sore [illegible] to increase the fear and horror of his soul every time he calls the same to remembrance, which is not seldom: As, O *poor wretches*! what do they indure? how are they immerged in the horrors of a vulned conscience? there is more *ease* in a *nest of Hornets*, then under the sting of such a *tormenting conscience.* He that hath this plague, is like *a man in debt*, who suspecteth that every *bush* he sees, is a *Sergant* to *arest and carry him away to prison.* It was *Gods* curse upon *Cain*, when he had slain his brother *Abel*, to suspect and fear, *that every one he met would kill him*: yea it makes him so afraid of every thing, that a very *Maulking frights him*, and it is much, that he dares trust his *Barber to shave him.* *Dionysius* was so troubled with fear and horror of conscience, that not daring to trust his best friends with a *razor*, he used to *singe his beard with burning coals*, as *Cicero* records. He is much like a *Malefactor in prison*, who though he fare well, yet is tormented with the thought of ensuing judgement. It is the *hand-writing on the wall*, that prints bloody characters in *Belshazzars heart.*

So that if any should deem a man *the better*, or happier, for being the *richer*, he is very shallow; as many looking on the outer face of things, or see but the one side (as they used to paint *Antigonus*, that they might conceal his deformity on the other side) see not how they smart in secret, how their consciences gripe them. Nor does any one know, how the *shoo wrings the foot*, but he that wears the same.

Or admit the best that can come, as suppose they *can stop consciences mouth* for a time, or *with the musick of their mony play it asleep* for the present; yet when they lye upon their death-beds, it will sting them to the quick. For when *death besiegeth the body*, *Satan* will not fail to *besiege the soul*; yea then he will be sure to lay on load; for as *all corrupt*

rupt humors, run to the diſeaſed and bruiſed part of the body; ſo when conſcience is once awakened, all former ſins, and preſent croſſes joyn togeather to make the bruiſe or ſore more *painful*. As every *Creditor* falls upon the poor man, when he is once *areſted*. Or let it be granted that his conſcience never troubles him on *his ſick bed*, and that he *have no bonds in his death*, as the *Pſalmiſt* ſpeaks *Pſal.* 73. ---- but departs like a *Lamb*, which is not onely poſſible but probable; for more by many thouſands go to hell like *Naball*, then like *Judas*; more dye like *ſots in ſecurity*, then in *deſpair* of conſcience: yet all this is nothing, for the ſting of conſcience here, though it be intollerable, is but a *flea-biting* to that he ſhall endure hereafter, where *the worm of conſcience dyeth not, and where the fire never goeth out.*

This is part of *ſins wages*, and *Satans reward*: *We have ſinned, therefore our hearts are heavy*, Iſa. 59. 11, 12. *The ſorrows of them that offer to another God* (as do the covetous) *ſhall be multiplyed, ſays holy David*, Pſal. 16. 4. Yea *Seneca* an *heathen* could ſay, that an evil life cauſeth an unquiet minde; ſo that *Satans* government, is rather a bondage then a government, unto which *Chriſt* giveth up thoſe that ſhake off his own.

What his government is, you may partly gueſs at by the ſervile ſlaveries he puts his ſubjects upon. As O the many *hard ſervices* which *Satan* puts his ſervants upon, and what a *bad Maſter* is he: when we read that *Origen* at his onely appointment, made himſelf an *Eunuch*, *Democritus* put out his own eyes, *Crates* caſt his *money* into the *Sea*, *Thracius* cut down all the *Vines*, whereas *David* did none of theſe; *Ahaz made his ſon to paſs through the fire*, Jephta *ſacrificed his onely daughter*, as the text ſeems to import. Wicked men *think they do God good ſervice in putting his children to death*: but where do we finde any Religious *Iſraelite*, or ſervant of *God*, at ſuch coſt? or when did *God* require this of his ſervants? The *Prophets* and *Apoſtles* never *whipt* nor *lanced* themſelves, but *Baals Prieſts* did this and more. And ſo of the *Papiſts*, thoſe *hypocrites* of late yeers, and the *Phariſees* of old. How many ſleepleſs nights, and reſtleſs dayes, and wretched ſhifts, treacherous and bloody plots and practiſes, does covetouſneſs and ambition coſt men? which the humble and contented *Chriſtian* is unacquainted with. How does the covetous mans *heart droop wish his Mammon*? How does he turmoile and vex his ſpirit, torment his conſcience, and make himſelf a very *map of miſery*, and a *ſink of calamity*? it is nothing ſo with Chriſts ſervants.

CHAP. XIII.

I Have much more to enlarge of the miſeries of unmerciful and ingrate full Miſers, but before I ſpeak of them, I will give you the *reaſons* and *uſes* of theſe already diſpatcht, wherein I will be as brief as may be.

You ſee that God may give men *riches in wrath*; and ſo as they ſhall

be never the better for them, but the worſe. Now that you may not think it any ſtrange thing, obſerve the reaſons why, and how juſtly they are ſo ſerved.

The firſt Reaſon is, the unmerciful Miſers monſtrous unthankfulneſs, for thoſe millions of mercies he hath received from God (of which I ſhall give you an account in the ſecond part) this cauſes God either not at all to give him, or in giving him riches, to add this you have heard as a curſe withall. He is unthankful for what he hath, therefore have he never ſo much, it ſhall not be worth thanks. He is cruel to the poor, therefore he ſhall be as cruel to himſelf. The poor ſhall have no comfort of what he hath, therefore himſelf ſhall have as little.

The covetous are cozen Germans to the *nine leapers*, thankleſs perſons. They are ſo much for receiving, that they never mind what they have received. *He deals with God, as a dog doth with his maſter, who as* Auſtine *obſerves, devoureth by and by whatever he can catch, and gapeth continually for more.* Nor hath covetouſneſs any thing ſo proper to it, as to be ingrateful. A greedy man is never but ſhamefully unthankful; for unleſs he have all, he hath nothing. He muſt have his will, or *God* ſhall not have a good look from him; yea, as the *Mill*, if it *go empty*, makes an *unpleaſant* and *odious noiſe*, ſo the covetous man, if the Lord does not ſatisfie his deſires in every thing, he will moſt wickedly murmur and blaſpheme his providence; and if ever he ſuſtaines loſſe, he will never forget it. He *writes benefits received in water*, but what he accounts *injuries in marble.* And for this his great ingratitude, *God* gives him riches, but withdraws his bleſſing. For as *Jacob* gave *Ruben* a *bleſſing*, but added, thou ſhalt *not be excellent*, *Gen.*49.4. ſo God gives the worldling riches, but ſayes, thou ſhalt not be ſatisfied. *He that loveth ſilver, ſhall not be ſatisfied with ſilver*, Eccl.5.10. Yea no man more unſatisfied; for let him have what his heart can wiſh, he is not yet pleaſed, like the *Iſraelites*, who *murmured* as much when they had *Mannah*, as when they had none.

Secondly, the mercileſs Miſer, never ſued or fought to *God* for his riches; neither does he acknowledge them as ſent of God, but aſcribes the increaſe of his means to his *wit* and *induſtry*. Nay he *dares not pray the Lords prayer, forgive us our debts, as we forgive our debtors*, leſt he call for a curſe upon himſelf. Nay if he be (as probably he is) an *Uſurer*, then in reſpect of other men, he hath no need to pray at all, for as one obſerves,

Each man to heaven his hands for bleſſing reares;
Onely the Uſurer needs not ſay his prayers.
Blow the winde Eaſt or Weſt, plenty or dearth,
Sickneſs or health, ſit on the face of earth,
He cares not, time will bring his money in,
Each day augments his treaſure, and his ſin.

Or admit he ever calls upon God, his prayer is that ſome one may die, that he may have his office, or break his day, that the beloved for-

forfeiture may be obtained. His *morning-exercise* being onely to peruse his *bonds*, look over his *baggs*, and to worship them, as *Marcus Cato* worshipped his *grounds*, desiring them to bring forth in abundance, and to keep his *Cattel* safe.

And as touching hereafter, if he shall finde in his heart to pray, *God* will not hear him, *Prov.* 1. *The sacrifice of the wicked, is an abomination to the Lord*, Prov. 21.27. *What hope hath the hypocrite saith* Job, *when he hath heaped up riches; will God hear his cry when trouble cometh upon him?* Job 27.8,9. *When you shall stretch out your hands, saith God to such, I will hide mine eyes from you, and though you make many prayers, I will not hear*, Isa. 1.15. *God* will turn him off to his gold and silver for help, as he did *Jehoram to the Prophets of his Father, and the Prophets of his Mother*, 2 Kings 3.13. And it is but just and equal, that those which we have made the comfort and stay of our peace, should be the relief and comfort of our extremity. If our prosperity hath made the *world our God*: how worthily shall our *death-bed* be choaked with such an exprobration?

If *God* do answer such an ones prayers, it is as *Archelaus* answered the request of a covetous *Courtier*, who being importuned by him for *a cup of gold*, wherein he drank; gave it unto *Euripides* that stood by, saying, Thou art worthy to ask and be denied, but *Euripides* is worthy of gifts, although he ask not. And indeed good men many times receive gifts from *God*, that they never dreamt of, nor durst presume to begg, which others extreamly strive after and go without. As it is feigned of *Pan*, that it was his good hap to finde out *Ceres*, as he was hunting, little thinking of it, which none of the other *gods* could do, though they did nothing else but seek her, and that most industriously.

Now, if he *neither prayes to God* for what he would have, *nor gives him thanks* for what he gives, *nor desires a blessing* upon what he *receives*, *viz.* that he may be content, and satisfied therewith, How should *God* bestow this great blessing of contentation upon him, and a true use of his riches?

Thirdly, he cares not for *grace* but for *gold*, therefore *God* gives him *gold* without *grace*. He longs not after *righteousness*, but *riches*, therefore he shall neither be *satisfied* nor *blessed*; whereas both are their portion that thirst after the former, *Mat.* 5.6. He desires riches without *Gods blessing*, he shall have it with a *curse*; he loves *gold* more then *God*, and desires it rather then his blessing upon it or grace, therefore he shall have it and want the other. Whereas if he did *first seek the kingdom of heaven, all things else should be added thereunto*, Mat. 6.33. But this worldlings appetite stands not towards the things of a better life; he findes *no tast in heavens treasure*; let him but glut himself on the filthy *garbage of ill-gotten goods*, he cares not for *Manna*. He sings the song of *Curio*, *vincat utilitas*, let gain prevail, he had rather be *a sinner* then a *begger*. The *Apostle* Saint *Peter* said, *Silver and gold have I*

non,

none, Act. 3. 6. The devil saye, *all these are mine*, Luk. 4. 6. The *Rich man, I have much goods laid up for many years*, Luk. 12. 19. Now ask the covetous muckworm, whether had you rather lack with those Saints, or abound with the *devil* and the *rich man*? his heart will answer, give me money, which will do any thing, all things, *Eccles.* 10. 19.

Now if he prefers *gold*, before either *God*, *grace*, or *glory*, no marvail if *God* grant him his desires to his hurt, as he did a *King* and *Quailes* to the *Israelites*.

CHAP. XIIII.

FOurthly, he puts his trust in his riches, & not in God, loves & serves *Satan* more then *God*, therefore he shall have his comfort, & reward from them and not from *God*. Yea *Satan* shall have more service of him *for an ounce of gold*, then *God* shall have for the *Kingdom of heaven*, because he prefers a little base pelf before *God* and his own *salvation*. *He loves God well*, but his *money better*, for that *is his summum bonum*: yea he thinks him a fool that does otherwise. What part with a *certainty* for an *uncertainty*? if he can keep both, well and good, if not, what ever betides he will keep his *Mammon*, his money, though he lose *himself*, his soul. And yet the Lord gives far better things for nothing, then *Satan* will sell us for our souls; had we the wit to consider it, as we may see, *Isa.* 55. 1, 2.

Again he loves his children better then the *Lord*, oppressing Gods children to inrich his own, for so his young ones be warm in their nest, let Christs members shake with cold, he cares not. He loves the Lord, as *Laban* loved *Jacob*, onely to get riches by him, or as *Saul* loved *Samuel*, to get honor by him. He will walk with *God*, so long as *plenty*, or the like does walk with him, but no longer; he will *leave Gods* service rather *then lose* by it.

That the *Mammonist* loves not *God*, is evident; for *if any man love the world, the love of God is not in him*, 1 John 2. 15. yea the *two poles* shall sooner meet, then the love of God and the love of money.

Nor is this all, for he not onely loves *Mammon* more then God, but he makes it his god, shrines it in his coffer, yea in his breast, and sacrifioeth his heart to it; he puts his trust, and *placeth his confidence in his riches*, makes it his hope, attributing and ascribing all his successes thereunto, which is *to deny God that is above*, as we may plainly see *Job* 31. 24, 28. Nor ought covetous men to be admitted into *Christian society*. We have a great charge to *separate* from the covetous, *Eat not with him*, saves the *Apostle*, 1 *Cor.* 5. 11. and also wise *Solomon*, Prov. 23. 7.

Covetousnes is flat *idolatry*, which makes it out of measure sinful, and more hanious then any other sin, as appears, *Col.* 3. 5. *Ephes.* 5. 5. *Job* 31. 24, 28. *Jer.* 17. 5. 1 *Tim.* 6. 9, 10. *Fornication* is a foul sin; but nothing to this, that pollutes the body, but covetousnes defileth the soul,

ſoul; and the like of other ſins. Yea, it is ſuch a ſordid and damnable ſin, that it ought *not once to be named among Chriſtians*, but with deteſtation, *Epheſ.* 5.3.

It is a ſound Concluſion in Divinity, That is our *God*, which we love beſt and eſteem moſt; as *gold* is the covetous mans *god*, and *belly-cheer*, the voluptuous mans *god*, and *honor* the ambitious mans *god*: and for theſe they will do more, then they will for *God*. Yea all wicked men make *the devil their god*; for why does *Saint* Paul call *the devil the god of this world*? but becauſe wordly men do believe him, truſt him, and obey him above *God*, and againſt *God*; and do love his wayes and commandments better then the wayes and laws of God.

We all ſay, that we ſerve the *Lord*, but as the *Pſalmiſt* ſpeaks, *other Lords rule us*, and not the *Lord of heaven* and earth. The covetous Mammoniſt does inſatiably thirſt after riches, placing all his joyes, hopes, and delights thereon; does he not then make them his *God*? yea God ſayes; lend, clothe, feed, harbor; The *devil* and *Mammon*, ſay, take, gather, extort, oppreſs, ſpoil; whether of theſe are our gods? but they that are moſt obeyed? *Know ye not*, ſaith, *Saint* Paul, *that to whomſoever ye give your ſelves as ſervants to obey, his ſervants ye are to whom ye obey*, Rom. 6.16. the caſe is plain enough, that every wilful ſinner makes the *devil* his *god*; he cannot deny it. I wiſh men would well waigh it. The *goods* of a worldling are his *gods*, *Ye have taken away my gods*, ſays *Micha*, *and what have I more to loſe*, Jud. 18.24. He makes *Idols* of his *coyn*, as the *Egyptians* did of their treaſure: *They have turned the truth of God into a lye, and worſhipped and ſerved the creature, forſaking the Creator, which is bleſſed for ever, Amen*, Rom. 1.25.

The greedy Wolfe, Mole, or Muckworm, who had rather be *damned* then *damnified*, hath his *Mammon* in the place of God, loving it with all his *heart*, with all his *ſoul*, with all his *minde*, making gold his hope, and ſaying to the wedge of gold, Thou art my confidence; and yet of all men alive, he is leaſt contented when he hath his hearts deſire, yea more then he knows what to do withall; the iſſue of a ſecret curſe. For in outward appearance they are as happy as the world can make them, they have large poſſeſſions, goodly houſes, beautiful ſpouſes, hopeful children, full purſes; yet their life is never the ſweeter, nor their hearts ever the lighter, nor their meales the heartier, nor their nights the quieter, nor their cares the fewer; yea none more full of complaints among men. Oh curſed Ciatiſs, how does the *devil* bewitch them! Generally, the *poorer* the *merryer*, becauſe *having food and raiment, they are therewith content*, 1 *Tim.* 6.8. They obey the rule, *Heb.* 13,5. and *God* gives his bleſſing. But for thoſe that make gold their god, how ſhould not *God* either deny them riches, or deny his bleſſing upon them; and inſtead thereof, blaſt his bleſſings with a curſe, and give them *their riches in wrath*, ſo that they had better be without them.

If we put our truſt and confidence in God, he *hath promiſed not*

to

to fail nor forſake us, Heb. 13, 5. But *this is the man that took not God for his ſtrength; but truſted unto the multitude of his riches, and put his ſtrength in his malice*, Pſal. 52. 7. Yea *he ſaith in his heart, God hath forgotten, he hideth away his face, and will never ſee*, Pſal. 10. 11. He puts his *certain* truſt in *uncertain* riches, 1 *Tim.* 6. 17. And not for want of ignorance, for to truſt to *God*, and not to any creature or carnal policy is the greateſt ſafty. A leſſon yet to be learned of many, that do in a good meaſure truſt in *God* (which this muckworme not ſo much as minds) But ſhall we *truſt God* with *our jewels*, *our ſouls*, and not with *the box*, *Mat.* 6. 30? Take we heed, leſt whiles he doth grant us that wherein we do not truſt him (worldly riches) he take away that wherein we do truſt him (everlaſting joy and happineſs.)

Fiftly and laſtly, let a *graceleſs and ingrateful cormorant*, an *unmerciful miſer* have never ſo much. he neither intends to glorifie God, nor *do good* to others with his riches: he will not change a *peece* without profit, ſcarſe let another *light a torch* at his *candle*. He will not loſe a groat to gain a mans life, nor ſpeak a ſillable for *God* were it to ſave a ſoul. And *God* cares for none, that care for none but themſelves, making *themſelves the center* of all their *actions* and *aimes*. Whereas he is abundantly bountifull to *publike ſpirits*, that aime at his glory, and others good. And ſo ye have the Reaſons, the Uſes for the preſent, and in this place, ſhall be onely

CHAP. XV.

Three { 1. Of *Information*,
2. Of *Exhortation*.
3. Of *Conſolation*.

Add of theſe but a word. First for Information; let the premiſſes teach us this leſſon, That whatſoever is given to any one, if *Chriſt* and a ſanctified uſe thereof be not given withall, it can be no good thing to him. Did the *ſtalled Ox* know that his Maſter *fatted* him *for the ſlaughter*, he would not think his great plenty an argument of his maſters greater love to him. The *Phyſician* letteth that *ſick perſon* have what he will, of whoſe *recovery* he deſpaireth; but he reſtraineth him of many things, of whom he hath hope. We uſe to clip, and *cut ſhorter the feathers* of *Birds* or other fowle, when they begin to *flye too high*, or *too far*: So does God diminiſh the riches and honors of his children, and makes our condition ſo various, that we may not paſs our bounds, or glory too much in theſe tranſitory things. As if we well obſerve it.

First, ſome have the world and not *God*, as *Nabal*, who poſſeſſed a world of wealth, not a dram of grace or comfort.

Secondly, ſome have God and not the world, as *Lazarus*: his heart was full of grace, and divine comfort, whiles his body lacked crumbes.

Thirdly,

Thirdly, ſome have *neither God nor the world*, nothing but miſery here, nothing but torment hereafter; for the *pooreſt* are not ſeldom *the wickedeſt*.

Fourthly, ſome have *both God and the world*, as *Abraham*, who was rich while he lived on earth, and dying was glorious in *Heaven*. Yea oftentimes they that are deereſt to *God*, do with great difficulty work out thoſe bleſſings, which even fall into the mouthes of the careleſs.

That wiſe diſpoſer of all things, knows it fit many times, to hold us ſhort of thoſe favors which we ſue for, and would not benefit, but hurt us. Unlovely features, have more libertty to be good, becauſe freer from Solicitors; and though it be not a curſe, yet tis many times an unhappineſs to be fair (aſwell as to be ſtrong and witty) *Helena*, daughter to *Jupiter* and *Leda*, for her excellent beauty, was raviſhed at the age of nine yeers, by *Theſeus*; and once again by *Paris*, which cauſed the wars, and utter ruine of *Troy*.

Plutarch obſerves, that *Liſander* did more hurt the *Lacedemonians*, in ſending them ſtore of riches and precious movables, then *Sylla* did the *Romans* in conſuming the reveneues of their treaſure. And as *Sylvius* relates, the liberallity of Princes, and eſpecially of *Metilda* a *Dutches of* Italy, who at her death made the Pope her heir, begat ambition in the *Biſhops of Rome*, and ambition deſtroyed Religion.

Theſe things are ſuch as the poſſeſſors minde,
Good if well us'd, if ill, them ill we finde.

For even *evil things* work together for *the good of the good*; and even *good things* work together *to the evil of the evil*.

Lucian feigneth, that riches being ſent by *Jupiter* from heaven, come ſoftly and ſlowly, but from the *infernal god* comes flying apace. And the other Poets feign *Pluto* to be the *god of riches* and of *hell*, as if hell and riches had both one maſter. And indeed he that reſolves to be evil, making no conſcience how he comes by it, may ſoon be rich, but the bleſſings of *God* in our ill getting, or unworthy carriage in their uſe, prove but the aggravations of ſin, and additions to judgement. And let this ſerve for the firſt uſe.

Secondly, Let what hath been delivered touching the miſeries of an unmerciful, miſerly, muckworme, ſerve to make us take heed and beware of all ſin, but eſpecially of the ſin of covetouſneſs; yea let us look to it, leſt while we *hunt after the worlds* veniſon *with Eſau*; we *loſe our Fathers bleſſing*. Can we not warm us at the Sun, but we muſt make an Idoll of it to worſhip? muſt we needs either *hide* our *faces*, or *bow our knees*; either renounce all profits and pleaſures, or be their ſlaves. This is a ſecond uſe.

Thirdly, this, if we ſeriouſly conſider it, may ſerve for a uſe of great comfort to the godly and conſcientious: For if worldlings are ſo many wayes perplexed and diſtracted with cares and fears, about getting, and keeping, and loſing their riches and great eſtates: how happy are the ſervants of *God*, that are not acquainted with any of them? *No*

man, ſayes the Apoſtle, that warreth entangleth himſelf with the affairs of this life, becauſe he would pleaſe him that hath choſen him to be a ſouldier, 2 Tim. 2. 4. They caſt their care upon *God*, and he careth for them, who will ſee that they ſhall never want what is good and fit for them, *Mat.* 6. 25, 30. But *in the tranſgreſſion of an evil man is his ſnare*, ſayes wiſe *Solomon*, Prov. 29 6.

But of this by the way onely, for there are other plagues yet behinde, which *God* uſually inflicts upon the mercileſs miſer: nor would one of them be left unconſidered.

CHAP. XVI.

THe eighth is the *loſs of his credit and good name*, which he ſeldom or never ſcapes, which is not a light puniſhment, however he eſteems it. *The memorial of the juſt ſhall be bleſſed: but the name of the wicked ſhall rot*, ſayes *Solomon*, Prov. 10. 7. Yea the cruel, and unmerciful mans name ſtinks worſe then a new *opened grave*. His evil actions have been ſo many and notorious, that (like *Vitellius*) as he waxeth daily *more mighty*, ſo he grows daily *more odious*, ſo that in a few yeers, his credit proves a banckrupt with all men; for as the *Eagle* by loſing a *feather* at every *flight*, hath never an one left by that ſhe is old; ſo it fares with him touching his credit; When he dyes, he alwayes *goes away in a ſtink*, as is uſually reported of the devil.

Nor will this his infamy dye with him, for ſaith the Lord by his Prophet to ſuch, *I will bring an everlaſting reproach upon you, and a perpetual ſhame that ſhall never be forgotten*, Jer 23. 40. It hath been proverbially ſpoken of him that would ſuddenly be rich, he muſt have *much greedins, much diligence, little credit, and leſs conſcience, blame* enough he cannot miſs of. For as *ſhame* is the fruit of *ſin*, Rom. 6. 21. and *diſtruſt* the juſt gain of *unfaithfulneſs*; ſo it is the juſt judgement of *God*, that this cruel and hard-hearted wretch ſhould be *marked as it were* with the letter *Taw*, or *Cains mark*, to make him hateful. That as the fig-tree, becauſe it had *no fruit*, was ſpoiled of his leaves: ſo they who have made *ſhipwrack of honeſty*, ſhall make *ſhipwrack of credit* too: that *that which he ſeemeth to have, ſhould be taken from him.* His name ſhall go with a *brand* upon it, like *Cain the murtherer*, Simon *the ſorcerer*, Judas *the traytor*. Thus *Demas had for* his *title*, *Demas that imbraced this preſent world.* Thus *Eſau* was called *Edom*, which ſignifieth *red*, to keep his wickedneſs in remembrance, becauſe he had *ſold his birth right* for a meſs of red pottage. And thus an *extortioner* ſhall not onely be diſhoneſt and hard-hearted, but known to be ſo: like a *rogue* that is burned in the hand, or hath loſt his ears; and he ſhall not be able to diſguiſe himſelf ſo with the ſoberneſs of his countenance and ſmooth tongue, but as though his *life were writ in his forehead*, whereas he fearſe thought he had been known to *God*, every one ſhall point at him as he goes in the ſtreet.

And

And not ſeldom, does ſome of his infamous *actions* ſtand upon *record* to *poſterity*: for as *Chriſt* promiſed that *Maries good work, ſhould be ſpoken of to the worlds end*; ſo he hath cauſed *Judaſſes evil work*, and *Achans* evil work, and *Abſaloms* evil work, and *Jeroboams* evil work, to be ſpoken of to the *worlds end* too.

Yea *ſin* and *ſhame* is ſo inſeparable; and God is ſo ſevere in this caſe, that though a man hath repented him of the ſin, yet ſome blemiſh ſticks to his name, even as a *ſcar* ſtill *remaineth* after the *wound* is *healed*. *Matthew* will ever be called, *Matthew the publican*, and *Rahab*, *Rahab the harlot*; *Mary Magdalen* will not longer be mentioned, then *the devils* which were *caſt out of her* will be mentioned with her; and the like of others. How carefully then ſhould we avoid thoſe actions which may ever ſtain us?

But all this he values not, for like that wretched worldling in *Horace*, he cares not what the people ſay, ſo his *baggs* be full. He drowns the noiſe of the peoples curſes, with the muſick of his money; as the *Italians* in a great thunder, ringe their bells, & *ſhoot off* their *Canons*. Nor hath *pride* ſo great power over him as *covetouſneſs*: He is not like *Simon* in *Lucian*, who having got a little wealth *changed his name* from *Simon* to *Simonides*, for that there were ſo many beggers of his kin, and ſet the *houſe on fire* wherin he was born, becauſe no body ſhould point at it.

Nevertheleſs, though he prefers gaine before an honeſt reputation; yet the word of God informs us, that gain got with an ill name is great loſs; and certainly that man cannot be ſparing in any thing that is commendable, who is prodigal of his reputation. But herein lies the difference, gracious and tender hearts are galled with that, which the carnally-minded ſlight, and make nothing of.

Secondly, they are not wiſe enough to know what a ſingular bleſſing it is to have a name ſpotleſs, a report unreprovable, and a fame for honeſty and goodneſs, as it fared with *Joſeph*, and *Ruth*, and *David*, and *Samuel*, and *Eſter*, and *Solomon*, and our *Saviour*, and *Cornelius*, and thoſe *worthies* mentioned in the eleventh to the *Hebrews*, who all *obtained a good report*, which proceeds of the Lord, and is beſtowed as a great bleſſing upon ſuch as he will honor, *Gen.* 39. 21. *Zeph.* 3. 19, 20. *Act.* 10. 22. *Rom.* 16. 19. *Ruth* 2. and 3. Chapters; which makes wiſe *Solomon* ſay, that *a good name is better then a good ointment*; *and to be choſen above great riches*, Prov. 22. 1.

I know well, that this miſerly *muckworm* (this ſordid pinchgut, the very baſeſt of *creatures* that look upwards) does keep up his credit with ſome baſe & ignoble perſons, ſome *blind Moales* like himſelf, as being able to diſcern nothing but the barke or dregs of things. For they account of men, as we do of *baggs of money*, prize them beſt, that weigh *heavieſt*; and meaſure out their love and reſpect by the Subſidy Book, for onely by their wealth they value themſelves, and onely by their wealth (as Camels by their *burthens*) be they valued. If he have *goods enough*, he both thinks himſelf, and others think him *good enough*; they

they think he is *beſt* that hath *moſt*, and repute him moſt *worthy* that is moſt *wealthy*, and *naught if he be needy*; accounting *poverty* the greateſt *diſhoneſty*. Yea as if *credit* and reputation were onely *intailed* on the *rich*, credit grows juſt as faſt as *wealth* here in the *City*, and in the country, *reputation* is *meaſured by the Aker*; and the words weigh according to the purſe.

But others that are able to diſtinguiſh between good and evil, know, that either theſe are fools, or *Solomon* was not wiſe. Nor does he think himſelf more honorable, then wiſe and good men think him baſe. And certainly, if ſuch muckworms were as odious to the reſt as they are to me, they would appear in the ſtreet like Owls in the day time, with whom no honeſt man would converſe. And *why* ſhould I prefer him before a piece of copper, that prefers a piece of gold before his Maker?

God commanded in the old Law, that whatſoever did *go with his breaſt upon the ground*, ſhould be *abomination* to us: how much more ſhould we abominate the man who is indued with *reaſon* and a *ſoul*, that hath glued his heart and ſoul unto a piece of earth? But of this enough.

CHAP. XVII.

NInthly, the next is, That as the unmerciful Miſer is *all for ſparing*, ſo his heir ſhall be *all for waſting*. He *lives poorly* and penuriouſly all his life, that he may dye rich. *He walks in a ſhaddow* (ſaith the Pſalmiſt) *and diſquieteth himſelf in vain, heaping up riches, not knowing who ſhall gather them*, Pſal. 39. 6. As he hath *reapt* that which another *ſowed*, ſo another ſhall *thraſh* that which he hath *reaped*. *He hordes up, not knowing who ſhall injoy it*; and commonly they injoy it who lay it out as faſt. He takes onely the *bitter*, and *leaves the ſweet* for others, perhaps thoſe that wiſh him hanged, upon condition they had his means the ſooner.

Or poſſible it is he may have *children*; which if he have, he *loves* them ſo much *better then himſelf*, that he will voluntarily be miſerable here and hereafter, that they may be happy. He is willing to go in a thredbare coat, to ſtarve his body, loſe his credit, wound his conſcience, torment his heart and minde with fears and cares; yea he can finde in his heart to damne his own ſoul and go to hell, that he may raiſe his houſe, leave his heir a great eſtate, as thinking his houſe and habitation ſhall continue for ever, even from generation to generation and call their lands by his name, as the Pſalmiſt ſhews, *Pſalm* 49. 11. He is careful to provide his *children portions*, while he provides *no portion* of comfort *for his own welfare*, either here or hereafter. He provides for his *childrens bodies*, not for their *ſouls*, to ſhew that he begat not their *ſouls* but their bodies. He leaves a fair eſtate for *the worſer part*, nothing for the eſtate of the better part. He deſires to leave his children *great* rather then good, and is more ambiti-

ous

ous to have his ſons *Lords on earth*, then *Kings in heaven*. But as *he that provides not for their temporal eſtate, is worſe then an infidel*, 1 Tim. 5. 8. So he that provides not for their *eternal eſtate*, is little better then *a devil*, which yet is the cace of *nine parts* of the *parents* throughout the *Land*.

But obſerve how his children requite him again, and how *God* requites him in his *children*; for commonly they are ſuch, as never give him thanks, nor in the leaſt lament his loſs; perhaps they *mourn* at his *funeral*, yet not for that he *is dead*, but becauſe he *died no ſooner*. Nor is it any rare thing for men to mourn for him *dead*, whom they would by no means have ſtill to be alive. Yea for the moſt part, it is but a *faſhionable ſorrow*, which the ſon makes ſhew of at his *fathers death*; as having many *a day* wiſht for that *hour*. A ſorrow in ſhew onely, like that of *Jacobs ſons* when they had *ſold their brother Joſeph*, who profeſt a great deal of *grief* for his loſs, when inwardly they *rejoyced*. Have ye not heard of a *prodigal* young *heir*? that incouraged his companions, with come let us drink, revel, throw the houſe out at windows; the man in Scarlet will pay for all; meaning his *father* who was a *Judge*, but he *adjudged* the patrimony from him to one of his yonger ſons more obedient; And good reaſon he had for it, for to give *riches* to the *ryotous*, is all one as to *pour* precious *liquor into a ſeeve*, that will hold *no liquid* ſubſtance; which occaſioned the *Rhodians*, and *Lydians*, to enact ſeveral laws; that thoſe *ſons* which followed not their *fathers* in their *vertues*, but *lived viciouſly*, ſhould be *diſinherited*, and their *lands given* to the moſt *vertuous* of that *race*, not admitting any *impious heir* whatſoever, to *inherit*, as *Varro* well notes. But it is otherwiſe in this caſe, for (in regard of *Gods curſe* upon this unmerciful Muckworm) if he have more *ſons* then one, the *eldeſt* proves a *prodigal*, and he *inherits*.

Every mans own experience can tell him, that for the moſt part *a ſcatterer ſucceeds a gatherer*; one that waſts *vertues* faſter then *riches*, and *riches* faſter then any *vertues* can get them; one that is as exceſſive in *ſpending*, as the other was in *ſcraping*; for as the *father* choſeth to *fill his cheſts*, ſo the *ſon* is given to *ſatisfie his luſts*. Nor could the one be more cunning at the *rake*, then the other will be at the *pitchfork*. The moneys which were formerly cheſted like *caged birds*, will wing it merrily when the young heir ſets them flying. And as *Cicero* ſpeaks, he *roituouſly ſpends* that which the father had *wickedly gotten*. The one would *have all to keep*, the other will *keep nothing at all*; the *former gets and ſpends not*, the *latter ſpends and gets not*. Yea the *ſon* being as greedy of *expence*, as the *father was in ſcraping*; he *teddeth* that with a *fork* in *one year*, which was not *gathered* with a *rake* in twenty. Yea how oft is that *ſpent* upon *one Chriſtmas revelling* by the *ſon*, which was *fourty yeers* a *getting* by the *Father*? Which *Diogenes* well conſidered, for whereas he would ask of a *frugal Citizen* but a *penny*, of a *Prodigal* he would beg a talent, and when the party asked him what he meant,

to deſire ſo much of him and ſo little of others, his anſwer ſhould be, *Quoniam tu habes, illi habebunt*; becauſe *thou haſt*, and *they will have*. I ſhall begg of thee but once, thy eſtate will ſo ſoon vaniſh, of them often, yea give me now *a talent*, I may live to give thee *a groat*. And at another time, hearing that the *houſe* of a certain *Prodigal* was offered to *ſale*, he ſaid, I knew well that *houſe* was ſo accuſtomed to *ſurfeting*, and *drunkenneſs*, that ere long it would *ſpue* out the *maſter*.

Nay in all likelihood he foreſees it himſelf; and therefore as he makes ſhort work with his *eſtate*, ſo not long with his *life*, as knowing, that if he ſhould live long, he muſt be a begger.

As ſeldom but he ſhortens his days ſome way; for he gives himſelf to all manner of *vice*, *gluttony* and *drunkenneſs*, *chambering* and *wantonneſs*, *pride*, *riot*, *contention*, &c. He even baniſhes *civility*, and gives himſelf over to *ſenſuality*; and ſuch a life ſeldom laſts long.

They may rightly be called *ſpend-alls*, for they not onely *ſpend all they have* but themſelves alſo; inſtead of *quenching their thirſts*, they *drown* both their *bodies*, *ſouls* and *eſtates* in drink. They will call drawer give us an *Ocean*, and then leave their *wits* rather then the *wine* behinde them. One cryes to his fellow do me *reaſon*; but the drink anſwers, I will leave thee *no reaſon*, no not ſo much as a *beaſt* hath; for theſe *Nabals* cannot *abound*, but they muſt be *drunk* and *ſurfet*. They have not onely caſt off *Religion* that ſhould make them *good men*; but even *reaſon* that ſhould make them men; And ſaving only on the *Sea*, they *live without* all *compaſs*; as a *ſhip on the water*, *ſo they on the land reel too and fro, and ſtagger like a drunken man*, Pſal. 107.27.

All their felicity is in a *Tavern*, or *brothell houſe*, where *harlots* and *ſicophants rifle* their *eſtates*, and then ſend them to *robbe*, or teach them how to *cheat* or *borrow*, which is all one, for to pay they never mean, and *prodigallity* drives them to repair their too great *laviſhneſs* in one thing, by too great *covetouſneſs* and *injuſtice* in another. The greateſt *miſpenders* for the moſt part, are conſtrained to be as great *miſgetters*, that they may *feed one vice with another*.

Now as if they had been bred among *Bears*, they know no other *dialect* then *roaring*, *ſwearing* and *banning*. It is the *tongue* or *language* of *hell* they *ſpeak*; as men learn before hand the language of that *Country* whether they mean to *travel*.

By wine and ſurfetings they pour out their whole eſtates into their bellies. The *father* went to the *devil one way*, and the *ſon* will follow him another; and becauſe he hath choſen the *ſmoother way*, he makes the *more haſt*. The *father* cannot finde in his heart to put a good morſel into his belly, but lives on roots, that his prodigal *heir* may feed on *Pheſants*; he drinks *water*, that his ſon may drink *wine*, and that to drunkenneſs. The one dares not eat *an egge*, leaſt he ſhould loſe a *chicken*, and goes to hell with *whay* and *carrots*, the other follows after with *Canary*, *Partridges*, and *Potatoes*.

Theſe

Theſe are *Epicures* indeed, placing *Paradiſe* in their *throats*, and *heaven* in their *guts*; their *ſhrine* is their *Kitchin*, their *Prieſt* is their *Cook*, their *Altar* is their *table*, and *their belly is their God.* By *wine* and *ſurfeiting*, they pour out their whole eſtates into their bellies; yet neverthele's complain againſt *nature* for making their necks ſo *ſhort.*

Ariſtippus gave to the value of *ſixteen ſhillings* for a *Patridge*; his clowniſh neighbor told him, he held it too dear *at two pence.* Why, quoth *Ariſtippus*, I eſteem leſs of *a pound*, then thou doſt of *a penny*: the ſame in effect ſayes the *prodigal ſon*, to his *penurious father*; for how elſe could he ſo ſoon bring a *noble to nine pence*, an inheritance of a *thouſand pounds per annum, to an annuity of five hundred ſhillings*? beſides, the one obtains *a thouſand pounds with more eaſe*, then the other did *a thouſand pence*; and by how much the leſs he eſteems of money, by ſo much the more noble and better man he eſteems himſelf, and his father the more baſe; and hereupon he ſcorns any *calling*, and muſt go *apparelled like a Prince.*

God hath *inacted* it as a perpetual *law*, *In the ſweat of thy face* (beit *brow* or *brain*) *ſhalt thou eat bread, till thou return to the earth*, Gen. 3. 19. And for the beſt *Gentleman* to deſpiſe honeſt *callings* (*mental* or *manual*) is a *pride without wit* or *grace.* Even gallant *Abſalom* was a *great ſheep-maſter*: the bravery and magnificence of a *Courtier*, muſt be built upon the ground of *frugality.* Beſides, exerciſe is not more *wholſome* for the *body*, then it is for the *minde* and *ſoul*; but this *vain glorious* Coxcombe is all for *ſports* and *pleaſure*, and ſeldom ceaſes *hunting after ſports* (as *Eſau* for veniſon) untill he hath *loſt the bleſſing.* But he ſhould (O that he would) conſider, that *medicines* are *no meat to live by.*

Then for his *pride in apparel*, you may know that by this; he is like the Cinamon tree, whoſe *barke* is of more worth then his *body*; or like the *Eſtridge* or Bird of *Paradiſe*, whoſe *feathers* are more worth then her *fleſh*: Or ſome *Vermine*, whoſe caſe is better then her *carcaſs.* And yet this ſwells him ſo, and makes him look as *big*, as if the *river of his blood* could not be *bancked within his veins*; and ſhift his attire he muſt, like the Iſlanders of *Foolianna the ſicle*; or that *King of Mexico*, who was wont to *change his cloths four times a day*, and never wear them again, imploying his leavings and caſt ſuits, for his continual liberalities and rewards, and who would alſo have neither *pot* nor *diſh*, nor any *implement* in his *Citchen*, or on his *table*, be brought twice before him.

Indeed he cannot *ſhift* himſelf out of the *Mercers books*, untill he hath *ſold* the other *Lordſhip*; perhaps a *dinner* or *ſupper* at ſome *Tavern*, may coſt him *ten pounds* or more; for he muſt *pay the whole reckoning*, that he may be counted the beſt man. Yea when the *ſhot* comes to be *paid*, for any man to *draw* in his company, is a *juſt quarrel*; and uſe hath made it *unpleaſant* to him *not to ſpend*, and yet a *bare head in the*

ſtreets, does him *more good*, then a *meals meat*. He hath the *Wolfe of vaine glory*, and that he *feeds* untill himſelf becomes the *food*. Nor can it be long firſt, for an *exceſſive* and *ſucceſſive impairing*, alwayes importeth *a final diſſolution*. Nor hath he ever the wit to think upon *ſparing*, till he comes to the *bottom of the purſe*, reſembling *Plautus* that famous *comical Poet*, born in *Umbria*, who having ſpent all he had on *plaiers apparel*, was forced for his living, to ſerve a *Baker* in turning a *hand-mill*. Like an *hour-glaſs* turned up, he never leaves *running* till *all* be *out*; He never looks to the *bottom* of his patrimony, till it be quite unravelled; and then (too late) complains that the ſtock of his wealth ran *coarſe at the fag end*.

His father had *too good* an opinion of the *world*, and he too much *diſdaines* it: onely herein he ſpeeds (as he thinks) *a little the better*, for that thoſe who *barked at his father like curs*, *faune upon him*, *and lick his hand like ſpaniels*. He beſtows upon his inferiors *liberal gifts*, thinking it good *gain* to receive for it *good words*, and your Worſhip. Thus by the frequent uſe of ſubſtracting *pounds* out of *hundreds*, *ſhillings* out of *pounds*, and *pence* out of *ſhillings*, the end of his account proves all *Cifers*.

Ideneſs is the *Coach*, that brings, a man to *Needam*; *prodigality* the *poſthorſe*. His father was *no mans friend* but his own, and he (ſayes the proverb) is *no mans foe* elſe; be he never ſo *old*, *he* never attaines to the *yeers of diſcretion*; And in caſe providence do not take him *ward*, his heirs ſhall never be ſought after. His *Veſſel* hath *three leaks*, a *laſcivious eye*, a *gaming hand*, a *deified belly*, and to content theſe, he can neither rule his *heart*, his *tongue*, nor his *purſe*. He never proves his *own man*, till he hath no other, and then perhaps when want, or good counſel, or time hath made him ſee as much as his father did, at laſt he ſues for a *Room* in an *Almeſhouſe*, that his father built; elſe when he feels want (for till then he never ſees it) he complains of greatneſs for ingratitude; that he was not thought of when promotions were a dealing. Yet ſeeing there is no remedy but patience, when his *laſt Acre lies in his purſe*, he projects ſtrange things, and builds *houſes in the aire*, having ſold thoſe on the ground.

Not that he is a man of parts, for he is onely witty to wrong and undoe himſelf, *Eaſe*, *ſaith*, Solomon, *ſlayeth the fooliſh*, *and the proſperity of fools deſtroyeth them*, Prov. 1.32.

CHAP. XVIII.

MAny an one hath his father unfeathered to warm him, but pride, drunkenneſs, gamming, *&c.* plucks them away again ſo faſt, that he ſoon becomes naked and bare. He is like a *barren* plot of *ground*, for let him receive never ſo much *ſeed* and *manuring*, *Sun* and *ſhowers*; he remaines ever *dry* and *fruitleſs*, and no marvail, when not onely his leud and vicious courſes bring *Gods* curſe upon all he hath or takes in hands; but when he and what he hath, is alſo curſed for his fa-

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thers ſake. For whereas the *Holy Ghoſt* ſaith of the *juſt man*, *His ſeed ſhall be mighty upon earth, his generation ſhall be bleſſed*, &c. *Pſal.* 112.2. and many the like, *Pſal.* 103. where God hath promiſed to bleſs and reward the children; yea, *the childrens children for their fathers goodneſs*, verſ. 17. *Iſa.* 58,10,11.12. *Pſal.* 37.25,26, & 112. 2. to 6. Of which I might give you examples, not a few. The children of *Noah* were preſerved from drowning for their fathers ſake, *Gen.* 7. 1. *Mephiboſheth* fares the better for his *fathers* goodneſs, the *Kenites* for *Jethroes*, 1 Sam. 15.6. and that ſome hundreds of yeers after, their *Anceſter* was dead; *Phineas* his ſeed for his ſake, *Numb.* 25.11,12,13. *Solomon* for his father *Davids* ſake, 2 *Sam.* 1.2. *Iſhmael* for *Abrahams* ſake, Gen. 17.20. And all *Iſrael* fared the better for *Abraham*, *Iſaac*, and *Jacobs* ſake, *Deut.* 4 37. 1 *Kings* 11.12. *The loving-kindneſs of the Lord*, ſayes the Pſalmiſt, *indureth for ever, and ever, upon them that fear him, and his righteouſneſs upon childrens children*, *Pſal.* 103.17. *Exod.* 20.6.

And as *God* uſually bleſſeth, and rewardeth the *children* for their *fathers* goodneſs, ſo on the contrary, *Exod.* 20 5. *Eternal payments God* uſes to *require of the perſons* only, *temporary* oftentimes *of ſucceſſion*; as we *ſue* the *Heirs* and *Executors* of our *Debtors*. *God* hath peremtorily told us, that *he will viſit the iniquity of ungodly parents, upon their children, unto the third and fourth generation*, *Exod.* 20.5. As for the ſin of *Haman*, his ten *ſons* were *hanged*, *Heſter* 9.13,14. And ſo for *Sauls* ſin, his *ſeven ſons* were likewiſe *hanged*, 2 *Sam.* 21. 6. and thus for *Achans ſin*, all *his ſons* and *daughters* were *ſtoned* to death, and *burned* with fire by the Commandment of *Moſes*, who was in *Gods* ſtead, *Joſh.* 7. Yea *God* hath peremtorily threatned, *Pſal.* 109. that the *children* of a cruel and unmercifully man, *ſhall be Vagabonds and beg their bread, and that none ſhall extend mercy or favor unto them*, ver. 7. to 17. *God* will make thoſe *children beggars*, for whoſe ſakes the *fathers* have *made* ſo many *beggars*; this is a truth which the *father* will not *beleeve*, but as ſure as *God* is juſt, the *Sonne* ſhall feele. As what common and daily experience have we thereof, had men but the wit to obſerve it? for hence it is, that *riches* ill got, *ſhift maſters* ſo often. As rare it is, if the *wealth* of an Oppreſſor doth laſt to the *fourth generation*, ſeldom to the *ſecond*; for commonly in this caſe, as the *father* was *the firſt* that *raiſed his houſe*, by his extream getting and ſaving, ſo the *ſon* proves the *laſt*, *in overthrowing his houſe*, by exceſſive ſpending and laviſhing; as *Tullius Cicero* anſwered a *Prodigal* that told him he came of *beggerly parents*; for no man when his *means* is *gone*, will ever after *truſt him* with a *ſtock* to *begin the world again*; the caſe ſtanding with him, as it did with the unjuſt *Steward*, who having *waſted his maſters goods* for the *time paſt*, could not bee truſted with the like for the *time to come*; and whereas hitherto he hath with *Eſau*, *rejected the bleſſing* of proſperity, it will be denyed him hereafter, though he ſhould *ſeek it with tears*, and which is worſe then all, if *death* find him (as is much to be feared) as *banquerout of ſpirituall*, as of *worldly goods*, it will ſend him to *an eternal priſon*: for what can wee

think of them, that do not only loſe *cruſts & crummes*, which *our Savior* would have carefully *gathered up*, *John* 6.12. but even laviſh & *wherle away whole patrimonies*; yea, moſt wickedly *ſpend them in riot*, and upon *Dice*, *Drabs*, *Drunkenneſs*? Oh the fearful *account* which theſe *unthrifty Baylifs* will one day have to *give up*, to our great *Lord and Maſter*, when he ſhall call them to a *ſtrict reckoning of their talents*! he was *condemned that encreaſed not* the ſum concredited to him, what then ſhall become of him that *lawleſſely* and *laviſhly ſpends* and impaires it? bringing in ſuch a reckoning as this; *Item*, *ſpent upon my luſts*, *pleaſures*, *and pride*, *fourty years*, and *five hundred* or *ten thouſand pounds*, &c. let them be in their right ſences, they cannot think that *God* will *take this for a good diſcharge of their Steward-ſhips*, though the *devill* may and will make them *believe*, that *Chriſt will quit* all ſcores between *him*, the *father*, and *them*.

And thus I have made it plain, that *want and beggery* is the *heir apparent to riot and prodigality*, and that he who when he *ſhould not*, *ſpends too much*, ſhal, when *he would not*, have *too little to ſpend*, a good leſſon for young gulls. I have likewiſe ſhowne, that what the *covetous* hath *baſely gotten*, is as *ill beſtowed*, and *worſe imployed*, a good item for old Curmudgens to take notice of, that ſo they may not *ſtarve their bodies*, and *damn their ſouls*, *for their ſons*, to ſo little purpoſe.

As O that the *covetous Moule*, who is now *digging a houſe in the earth* for his *poſterity*, did but fore-ſee how his *prodigal ſon* will *conſume* what he with ſo much care and induſtry hath *ſcraped* together; for ſhould he have leave hereafter to *come out of hell* for an hour, and *ſee* it, hee would curſe this his folly, yea, if poſſible, it would *double* the *pain* of his infernall *torment*, as it fares with *Gnipho the Uſurer*, who (as *Lucian* feigneth) *lying in hell*, lamenteth his miſerable eſtate, that one *Rodochares*, *an inceſtuous Prodigal*, on earth *conſumed* his goods *waſtfully*, which he by unjuſt means had *ſcraped together* ſo *carefully*; the which ſeemeth to have ſome affinity with the *word of truth*; why elſe is *Dives being in hell torments*, ſaid to *lift up his eyes*, *and to ſee Abraham a farre off and Lazarus in his boſome*, parlying ſo ſeriouſly about his *brethren*, whom he had left behind him? *Luke* 16. 23, &c. Why elſe doth our *Saviour* ſay, that *the wicked ſhall gnaſh their teeth for vexation*, *when they ſhall ſee Abraham*, *& Iſaac*, *& Jacob in the Kingdom of heaven*, *and themſelves thruſt out of doors*, Luke 13. 28.

But that thou mayſt the better *fore-ſee*, or at leſt *fore-think* what will follow, I will ſhew thee thy caſe in ſundry other perſons.

Clodius, *ſon to Eſophus* the *Tragedian*, *ſpent* marvelous great wealth which his *father left* him. *Epicharmus the Athenian*, having a large *patrimony* left him by his *parents*, *conſumed it in ſix dayes*, and all his life time after lived a begger. *Apicius*, in banqueting, *ſpent great revenues*, left him by his *parſimonious father*, and then becauſe he would not lead a miſerable life, *hanged himſelf*. *Pericles*, *Callias*, and *Nicius*, *by prodigall laviſhing* and palpable ſenſuallity, *ſpent* in a ſhort time very *great*

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patrimonies, left them by their *parents*, and when all their means was gone, they drank each of them a *poyſoned potion* one to another, and *dyed* in the place.

Again, we read that *Caligula*, *in one year of his* reign, *ſpent* prodigally, *ſixty ſeven millions of gold*, which *Tiberius his Predeceſſor* had *gathered* together, as *Tacitus* tells us, and where as *John* the 22. left behind him, (as *Petrarch* reports) *two hundred and fifty tun of gold*; inſomuch that an odde fellow made this jeſt of him, *Erat Pontifex maximus ſi non virtute pecunia tamen maximus.* Pope *Sixtus Quintus*, (called of Engliſhmen, a by word, for ſelling our *Kingdom* to *Philip of Spain*, *Six Cinque*,) through his intollerable covetouſneſs, *left* in his *Exchequer five millions*; but his *ſucceſſor Gregory the fourteenth*, *waſted four of them in ten months and leſs*, beſides his ordinary revenues, in riot and prodigality; and many the like which I could tyre you with; inſomuch that *the curſe of Epimenides* is daily fulfilled, which was, that all the treaſure whorded up by the *covetous*, ſhould be waſted by the *prodigall*; for, for the moſt part the *Miſers meanes* lights into the hands of ſome ſuch *dingthrifty dearth-maker*, as out of a *laborious Silk-worm*, riſes a *painted Butter-flye*.

CHAP. XIX.

AND ſo much of the ninth judgement which *God* uſually inflicts upon the mercileſs Miſer. I will adde but *one more*, nor needs he *any more* to make him compleatly miſerable; for though the former were wofull enough, yet this *laſt* is *worſe* then all the reſt, as I ſhall clearly demonſtrate in the enſuing pages. For,

Tenthly, doth covetouſneſs reign in a man? is he bewitcht with the love of money? is his heart rivited to the earth? and is he once inſlaved to this ſin? if ſo, there is no *probability*, hardly any *poſſibility*, that ever he ſhould be converted or ſaved; nor is it to any more end to admoniſh him, then to knock at a *deaf mans door*, or a *dead mans grave*.

Covetouſneſſe is not more *the root of all evil*, as the *Apoſtle* fitly ſtiles it, then it is *the rot of all good*, as is eaſie to prove; it is the *root of all evil*, the *mother and metropolis* of all ſins that can be named; for there is *no ſin* whatſoever, *but* it hath *ſprung from this curſed root*, whether it be *lying*, or *ſwearing*, or *curſing*, or *ſlandering*, or *Sabbath-breaking*, or *drunkenneſs*, or *adultery*, or *bawdery*; whether *theft*, *murther*, *treaſon*, *cozening in bargains*, *breaking of promiſes*, *perfideous underminings*, *contempt of God and all goodneſs*, *perſecuting the truth*, *oppoſing the Goſpel*, *hatred of Gods Meſſengers*, *ſleighting of his Ordinances*, *unbelief*, *idolatry*, *witch-craft*, *ante-Chriſtaniſm*, *ſacriledge*, *ſoul-murther*, &c. For whence *ſpring* all theſe, and what elſe can be named, but from *covetouſneſs?* There is no *evil* that a covetous man will not put in practiſe, ſo *goods* may come of it; you cannot name the ſin, but the Auaritions will *ſwallow* it, in the *ſweet broth of commodity*.

He that is *greedy of gain*, will *ſell the truth*, ſell his *friend*, his *father*,

his *maſter*, his *Prince*, his *Countrey*, his *conſcience*; yea, with *Ahab* he will *ſell himſelf* for money, as I might inſtance in a world of examples; yea, daily experience hath taught us, ſince our *Civil Wars*, that many to advantage themſelves *five ſhillings*, will indamage another *five hundred pounds*; and to gain *five pounds*, will indanger the loſing of *three whole Kingdoms*; yea, when once men are bewitcht with the love of money, as *Judas* was, a ſmall matter would hire them to *ſell Chriſt himſelf*, were he now on the earth to be ſold.

A reſolution to be rich, is the *fountain of infinite evils*; yea, *Covetouſneſs* is the *Index*, or *Epitomy* of, or rather *a Commentary upon all ſin* and wickedneſs. Name but covetouſneſs, and that includes all the reſt, as being a ſin made up of many ſuch bitter ingredients. *All vices rule*, where *gold reigns*, at leaſt that heart which hath once inſlaved it ſelf to this ſin, may be wrought by *Satan* to any thing.

Juſtice is the miſtreſs of all vertues, and the *trueſt tryal* of a good man, but the *covetous heart*, *is a very mint of fraud*, and can readily *coyne falſehoods* for advantage, upon all occaſions.

And as it is the *root or cauſe of all evil*, ſo it is the *rot or main hinderer of all good*; Covetouſneſs is the *grave of all goodneſs*, it *eats out the very heart of grace*, *by eating grace out of the heart*, Rom. 1. 29. When *Avarice* once gets admiſſion into the heart, it *turns all grace quite out of doors*; as where *ſalt grows*, it makes the *ground* ſo *barren of all other things*, that nothing elſe will breed therein; this is the *curſed devil* that mars all, Covetouſneſs.

No ſuch impediment to *converſion* and *ſalvation* as it; as for inſtance, *Miniſters* wonder that their *Sermons* take no better, that among *ſo many arrows none ſhould hit the mark*: but *God* tells us the reaſon, *Ezek.* 33. *they ſit before thee, and hear thy words, but their hearts go after their covetouſneſs*, ver. 31. Whence is is, that you may ſee *ſwearers, drunkards, adulterers*, &c. *weep at a ſermon*, where as you *never* ſaw the *covetous ſhed a tear*, be the Doctrine never ſo dreadful.

On this *golden devil*, this *Diana of the Epheſians*, doth a world of miſchief, it *deſtroyes more ſouls then all other ſins* put together, as the *Apoſtle* intimates, 1 *Tim.* 6. 10. Whence it is, that we ſhall ſooner hear of an hundred *Malefactors* contrition *at the gallows*, then of one covetous *Miſers in his bed*.

The *Children of Iſrael* would not beleeve *Samuel*, that they had ſinned in *asking a King*, before they ſaw a *miracle* from *Heaven*, even *thunder and rain in wheat harveſt*, which was contrary to the nature of that Climate, and then they could confeſſe it, and repent, 1 *Sam.* 12. 17, 18, 19. But the covetous are in *Pharaohs* caſe, whom neither *miracles* nor *judgements* could prevail withall, and of whom *God* ſpeaks to *Moſes* in this manner. *See that thou ſpeak all the words, and do all the wonders before Pharaoh, which I have put in thine hand; but I will harden his heart, and he ſhall not let the people go*, Exod. 7. 1, 2, 3, 4. And certainly, they of all others are the men to whom theſe enſuing Scriptures are applyable;

Go,

Go, and ſay unto theſe people, ye ſhall hear indeed, but you ſhall not underſtand, ye ſhall plainly ſee and not perceive; make the heart of this people fat, make their ears heavy, and ſhut their eys, leſt they ſee with their eys, and hear with their ears, & underſtand with their hearts, and convert, and he heal them, Iſa. 6.9,10. *They would none of me, nor hear my voice, ſo I gave them up unto the hardneſs of their heart, and they walked in their own counſels*, Pſa. 81.11,12. *Go up unto Gilead, and take balm, O Virgin daughter of Egypt, in vain ſhalt thou uſe many medicines, for thou ſhalt have none health*, Jerem. 46. 11.

The precious ſtone *Diacletes*, though it have many excellent *ſoveraignties* in it, yet it *loſeth them* all, if *put into a dead mans mouth*; ſo are all means ineffectuall that are uſed for the recovery of the covetous, as is well imployed in thoſe words of *Abraham*, to the *rich Glutton*, Luk. 16. 29,30,31. our *Saviour* expreſly affirmeth, that *it is eaſier for a Camel to go through the ey of a needle, then for a rich man* (that is, a covetous rich man) *to enter into the Kingdom of Heaven*, Luk. 18.25. and the *Apoſtle*, *That no covetous man can look for any inheritance in the Kingdom of Chriſt, and of God*, Eph. 5.5. 1 Cor. 6.9,10.

Such an ones doom is ſet down, *Deut.* 17. 12. *That man that will do preſumptuouſly, not hearkening unto the Prieſt that ſtandeth before the Lord to miniſter there, that man ſhall dye, ſaith the Lord.*

And again, *Prov.* 29. 1. *He that hardeneth his neck when he is reproved, ſhall ſuddenly be deſtroyed, and that without remedy*, implying that there is no hope of ſuch a man; and indeed, *he that deſpiſeth Moſes law, dyeth without mercy*, as the *Apoſtle* concludes, *Heb.* 10.28. A *covetous man*, is like a *ſick patient that cannot ſpit*, whom nothing will cure, or like a *cracke Bell*, for which there is no other *remedy* then the fire, or like one that hath *the plague tokens*, who (as is conceived) is paſt *all hope*, and for whom all that can be performed, is to ſay, *Lord have mercy upon him*, Deut. 17.12. Pro. 1. Heb. 10. 28. which makes *Muſculus* ſay, that *Divines* ſhall reform this vice, when *Phiſicians cure the gout*, which is incurable. Our *Mithologiſts* tell us of many ſtrange *metamorphoſes*, of *men turned into beaſts*, by *Circe*. Our *Poets* tell of *Licaon*, *turned into a Wolf*, but when a *ravenous Oppreſſor* repents, and turns pious and mercifull, there is a *Wolf turned into a man*, yea, a *Devil turned into a Saint*; Whence the *Holy Ghoſt* (ſpeaking of *Zacheus*, and his *converſion*) brings it in with an *ecce, behold*, as if it were a wonder that *Zacheus* a covetous man ſhould be converted; as let me referre it to the experience of the ſpirituall Reader, Did ye ever know, or hear, of three ſuch covetous extortioners as *Zacheus* was, that repented and made reſtitution as he did? no, for if you ſhould, it were as great and as rare a *miracle*, as if at this day the *Turk*, *Pope*, and K. of *Spain*, ware at once perſwaded to *forſake their Idolatry* and *Superſtition*.

CHAP.

CHAP. XX.

AND yet it is no wonder, if we conſider the *reaſons*. For, Firſt, the covetous man is an *Atheiſt*, one that (like *Davids fool*) *ſayes in his heart there is no God*; the *Mamoniſt* is like *Leo* the tenth, *Hildebrand* the *Magician*, *Alexander* the ſixth, and *Julius* the ſecond, who were *all meer Atheiſts*, who thonght whatſoever was ſaid of *Chriſt*, *Heaven*, *Hell*, the *day of judgement*, the *immortallity* of the *ſoul*, &c. to be but *fables*, and meer impoſtures, dreams, toys, and old wives fables; and being *Atheiſts* that beleeve not a *Heaven*, *Hell*, or *day of judgement*, *when every man ſhall be rewarded according to his deeds*, *be they good or evil*; what hope is there of their converſion or ſalvation? or how ſhould they not preferre *temporal* things, before *cœleſtial* and *eternal?*

As, what is the reaſon that there are few *rich men* that will not rather offend the *Divine Majeſty*, then the *Temporal Authority?* and few *poor men* that reſemble not the *poor Swedes* in their ſerving of *God*, who always *break the Sabbath*, ſaying, it is only for rich men and *Gentlemen*, that have means, to keep that day; yea, that almoſt all men, rich and poor, are for matter of Religion, like Sir *John Kennede*, who in *chuſing* of his *wife*, would have her *well born* and *educated*, *fair*, *rich*, *wiſe*, *kind*, with the like accomodations, but quite forgot to wiſh her *good* and *vertous*, and was accordingly bleſt in his choiſe; as King *James* (who made many ſuch Matches) uſed the matter: the main reaſon of all is, men beleeve not a *God*, or a *day of judgement*. Whence it is, that amongſt *all* the deſired *priviledges* of this life, men commonly leave out *holineſſe*, which ſufficiently argues their *infidelity*, which in theſe times is much propagated and ſtrengthened; for the *plurality of faiths* among *many*, hath brought a *nullity of faith* in the *moſt*.

Worldly minds, mind nothing but *worldly things*, their *buſines* is thought upon, not *God*, nor their *ſalvation*, for they make that no part of their buſineſs; their *buſineſs* gives them no leave, or leiſure, to think of their conſciences, nor do they go to *Church to ſerve God*, but the *State*, which they uſe not as a means to *ſave their ſouls*, but *charges*. There is no Religion in them but the love of money; moſt men have their *ſouls* as it were *wrapt up* in the *port-mantua of their ſences*, and to them all *ſpiritual*, *cœleſtial*, and *eternal* things ſeem *incredible*, becauſe they are *inviſible*. *Machiavil* thought all *piety* and religion, to be nothing but *policy*, *Pharoah* imputed mens *worſhiping of God*, *to idleneſs*; *They be idle*, *ſaith he*, *therefore they cry*, *let us go offer ſacrifice unto our God*, Exod. 5. 8. It is a fooliſh thing, ſaith *Cato*, to hope for *life* by *anothers death*; *Seneca* jeered the *Jews* for caſting away a *ſeventh part of their time* upon a weekly *Sabbath*; and of their minds are the moſt among us, if they would ſpeak out their thoughts. Let the *word* or *Miniſter* tell them, (that prefer profit before honeſty) that *godlineſs is great gain*, *as having the promiſes of this life*, *and of that which is to come*; yet their concluſion is, they cannot

live

live unleſs they *deceive*, they cannot *pleaſe* unleſs they *flatter*, they cannot be *beleeved* unleſs they *ſwear*, as *Demetrius* thought he ſhould *beg*, unleſs he might ſell *Images*, Act. 19.27.

Nothing will *ſink into their heads*, that cannot be *ſeen with their eys*, or *felt with their fingers*: We hate the *Turks* for ſelling *Chriſtians* for *ſlaves*, what do we think of thoſe *Chriſtians* that *ſell themſelves*, and how odious are they? the pooreſt *cheat's ſoul* (if ever he be ſaved) coſt *Chriſts precious blood*, yet *half a crown*, yea *ſix pence* ſometimes, will make him ſell it, by *forſwearing himſelf*.

CHAP. XXI.

SEcondly, another reaſon is, if a covetous man do repent, he muſt reſtore what he hath wrongfully gotten, which perhaps may amount to half, or it may be three parts of his Eſtate at a clap: which to him is as hard, and harſh an injunction, as that of *God* to *Abraham*, Gen. 22.2. *Sacrifiſe thy ſon, thine only ſon Iſaac.* Or as that of *our Saviours to the young man*, Luk. 18. 22. *Sell all that ever thou haſt, and diſtribute unto the poor:* And is there any hope of his yeelding? No, *Covetouſneſs is idolatry*, Eph. 5. 5. Col. 3. 5.

And Gold is the covetous mans god, and will he part with his God, a certainty for an uncertainty? No, a godly man is content to be poor in outward things, becauſe his purchaſe is all inward; but nothing except the aſſurance of heavenly things, can make us willing to part with earthly things; neither can he contemn this life, that knows not the other, and ſo long as he *keeps* the weapon (evil-gotten goods) *in his wound*, and reſolves *not to pluck it out* by reſtoring) how is it poſſible he ſhould be cured?

Beſides, as there are no *colours* ſo *contrary* as *white and black*, no *elements* ſo *diſagreeing* as *fire and water*, ſo there is nothing ſo oppoſit to *grace* and converſion, as *covetouſneſs*; and as nothing ſo *alienates* a mans *love* from his *vertuous ſpouſe*, as his *inordinate affection to a filthy ſtrumpet*; ſo nothing does ſo far *ſeparate* and *diminiſh a mans love to God*, and *heavenly things*, as our inordinate *affection* to the *world and earthly things*; yea, there is an abſolute contrariety between the *love of God*, and the *love of money*: *no ſervant*, ſaith our Saviour, *can ſerve two maſters, for either he ſhall hate the one, and love the other, or elſe he ſhall leane to the one and deſpiſe the other, ye cannot ſerve God and riches*, Luk. 16. 13. Here we ſee, there is an abſolute impoſſibility, and in the fourteenth Chapter and elſewhere, we have examples to confirm it, *All thoſe that doted upon purchaſes, and farms, and oxen, and wives, with one conſent made light of it, when they were bid to the Lords Supper*, Luk. 14, 15. to 23. *The Gadarenes that ſo highly priſed their hoggs, would not admit Chriſt within their borders*, Luk. 8. *Judas that was covetous, and loved money, could not love his Maſter, and therefore ſold him.*

When *Demas began to imbrace this preſent world, he ſoon forſook* Paul,

and

and his ſoul-ſaving Sermons, 2 Tim 4. 10. and how ſhould it be otherwiſe with theſe *Miſers?* for they *love* and *ſerve Mammon*, they put their *truſt*, and place their *confidence* in their *riches*; they make *gold their hope*, they ſet their *hearts* upon it, and *do homage thereunto*, attributing and aſcribing *all their ſucceſſes* thereunto; which is, *to deny the God that is above*, as we may plainly ſee, *Job* 31.24,28. and as for his love and regard to the *Word of God*, I will referre it to his *own conſcience* to determine, whether he finds any *more taſte in it, then in the white of an egge*, yea, whether it be not as *diſtaſtfull* to him, *as dead beer after a banquet of ſweet-meats*. Nor is it only diſtaſtfull to his *palat*, for his *affections* being but a little *luke-warm water*, it makes *his religion* even *ſtomack-ſick*: Let him go to the *Aſſemblies*, (which he does more for *fear of the Law*, then for *love of the Goſpel*, and more out of *cuſtome* then *conſcience*, as *Cain offered his ſacrifice*, and ſo will God *accept of it*:) he ſits down as it were at *Table*, but he hath *no ſtomack to eat*; his *ears* are at *Church*, but his *heart* is at *home*; and though he hear the *Miniſters words*, *yet he reſolveth not to do them*; *for his heart goes after his covetouſnes*, as the *Lord* tells *Ezekiel* touching his *Auditors*, Ezek. 33.30. to 33.

And as is his *hearing*, ſuch is his *praying*, for that alſo is to ſerve his *own turn*; he may afford *God his voice*, but his *heart* is *rooted* and *rivited to the earth*; *They have not cryed unto me, ſaith God, with their hearts, when they howled upon their beds, and when they aſſembled themſelves, it was but for corn and wine, for they continue to rebell againſt me*, Hoſea 7. 14. O that *God* had but the ſame place in mens affections, that *riches*, *honours*, *pleaſures*, & their *friends* have! but that is ſeldom ſeen, the more *ſhame*, *folly*, and *madneſs*, and the greater and juſter their *condemnation*; whence that terrible Text in *Jeremiah*, Chapter 17. *Thus ſaith the Lord, Curſed be the man that truſteth in man, and maketh fleſh his arm, and withdraweth his heart from the Lord*, verſ. 5. And that exhortation, 1 *Tim.* 6. *Charge them that are rich in this world, that they be not high-minded, and that they truſt not in uncertain riches, but in the living God, who giveth us abundantly all things to injoy*, verſ. 17. And well does that man *deſerve to periſh*, that ſo *loves the creature*, as that he *leaves the Creator*.

CHAP. XXII.

FOurthly, another reaſon, (were there no other) why it is ſo impoſſible to prevail with the covetous, is, they will never hear any thing that ſpeaks againſt covetouſneſs, (and their refuſing to hear it, ſhews them to be ſuch, for *flight argues guiltineſs always*) *Covetous men* will *never hear Sermons*, or *read Books* that *preſs to good Works*, or wherein the neceſſity of *reſtitution* is urged; neither had *Satan* any brains, if he ſhould ſuffer them ſo to do. A *Faulkner* ye know, will carry divers *Hawks hooded* quietly, which he could not do, had they the uſe of *their ſight*.

Such I ſay, will not vouchſafe to hear reaſon, leſt it ſhould *awake*

their

their conſciences, and *convince their judgements*; reſembling him that would not have his *Phyſician remove the thirſt* which he felt in his *ague*: becauſe he would not loſe the *pleaſure* he took in *quenching* the ſame *with often drinking*; they had rather have their luſts *ſatisfied*, then *extinguiſhed*.

Now we know, that *hearing* is the only ordinary *means* of *life and ſalvation*; if then the ſoul refuſe the means of life, it cannot live. If *Caſar* had not delayed the reading of his *Letter*, given him by *Artemidorus*, as he went to the *Senate*, wherein notice was given him of all the *conſpiracy of his murtherers*; he might with eaſe have *prevented his death*, but his not regarding it, made the ſame *inevitable*: which together with the reſt of this Chapter, gives me a juſt and fair occaſion (now I have obtain my purpoſe) to acquaint the ingenuous *Reader*, why I rather call my Book, *The prevention of Poverty*, and *beſt way to become Rich and Happy*, then *The arraignment and conviction of Covetouſneſs*; for by this means, many a covetous wretch may out of lucre, be touled one to read it, to the ſaving of their ſouls; who otherwiſe would never have been acquainted with a thouſand part of their wretchedneſs, and ſo not capable of amendment. Bnt

Fiftly, ſuppoſe he ſhould be prevailed withall to hear me, alls one; even *an ounce of gold* with him, will *weigh down* whatſoever can be aledged from the *Word*, for though with that *rich man*, Luk. 10. he may have a good mind to *heaven* in *reverſion*, yet for all that, he will not hear of parting with his *heaven*, whereof he hath *preſent poſſeſſion*. He can like *Canaan* well enough ſo he may injoy his *fleſh-pots* alſo, and could love *the bleſſing*, but he will not loſe *his pottage*; and in caſe he *cannot gain* by being *religious*, his care ſhall be *not to looſe* by it; and that *Religion* ſhall *like him beſt, that is beſt cheap*, and will coſt *him leaſt*; any Doctrine is welcome to him, but that which beats upon *good works*: Nor will he ſtick with the *Sages*, *to fall down and worſhip Chriſt*, but he cannot abide to *preſent him with his gold*; No, if another will be at the charges to ſerve *God*, he will cry out, *why is this waſte?* as *Judas* did when *Mary beſtowed that precious oyntment upon her Saviour, which otherwiſe might have been ſold, and ſo put into his bag*. The *love of money*, and commings in of *gain*, is *dearer and ſweeter* to the Muck-worm, then the *ſaving of his ſoul*, what poſſibility then of his being prevailed withall?

To other ſins *Satan tempts* a man often, but *Covetouſneſs is a fine and recovery upon the purchaſe*, then he is ſure of him; as when a *Goaler* hath *lockt up his priſoners* ſafe in a *Dungeon*, he may go *play*.

Covetous men are *blinde* to all *dangers*, *deaft* to all good *inſtructions*; they are *beſotted* with the love of money, as *Birds are with their bain*; yea, they reſolve againſt their own converſion. The *Scribes* and *Phariſees*, *who were covetous, ſhut* their *eyes, ſtopt* their *ears*, and *barricadoed* their *hearts* againſt all *our Saviour did or ſaid*; yea, they *ſcoft at his preaching*, Luk. 16. 14. and of all ſorts of ſinners that *Chriſt* preached unto,

to, he was never ſcorned, and mockt, but by them, when he preached againſt covetouſneſs. *Chriſtianum dogma, vertitur in ſcomma*, and whats the reaſon but this? rich worldlings think themſelves *ſo much the wiſer, as they are the richer.*

Theſe things conſidered, no wonder that our *Saviour* expreſly affirmeth, that *it is eaſier for a camell to go through the eye of a needle, then for a rich man* (that is a covetous rich man) *to enter into the Kingdom of Heaven*; as well knowing, that *no Phyſick* can be found *ſtrong enough* to *purg* out this *humor*. Well may they *gnaw their tongues for ſorrow, when they ſhall be tormented with fire, and boyl with great heat, and blaſpheme the God of Heaven for their pains, and for their ſoars, but repent of their works they will not*, as it is *Revel.* 16.8. to 12. only others may make ſome good uſe of that evil they ſee in them, at leaſt learn to beware of covetouſneſs.

I grant, that to *God* (who hath commanded us to uſe the means) all things are poſſible, for he is *able, even of ſtones, to raiſe up children unto Abraham*, Mat. 3.9. but in reſpect of ordinary means, it is no more poſſible for a *covetous miſerly muck-worm* to be *converted*, then it is for *a dead man to be raiſed.* And therefore, though I had rather be a *Toade* then a *Drunkard*, yet had I rather be a *Drunkard* then a *covetous Miſer*, and ſhould ſomewhat the more hope to go to *Heaven*, Mat. 21.31, 32.

CHAP. XXIII.

AND ſo much of the tenth plague which *God* inflicts upon the miſerly muck-worm; I might give you many more, for almoſt every thing becomes a deadly ſnare to ſuch men, even every thing they *ſee* or *hear* of, each *thought* that comes into their minds, yea the very *Word of God*, the *mercy of God*, and the *merits of Chriſt*, *become their bain*, and ſhall *inhanſe their damnation*; for as *all things ſhall turn together for the beſt, to thoſe that love God*, ſo all things ſhall turn together for the worſt, unto them that hate *God*, as they do, *John* 15.24. *Rom.* 1.30. But enough hath been ſaid (as I ſuppoſe) to make good what I promiſed, and to prove that the cruell and unmercifull Miſer is never the *better* for his riches, but the *worſe*, and how *God* beſtows theſe outward bleſſings upon him, rather *in wrath* then *in love*, with the reaſons thereof; but as you have heard *what it is, not to be Rich and Happy*: ſo in the next place hear *what it is to be ſo.*

For to clear mens judgements, and for the further and fuller diſcharge of what I promiſed in the beginning, that alſo is to be diſcovered, which when I have diſpatcht, I ſhall honeſtly acquaint you, *how of poor, melancholy*, and *miſerable*, you may become *rich, happy*, and *comfortable*; now as touching the former of theſe, you are to know: That a *competency* of earthly things, is indeed and really *the beſt eſtate* in the world, if we had but the wit to know when we are well; which makes *Agur* pray, *Give me neither poverty nor riches, but feed me with food convenient for me, leſt I be full and deny thee, and ſay, Who is the*

Lord?

Lord? or leſt I be poor and ſteal, and take the name of my God in vain, Pro. 30.8,9. He prayes againſt riches, as well as poverty, and that which we are to pray againſt, we may not deſire; and what is it *our Saviour* teacheth us to pray? but *Give us this day our daily bread*, Mat.6.11. We are never ſo happily fed, as when we wait upon God for our daily bread, and are therewith content; and leſt *our Saviours words* ſhould not be enough, he teacheth us this leſſon no leſs by his own *practice*, then by *precept*; for though he was owner of all things in the *univerſe*, yet he would have no more then juſt what he needed, as when he wanted money to pay *tribute*, he ſent for no more then he was to diſburſe preſently, *Matth.* 17.27. he might have commanded *twenty pounds* as well as *twenty pence*, but he would not, to ſhew that we ſhould deſire no more then will ſerve our turn.

A competent meaſure of wealth to retain an honeſt reputation in the world, ſo that we neither need to *flatter nor borrow*, is ſufficient: He is *rich enough* ſaith *Jerom*, that lacketh not bread, and *high enough* in dignity that is not forced to ſerve. I would ſaith another, deſire neither more nor leſs then enough, I may as well *dye of a ſurfeit* as of *hunger*.

This worlds wealth that men ſo much deſire,
May well be likened to a burning fire;
Whereof a little can do little harm
But profit much, our bodies well to warm.
But take too much, and ſurely thou ſhalt burn,
So too much wealth, to too much woe does turn.

It is a great *skill* to know what is enough, and greater *wiſedome* to *care* for no more; if I have *meat*, *drink*, and *apparrel*, I will learn therewith to be content; if I had the world full of wealth beſide, I could injoy no more then I uſe, the reſt could pleaſe me no otherwiſe then by looking upon, as wiſe *Solomon* ſhews, *Eccleſ.* 5.11. and why can I not thus ſolace my ſelf while it is anothers? It was a dainty diſpoſition of one that followed a *great Lord*, who was often heard to ſay, I bleſs God, I have as much in effect as my *Lord* himſelf, though I am owner of little or nothing, for I have the uſe of his *Gardens* and *Galleries* to *walk* in, I hear his *Muſick* with as many ears, I *hunt* with him in his *Parks*, *eat* and *drink of the ſame* with him, though a little after, and ſo of other delights which my *Lord* enjoys. And indeed, what great difference is there, ſave in the pride and covetouſneſs of a mans mind? for my part, (let me ſpeak it to Gods glory, and out of thankfulneſs) I have no ſhare with either of them in theſe delights; I enjoy neither *curious gardens*, nor *delicious muſick*, nor *ſumptuous fare*, my body will ſcarce permit me a cup of ſtrong drink, I do not know that I have been free from getting cold in my head (more or leſs) one whole day this thirty years, my means will not afford me to keep either horſe or man, except with the *unjuſt Steward*, I ſhould *cozen* my *maſter*, yet I would not change my condition either with him or his *Lord*, and I doubt not but there are thouſands

ſands of my mind, as preferring *a retired life, ſpent in converſing with Authors*, before all the *honors*, *pleaſures*, and *profits* that others enjoy; *This is the gift of God*, (Eccl. 5. 15. to the end,) and not unmeet to *be ſpoken in the great Congregation*, Pſal. 35. 18, and 119. 46. *Riches* and *Poverty* are more in the *heart* then in the *hand*; we may be as happy and as warm in *Country ruſſet*, as in *Tiſſue*; he is wealthy that is contented, and he poor that is not, were he as rich as *Cræſus*, he only is rich and happy, in regard of outward things, who thinks himſelf ſo, and only the covetous and uncontented are poor and miſerable. The contented man in coveting nothing, enjoyes all things, though he have nothing; even as *Adam* was *warm*, though he had no *cloaths*. The *eys quiet*, the *thoughts medicine*, and the *minds Mitridate*, is content, it is a ſweet *ſauce* to every *diſh*, and adds *pleaſantneſs* to all we do; how many miſerly muck worms macerate themſelves with perplexing *thoughts*, *carés*, and *fears* of want, when they want nothing but a thankfull heart? theſe are miſerably poor and unhappy, but it is in opinion onely, for otherwiſe were they but contented, they might be the richeſt and happieſt men a live, not by adding to, or heaping up goods upon goods, but by diminiſhing and taking away from their greedy and covetous deſire of having more. The ſhorteſt cut to riches, is by their contempt; it is great riches not to deſire riches, and he *hath moſt* that *covets leaſt*, ſayes *Socrates*, and alſo *Seneca*.

CHAP. XXIV.

TRue, this ſo tranſeends the condition, or indeed, the capacity of a Miſer or Muck-worm, that he will count theſe but words, and meere bravadoes; but that thoſe lovers of wiſedom, were ſo contented with a little, that they deſired no more, their practice did ſufficiently prove. For when *Alexander* bad *Diogenes* ask what he would, his anſwer was, Stand aſide, and let the *Sun ſhine* upon me, take not that away which thou art not able to give; further avouching, that he was richer then himſelf; for I, quoth he, deſire no more then what I enjoy, whereas thou, O *Emperor*, canſt not content thy ſelf with all the world, but daily hazardeſt thy life and fortunes, to augment thy Poſſeſſions. Now all that this *Heathen* poſſeſt, was a *Tub to dwell in*, the peoples *charity to maintain him*, and a *Diſh to take up water in*, the which (when he ſaw a *boy* take up with his hand to drink) he threw away, ſaying, I knew not that nature had provided every thing needfull, ſo little did he deſire ſuperfluities. *Abdolomenes*, a poor Gardiner, refuſed a great City offered him by *Alexander*. *Fabricius*, *a noble Roman*, refuſed a great ſum of money, ſent him by *Pirrhus*; albeit, he was ſo poor, that when he dyed, his daughters were married at the common charge of the City. *Apollonius Tianeas*, having divers rich gifts ſent him by *Veſpaſian*, refuſed the, ſaying, They were for covetous-minded men, and for thoſe that had need of them, which he had not. *Socrates* being ſent for by *Archelaus*

to

to come to receive ſtore of gold; ſent him word, that a meaſure of flower was ſold in *Athens* for a peny, and that water coſt him nothing. *Themiſtocles* finding *rich bracelets of Pearl and precious ſtones* lie in his path: bade another take them up, ſaying, Thou art not *Themiſtocles*. *Anacreon* the *Philoſopher*, having received from *Policrates* a great reward, of ten thouſand Duckets; ſoon after repented himſelf: for he entred into ſuch thoughts, and was ſo vexed with fear, care and watching for three dayes and three nights; that he ſent it back again, ſaying, It was not worth the pains, he had already taken about it.

Democritus the *Philoſopher* of *Abdera*, having learned of the *Chaldeans Aſtronomy*, and of the *Perſians Geometry*: returned to *Athens*, where he gave infinite wealth to the *City*, reſerving only a little Garden to himſelf. *Crates*, to the end that he might more quietly ſtudy *Philoſophy*; threw his goods into the *Sea*. *Crates* the *Thebane*, delivered a ſtock of money to a friend of his, upon condition; that if it ſhould happen his children proved Fools, he ſhould deliver it unto them: but if they became learned, and *Philoſophers*; then to diſtribute it to the Common people, becauſe ſaid he, *Philoſophers* have no need of wealth. Which examples I could parallel with many mentioned in the Word, as *Jacob*, *Gen.*28.20. and *Samuel*, 1 *Sam.*12.3. and *Job Chap.*31.24, 28. *Moſes*, *Numb.*16.& 15. *Jer.*15.&10. *Agar*, *Prov.*30.8. *Abraham*, who would not receive ſo much *as a ſhoe-latchet of the King of Sodom*: *Gen.*14.21,22, 23. *David*, who refuſed to *have the threſhing-floor of* Araunah, *except he might pay to the full for it*; and whoſe longing was not after the *increaſe of corn, wine and oil*; *but for the light of Gods countenance*, Pſal.4. 6.7. Yea, he *more valued Gods word, then thouſands of gold and ſilver*, Pſal.19.10. and 119.14,127. *Eliſha* refuſed *Naamans rich preſent of gold and coſtly garments*; though ſo freely offered, and ſo well deſerved, 2 *Kings* 5.16. Saint *Paul* in his greateſt need, was as well content, as when he had the moſt plenty: and rather choſe to work at his trade, then he would be chargeable to any, *Phil.*4.11. He *coveted no mans ſilver, nor gold*, Acts 20.33. it was only the *ſaving of ſouls*, that he thirſted after, 2 *Cor.*12.14. *Zaccheus*, when he was once become a *Chriſtian*, was ſo far from deſiring more, that he was all for diminiſhing what he had: for *he gave one half to the poor, and with the other he made four-fold reſtitution*, Luke 19.8. And the like might be ſhewen of all the *Apoſtles*, and laſtly, of *our Saviour Chriſt*.

To all which I might adde *examples* of many *in this age*, and of that *that went before it*; As Sir *Thomas Moore*, Sir *Julius Cæſar*, The Lord *Harrington*, Biſhop *Hooper*, Mr. *Bradford* Martyr, Reverend Mr. *Fox* that wrote the *Book of Martyrs*, Maſter *Wheatley*, *Miniſter of* Banbury, Doctor *Taylor*; and others that are yet living: were it fit to name them, that have but a ſmall portion, a poor pittance of theſe earthly enjoyments

(in comparison of what others have, and are not pleased with all) even just enough to make even at the years end, living frugally: yet are they so contented, that they desire no more, nor would they change their private and mean condition, with any men alive; be they never so rich, never so great. Nor wouldst thou think it probable, their hearts should deceive them, if thou knewest what offers they have refused. And I doubt not, but there are many such in the land.

Nor can it be thought strange, that *Gods* children (whose affections are set upon heavenly things) should be so content with a little; that they desire no more; when we read of one *Esau*, that could say, *I have enough my brother, keep that thou hast to thy self*, Gen.33.9. Yea, if it fared so with the *Heathen*, for the love of that wisdome and vertue, which shall have no reward, because they wanted faith and saving knowledge, how much more should *Christians?* (who *have a more sure word of promise, then they had*, 2 Pet.1.19. *with* Mary *make choice of that better part, which shall never be taken from them*, Luke 10.41,42.

True worldly mindes think, no man can be of any other then their own diet; and because they finde the respects of self-love, and private profit, so strongly prevail with themselves: they cannot conceive, how these should be capable of a repulse from others. Nature thinks it impossible, to contemn *honour* and *wealth*: and because so many souls are thus taken, cannot believe that any would escape. But let carnal hearts know there are those, that can spit the world in the face, and say, *Thy gold and silver perish with thee*, Acts 8.20. That had rather be *masters of themselves*, then *of the Indies*: and that in comparison of a good conscience, can tread under foot with disdain, the worlds best proffers, like shadows as they are; and that can do *as Balaam said, If Balack would give me his house-full of silver and gold; I cannot go beyond the Commandement of the Lord*, Numb.24.13.

Elisha and *Gehazi*, looked not with the same eyes upon the *Syrian* treasure; but one with the *eye of contempt*, the other with the *eye of admiration* and covetous desire. Two men see a *Masse* together, one is transported with *admiration and delight*, the other looks upon it with *indignation and scorn*; one *thinks it heavenly*, the other *knowes it blasphemy*.

CHAP. XXV.

NOw why are godly *Christians* so content with a little? that they desire no more: certainly they could be as rich as the richest, and as wise for earthly things, as they are for heavenly. (As when *Thales* was upbraided, that all his wisdome could not make him rich: setting but his minde to it, he saw by study, that there would be a great *scarcity of oil*, which in the time of plenty he took up upon credit, and when

when the want came, by his ſtore he became exceeding rich as *Laertius* relates:) but they are better pleaſed with a *competency* then to trouble themſelves to get, or indeed to deſire an *opulency*. The *Chriſtians reaſons* are theſe.

Firſt, they conſider, that as a *ſhoe fit* is *better* then one either *too big*, or *too little*; (for one *too big* ſets the *foot awry*, and one *too little hinderyth the going*) ſo a mean eſtate is beſt. *Better is a little with the fear of the Lord, then great treaſure and trouble therewith*, Prov.15.16. *A ſhip of great burthen*, and *heavy laden*, comes with great labour and difficulty, and with much adoe is brought in; if it want *ballaſt* and *lading*, there is great *danger of overturning*; but a *light Pinace indifferently fraight*, comes along *ſwiftly*, and is brought to the *harbour* with much eaſe.

Nor do the godly wiſe, deſire more then they can wield, in which they reſemble *Ariſtippus*, who when a *ſervant* in journeying with him, was *tyred* with the weight of the *money* which he carried; bid him caſt out that which was too *heavy* and carry the reſt: whereas the covetous man is like *Arthipertus* King of the *Lombards*; who flying from *Aſprandus* his enemy, and being to *ſwim over the River Teſino*, to ſave his life, took ſo much *gold* with him, that he both *drowned it, and himſelf with it.*

Secondly, the poor and mean, have a deeper ſenſe of *Gods fatherly care* and providence, in repleniſhing them, at all times of need, (even beyond imagination or expreſſion) then others have, that know no: what it is ſometimes to want: whiles *wicked mindes* have their *full ſcope*, they never look up above themſelves: but when once *God croſſeth* them in their *projects*, their *want of ſucceſs*, teaches them to *give God his own.*

We ſhould forget at whoſe coſt we live, if we wanted nothing: And doubtleſs, one *bit from the mouth of the Raven*, was more pleaſing to *Elijah*; then a whole *Table* full of *Ahabs dainties*. Nothing is more comfortable to *Gods* children, then to ſee the ſenſible demonſtrations of the divine care and providence, as is promiſed, *Prov.3.6. In all thy wayes acknowledge him, and he ſhall direct thy wayes.* The godly man wearies not himſelf with *cares* & *fears*, have he but from hand to mouth: (never ſo little) for he knows he lives not at his own coſt. He conſiders what Saint *Peter* ſaith, 1 Pet.5. *Caſt your care upon the Lord, for he careth for you, verſe 7.* He remembers what our *Saviour* ſaith, *Matth.6.* obſerves the ſame, and never doubts of the performance; ſo he *takes no thought for to morrow, what he ſhall eat, or what he ſhall drink, or wherewith he ſhall be clothed*: but applauds his own happineſs, knowing that *he who feedeth the fowls of the Air, and arrayeth the Lillies of the field, will be ſure to feed and clothe them that are his ſons and houſhold ſervants*, Matth.6.25, to the end, *Luke* 12.22, to 33. *Levit.*26.3, to 14. *Phil.*4.6. 1 *Pet.*5.7. *Pſal.*55.22.

Beſides,

Beſides, as there are intercourſes of *ſleeping* and *waking*, of *night* and *day*, of *fair weather* and *foul*, of *war* and *peace*, of *labour* and *recreation*; that each may ſet off the other, ſo *God* findes it meet, by a ſenſe of want to *humble* us; and by ſupplying our wants to *fill us with joy* and thankfulneſs.

Ptolomie *King of* Egpyt, going a *hunting* loſt his way, and could get no better fare, then a courſe *brown loaf in a Shepherds houſe*: but this he ſaid ſeemed *ſweeter and better* to him; *then all the delights* that ever he ate or met with before. Content in want, is plenty with an over-plus.

The giver of all things knows how to diſpence his favours ſo, as that every one may have cauſe both of *thankfulneſs* and *humiliation*: whiles there is *none* that hath *all*, nor *any* one but hath *ſome*.

Thirdly, *God* in mercy not ſeldome keeps his children from *riches* and abundance: leſt they ſhould choak and wound them; for they are *ſnares and thorns*, Matth. 13.22.

Indeed *riches* are a bleſſing, if we can ſo *poſſeſs them*; that they *poſſeſs not us*: There can be no danger, much benefit in abundance, all the *good* or *ill*, of *wealth* or *poverty*; is in the *minde*, in the *uſe*. But this is the miſery, *Plenty of goods*, commonly occaſions *plenty of evils*. How many had been *good*? had they not been *great*. Divers have changed their *mindes* with their *means*, neither hath *God* worſe ſervants *in the world*, then are *rich men of the world*: if *adverſity* hath ſlain her *thouſands*, *proſperity hath ſlain her ten thouſand*. Commonly where is *no want*, is *much wantonneſs*: and as we grow *rich in temporals*, we grow *poor in ſpirituals*. Uſually ſo much the more *proud*, *ſecure*, *wanton*, *ſcornful*, *impenitent*, &c. by how much the more we are *enriched*, *advanced*, and *bleſſed*. *They ſpend their days in wealth*, *therefore they ſay unto God*, *Depart from us*, *for we deſire not the knowledge of thy wayes*; *and what is the Almighty that we ſhould fear him?* Job 21.13,14,15.

CHAP. XXVI.

FOurthly, men *in a middle condition* are moſtly *more merry and contented* then others, that ſurfeit with abundance. Who ſo *melancholy* as the rich worldling? and who more merry then they? that are pooreſt. I have read of a *rich Land-lord*, that envied his poor *tenant*, becauſe he heard him ſing every day at his labour, yet had ſcarce bread for his family; while himſelf wanting nothing, was full of diſcontent: One adviſed him to convey cunningly into his Cottage, *a bag of money*; he did ſo, the tenant finding this maſs, ſo great in his imagination, left off his *ſinging*, and fell to *carking and caring* how to increaſe it. *Creſcentem ſequitur cura pecuniam*: The *Land-lord* fetcheth back his *money*, the *Tenant* is as merry as ever he was. Which ſhews, that there is no riches

riches comparable to a contented minde, *as Plutarch* is of opinion, That there are *poor Kings*, and *rich Coblers*, as wiſe *Solon* ſeemed to inſinuate to the *King*, when he was vaunting of his greatneſs: For it was *Iris a poor beggar*, that he told *Cræſus* was the *happieſt man in his Dominions*. And when *King Agis* requeſted the *Oracle of Apollo* to tell him, who was the happieſt man in the world? expecting to hear himſelf nominated: the anſwer was *Aglaion*, who was a *poor Gardiner in Arcadia*, that at ſixty years of age, had never gone from home, but kept himſelf and his family with their labour, in a fruitful plot or garden, as *Livius* relates. *Pyrrhus* opened himſelf to his friend *Cineas*, that he firſt intended a war upon *Italy*, and what then ſaid *Cineas?* then we will attempt *Cicile*, and what then? then we may conquer *Carthage* and *Affrica*; and what then ſaid *Cineas?* Why, then quoth *Pyrrhus*, we may reſt, and feaſt, and ſacrifice, and make merry with our friends: to which *Cineas* replied, (as every ſervant of *God* would do in the like caſe) and may we not enjoy all this, ſweetneſs now? and that without all this ado. But *natural men* are *mad men*. Yea, were *great men*, though *good men*, but asked the queſtion; their conſciences could not but acquaint us, if they would ſpeak out; that *true contentment ſeldom dwels high*, whiles meaner men of humble ſpirits, enjoy both *earth and heaven*. However not a few of them have freely acknowledged it, as I have largely related in my *ſecond Part of Philarguromaſtix*. Wherefore be pleaſed, *ô God*, to give me a contented minde: and then if I have but *little in eſtate*, I ſhall have *much in poſſeſſion*.

Fiftly, mean ones with their *poverty*, *miſery*, *ignominy*, are often *ſaved*; whiles others with their *honour*, and *opulency go to hell*. *When we are judged, we are chaſtened of the Lord; that we may not be condemned with the world*, 1 Cor. 11. 32. *Riches* do ſo *puff up* ſome men, that they even think it *a diſcredit to their great Worſhips, to worſhip God*. Nothing feeds pride, nor keeps off repentance ſo much, as proſperous advantage. The *Prodigal* never thought of his *father*, till he *wanted huſks*. We *ſerve God*, as our ſervants *ſerve us*: of whom many have *too good clothes*, others too *much wages*, or are too *full fed* to do work. As *a woman* finding that her *hen laid* her every day an *egg*; for all ſhe was *very lean*, had a conceit, that if ſhe were *fat* and *luſty*, ſhe would lay twice aday; whereupon ſhe fed and cram'd her thoroughly: but in a ſhort ſpace, ſhe became ſo fat, that contrary to her expectation, ſhe left laying altogether. *Who ſo nouriſheth his ſervant daintily from his childhood; ſhall after finde him ſtubbron*, Prov. 29. 21.

Sixtly, they fix their affections upon *heavenly riches*, and not upon the *temporary* and *tranſitory* riches of this world: becauſe in ſickneſſe, when they ſtand in the greateſt need of all, they will not do them the leaſt good, Your *gold* will not *bribe a diſeaſe*, your bags will not keep your

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head from aking, or your *joynts from the Gout*, a *loathing ſtomach* makes no difference between an *earthen diſh*, and *one of ſilver*. Riches can no more *put off the ſtone*, or *aſſwage grief*, or *thruſt out cares*, or *purchaſe grace*, or *ſuſpend death*, or *prevent hell*, or *bribe the Devil*; then *a ſattin ſleeve* can *heal a broken arm*.

Indeed the fooliſh *Prior in Melanchon*, rolled his *hands* up and down in a *baſon full of Angels*; thinking by this means *to cure his Gout*: but it would not do. Yea, thou that placeſt thy happineſſe, and putteſt thy confidence in a little white and red earth; and doteſt ſo upon the world, tell me? When the hand of *God* hath never ſo little touched thee, what good thy great wealth will do thee? Therefore, ô *vain deſires!* and *impotent contentments* of men, that place their happineſſe in theſe things: will not this your *fair Herodias*, appear as *a ſtigmatized Gipſie?* Will not all the toil and coſt you haue been at to get riches, appear as ridiculous; as if a *countryman* ſhould *anoint his axle-tree with Amber-greece?* or as if a *travaller*, ſhould *liquour his boots with Balſamum*. Yea, your *wealth* will not only not *ſave you from evils*, but help to *make you more miſerable*, and not only *here*, but *hereafter*, Pſal.49.6,7,8.

Why then do you ſet ſo high a price upon them? and ſo ſhamefully undervalue the riches of the minde? which will much mitigate your *grief*, and *increaſe your comfort*, in what condition ſoever you are. But

Seventhly, they little ſet by the wealth of this world; becauſe their riches may ſoon leave them: When with the *Spider* we have *exhauſted our very bowels*, to contrive a *ſlender web* of an uncertain inheritance: *one puff of winde* and blaſt blown upon it by the Almighty, *carries all away*. What ſayes *Solomon?* Prov.23. *Ceaſe from thy wiſdome, wilt thou caſt thine eyes upon that, which is nothing? for riches taketh her to her wings, as an Eagle, and flyeth away*, Verſe 4,5. and *Jer.17.11. Iſaiah* 33.1. *Prov.* 12.27. Yea, all riches are *uncertain*, but thoſe that are evil gotten, are *moſt uncertain*: as *examples of all ages* witneſſe. The firſt of theſe was verified in *Job*; who lived to ſee himſelf poor to a Proverb; and fell from the *want of all miſery*, to the *miſery of all wants*. And *Dionyſius*, who fell from a *Tyrant over men*, to be a *Tutor over boyes*, and ſo to get his living. And *Perſes ſon and heir*, who was fain to learn an Occupation, the *Black-ſmiths trade*; to relieve his neceſſity. And *Henry the Fourth that victorious Emperour*, who after he had *fought two and fifty pitcht Battails*; became a Petitioner, for a *Prebendary*, to maintain him in his old age. And *Geliner*, that *potent King of the Vandals*, was ſo low brought: that he intreated his friend to ſend him *a harp, a ſponge*, and *a loaf of bread*; an Harp to conſort with his *miſery*, a ſponge to dry up his *tears*, and a loaf of bread to ſatisfie his *hunger*. Yea, how many have we known in this *City?* reputed very rich, yet have broken for thouſands. There are *innumerable wayes to become, poor*; a *fire*, a *thief*, a *falſe ſervant*,

want, *ſuretiſhip*, *truſting of bad cuſtomers*, an *unfaithful factor*, a *Pyrate*, an *unskilful Pilate*, Godwines *ſands*, a *croſs gale a wind*, and many the like, hath brought *millions* of *rich men* to *poverty*. And yet this is the only *winde*, that *blows up* the Words *bladder*.

You ſee *little children*, what pains they take to rake and ſcrape *ſnow* together, to make *a ſnow-ball*: right ſo it fares with them, that ſcrape together the treaſure of this world, they have but a *ſnow-bal* of it, for ſo ſoon as the *Sun ſhineth*, and *God breatheth* upon it, by and by it *commeth to nothing*.

And as *riches well gotten* are uncertain, ſo thoſe that are *evil gotten*, are not ſeldome loſt with ſhame. As how many of our *over-reachers* have *over-reached themſelves* ſo far? either by *perjury*, *forgery*, *receiving of ſtoln goods*, or the like: that they have left either their *bodies hanging* between *heaven* and *earth*; or their *ears* upon the *pillory*, *and died in priſon*: ſo that the ſafeſt way, to *praiſe* a covetous miſer is, when he is *dead*. But

CHAP. XXVII.

EIghthly, to this may be added, that if *riches* ſhould not *leave us*, and be taken away, as they were from *Job*; yet of neceſſity we muſt ere long *leave* and be taken from *them*; as the *rich man in the Goſpel*, was from his ſubſtance and wealth. Nor do we know how ſoon, for *ſo ſoon as* a man is *born*, *he haſtens* as faſt *to his end*, as the *Arrow* to the *mark*: each day, is another march towards death; and that little time of ſtay is full of miſery, and trouble: and therefore it's fitly called *a paſſage*, *a ſhadow*, *a ſpan*, *a tale*, *a vapour*, *a cloud*, *a bubble in the water*; It is like a *candle in the winde*, ſoon *blown out*; like *a ſpark in the water*, ſoon *extinguiſhed*; like a *thin Air*, ſoon *expired*; like a *little ſnow* in the *ſun*, ſoon *melted*; It is like a *pilgrimage*, in which is *uncertainty*; a *flower*, in which is *mutability*; a *houſe* of clay, in which is *miſery*; a *Weavers ſhuttle*, in which is *volubility*; a *Shepherds tent*, in which is *variety*; to a *ſhip on the ſea*, in which is *celerity*; to *ſmoke*, which is *vanity*; to *a thought*, whereof we have a *thouſand in a day*; to *a dream*, of which we have *many in a night*; to *vanity*, which is *nothing* in it ſelf; and to *nothing*, which hath *no being* in the world.

And which is further conſiderable, the *young* may *die* as ſoon as the *old*. Yea, more die in the *ſpring*, and *ſummer* of their years; then do live to their *autumn* or *winter*: and more before *ten*, then after *threeſcore*. There are *graves* of all *ſizes*, and likewiſe *ſculls* in *Golgotha*, as, ſayes the *Hebrew proverb*. One dies in the *bud*, another in the *bloom*, ſome in the *fruit*, few like the *ſheaf*, that *comes to the barn in a full age*.

Men may *put far from them the evil day*; but they may finde it neerer

than

then they are aware of, *Revel.*22.12. *The pitcher* goes oft to the *water*, but at length it comes *broken* home. *The cord breaks* at laſt, with the weakeſt *pull*, as the *Spaniſh proverb* well noteth. *The tree falleth* upon the *laſt ſtroke*: yet all the former ſtrokes, help forwards. *A whirl-winde* with one furious *blaſt*, *overturneth the greateſt* and talleſt *trees*; which for many years have been growing to their perfect ſtrength and greatneſs: ſo oftentimes, *the thrid of life* breaketh, when men *think leaſt of death*, as it fared with Saint *Lukes fool*, who promiſed himſelf many years, to live in eaſe, mirth, and jollity; when he had not one night more to live, *Luke* 12.19,20. For when like a *Jay*, he was *pruning himſelf in the boughs*: he came *tumbling down*, with the *Arrow in his ſide*. *John the* 21th. *propheſied* by the courſe of the *Stars*; that he ſhould *live long*: but whileſt he was vainly vaunting thereof, *the Chamber* wherein he was, *fell down*, *and bruiſed him to pieces*. His *glaſſe* was *run*, when he thought it but *new turned*. And the *Axe* was *lifted*, to *ſtrike him* to the ground; when he never dreamed of the *ſlaughter-houſe*. And whether thy ſoul ſhall be taken from thee this night, as it fared with him formerly ſpoken of; thou haſt no aſſurance: the very *firſt night*, which the *rich man* intended for his reſt, proved his *laſt night*. Nor was there any more between *Nabals feſtival*, and his *funeral*, then ten or a dozen dayes, 1 *Sam.* 25.38. And could any thing have hired *death*, to have ſpared our *forefathers*; they would have *kept our poſſeſſions* from us.

Neither is this all, for if thou beeſt wicked, and unmerciful; thou haſt no reaſon to expect other, then *a violent death*: for which ſee, *Job* 24.24. *Pſal.*37.10,11. *Job* 36.11,12. *Pſal.*37.37,38,39. & 55.23. *Prov.* 12.27. *Great trees* are *long in growing*, but are *rooted up in an inſtannt*. The *Axe* is laid to the *root*, Matth.3.10. down it goes, into the *fire* it muſt: if it will not ſerve *for fruit*, it muſt *for fuel*. And what knoweſt thou? but *God* may deal with thee, as *Mahomet* did by *John Juſtinian* of *Geneva* who having taken *Conſtantinople* by his *treaſon*, firſt *made him King*, according to promiſe; and within *three dayes after*, *cut off his head*. *God* may have *fatted* thee with *abundance*, on purpoſe to ſend thee to the *ſlaughter-houſe*.

Nay, why hath *God* ſpared thee, ſo long as he hath? probably not in love to thee, but for ſome other end: As perhaps *God* hath ſome *progeny* to come from thee; As for good *Hezekiah* to be born, his wicked *Father Ahaz* is forborn. Why did *Ammon* draw out two years breath? in *Idolatry*: but that good *Joſia* was to be fitted for a *King*. Many *ſacrilegious extortioners*, *Idollaters*, *&c.* Are delivered, or preſerved: becauſe *God* hath *ſome good fruit*, to come from their *curſed loynes*. However, thou canſt not look to live many years. The *Raven*, the *Phenix*, the *Elephant*, the *Lyon*, and the *Hart*, fulfill their *hundred yeares*: But man ſeldome lives to four ſcore, and thou art drawing towards it.

Beſides

Beſides the *laſt moneth* of the *great yeare* of the *world*; is come upon us; we are deep in *December*, And that *day of the Lord ſhall come as a thief in the night*, for *when thou ſhalt ſay peace and ſafety, then ſhall come upon thee ſudden deſtruction, as the travel upon a woman with childe, and thou ſhalt not eſcape*: as the *Apoſtle* ſpeaks, 1 *Theſſ.*5.2,3.

That nothing is *more certain* then *death*, nothing *more uncertain* then *the houre thereof*: That *this* only *is ſure*, that there is *nothing ſure* here below, and that if we were owners of more land, then ever the *Devil* proffered to *Chriſt*; yet when *death* ſhall knock at our door, no more can be called ours, then the ground we are put into, needs no more proof then experience. See, *Pſal.*37.35,36. But

Ninthly and laſtly, a godly mans deſires, are fixed upon the *riches of the minde*; which being *once had*, *can never be loſt*. The which Saint *Auguſtine* only counted true riches. The wiſe and godly are of *Pythagoras* his minde: who being asked why he cared no more for riches? anſwered, I deſpiſe thoſe riches, which by *expending* are *waſted and loſt*; and with *ſparing*, will *ruſt and rot*. They are of *Stilpons* judgment, who uſed to ſay; All that is truly mine, I carry with me. They deſire not ſo much, to *lay up treaſure for themſelvs upon earth*; *but to lay up for themſelvs in Heaven*, as their Lord and Maſter hath commanded them, *Matth.*6. 19,20. What ſaith the *Apoſtle? Let not covetouſneſs be once named among Saints*, *Epheſ.*5.3. As if that world, which many prefer before *Heaven*; were not worth talking of.

All *worldly things* are *but lent us*, our *houſes of ſtone* wherein our *bodies* dwell, our *houſes of clay* wherein our *ſouls* dwell, are but *lent us*: *honours*, *pleaſures*, *treaſures*, *money*, *maintenance*, *wives*, *children*, *friends*, *&c. but lent us*: we may ſay of them all, as he ſaid of the *Ax-head when it fell into the water*; 2 *Kings* 6.5. *Alaſs*, *they are but borrowed*. Only ſpiritual *graces are given*; of thoſe things there is only *a true donation*, whereof there is *a true poſſeſſion*. *worldly things* are but as a *Tabernacle*, a *moveable*; *heaven* is a *manſion*.

Now put all theſe together, and they will ſufficiently ſhew; that he is *a fool or a mad man*; that prefers not *ſpiritual riches*, (which are ſubject to none of theſe caſualties) before *temporal* and *tranſitory*.

And ſo at lenght I have ſhewn you *what it is not*, *and what it is to be rich*: And I hope convinced the worldling, that the *richeſt* are not *alwayes the happieſt*: Yea, that they are the moſt miſerable; who ſwim in wealth, wanting grace and *Gods* bleſſing upon what they do poſſeſſe: while that man is incomparably happy; to whom *God* in his love and favour, giveth only a competency of earthly things, and the bleſſing of contentation withall; ſo as to be thankful for the ſame, and deſire no more. I will now in diſcharge of my promiſe acquaint you; how of *poor*, *melancholy* and *miſerable*; you may become *rich*, *happy*, and *cheerful*.

CHAP. XXVIII.

THe which I shal do from the *word of God*. Nor need it seem strãge, that for the improving of mens *outward estates*, I prescribe them *rules and directions* from thence: For would we be instructed in any necessary truth, whether it be

Theological, *Ecclesiastical*, *Political*, *Moral*, *Oeconomical*, *Monastical*, } concerning { *God*, The *Church*, The *Common-wealth*, Our *neighbours and friends*, Our *private families*, Our *selves*.

Or be it touching

Our { *Temporal* *Civil* *Spiritual* *Eternal* } estate. *Souls*, *Bodies*, *Names*, *Estates*, *Posterities*.

We need but have recourse to the written *word*. For that alone is a *magazine* of all needful *provision*, *a store-house* of all good *instructions*. And let a man study *Machiavel*, and all the *Machiavilians*, and *State-politicians* that ever wrote; he can add *nothing*, or *nothing of worth* to what may be collected thence, touching this subject. Wherefore, if any of poor would become *rich*, let him use *the means* which tend thereunto; observe and follow those *Rules and Directions*, which *God* hath prescribed and appointed *in his Word*, which are *principally six*; For as the *Throne of Solomon* was *mounted* unto by *six stairs*: so is this *Palace of Plenty and Riches ascended* unto, by *six steps* set upon this *ground* already laid. For I find in the *word*, *six infallible wayes to become rich*; or *six sorts of men*, whom *God* hath promised to *bless with riches*, and *all outward prosperity*. That is to say,

1 The *Godly*,
2 The *Liberal*,
3 The *Thankful*,
4 The *Humble*,
5 The *Industrious*,
6 The *Frugal*.

These of all other men in the world, *are sure never to want*. And these

theſe are the main *heads*, unto which I will draw all, I ſhall ſay upon this *Partition*, or *Diviſion*.

CHAP. XXIX.

FIrſt, if any of *poor* would become *rich*, let him become *religious*: for *Godlineſs hath the promiſes of this life, as well as of the life to come*, 1 Tim.4.8. Yea, all temporall bleſſings that can be named, are promiſed to the godly, and their ſeed; and to them only as both the *Old* and *New Teſtament* does plainly and plentifully prove. As for inſtance in *Deuteronomy* the 28th. *God* hath promiſed; that if we will *hearken diligently unto his voice, obſerve and do all his Commandements, and walk in his wayes, we ſhall be bleſſed in the city, and bleſſed in the field, bleſſed in our going forth, and in our comming home, bleſſed in the fruit of our bodies, and in the fruit of our ground, and in the fruit of our cattel, the increaſe of our kine, and the flocks of our ſheep.* That *he will bleſs us in our ſtore-houſes, and in all that we ſet our hands unto; and make us plentiful in all good things:* and that *we ſhall have wherewith to lend unto many, and not borrow*, Verſe 1, to 15th. and Chap.7.11, to 19th. To which may be added many the like places; As, *Bleſſed is the man that feareth the Lord, and delighteth greatly in his commandements: wealth and riches ſhall be in his houſe*, Pſal.112. Verſe 1, to 4th. *wait on the Lord, and keep his way, and he will exalt thee to inherit the land*, Pſal.37.34. *The Lord will with-hold no good thing from them that walk uprightly*, Pſal.84.11. *Delight thy ſelf in the Lord, and he ſhall give thee thine hearts deſire, &c.* Pſal.37. 3, to 7. *Fear ye the Lord, ye his Saints: for nothing wanteth to them that fear him. The Lions do lack, and ſuffer hunger, but they that ſeek the Lord, ſhall want nothing that is good*, Pſal.34.9,10. *Whatſoever we ask, we receive of him: becauſe we keep his commandements, and do thoſe things which are pleaſing in his ſight*, 1 John 3.12. What rare and precious promiſes are theſe? to which I might add very many of like nature. All which *David* had the *experience of*, who tels us that he *greatly rejoyced in the ſtrength and ſalvation of the Lord, and the Lord gave him his hearts deſire, and did not with-hold the requeſt of his lips*: Yea, *he prevented him with the bleſſings of goodneſs, and ſet a crown of gold upon his head*, Pſal. 21.1,2,3,4. And the like of *Abraham*, and *Lot*, and *Job*, and *Solomon*. Let us *firſt ſeek the Kingdom of God, and his righteouſneſs, and all other things ſhall be miniſtred unto us*, or come in as it were upon the bargain, as our *Saviour* hath aſſured us, *Matth.6.33. Talis eſt ille qui in Chriſto credit, die qua credidit, qualis ille qui univerſam legem implevit*; ſaith *Hierom*, We have a *livery and ſeiſin*, of all the precious promiſes, both in the *Law* and *Goſpel*, in the firſt moment of our faith. Yea, even an earneſt, and partly a poſſeſſion of *Heaven* it ſelf: *Epheſ.2.6.* Neither

are theſe promiſes made only to the obedient themſelves: but riches, and all earthly bleſſings are entailed upon their ſeed alſo, *Pſal.*112. *His ſeed ſhall be mighty upon earth, the generation of the righteous ſhall be bleſſed, Verſe* 2,3.

Nor is riches, and outward proſperity promiſed to the godly, and their ſeed as others uſually enjoy them, that is, ſingle and barely, but they have a promiſe of them, with a ſupply and addition of all other good things, that may make them every way happy, as that their proſperity ſhall be *durable and laſting*. That with riches they ſhall have *credit*, *honour*, *and promotion* with *long life added*. That they ſhall be *happy and proſper in all they have or do*: as having *God* their *Protector*, who with mercy is ſaid to *compaſs them about on every ſide*, Pſal.32.10. That they ſhall be *freed from* all *fears* and *dangers*, and *obtein victory over all their enemies*; together with *death*, *hell*, and the *devil*. That they ſhall be freed from the *Law*, and likewiſe from *ſin*, and the penalty thereof. That they ſhall have *peace external, internal, eternal*. And *joy*, even the *joy of the holy Ghoſt*: which is both *glorious, and unſpeakable*. That they ſhall not only *perſevere*, but alſo *grow in grace, and true wiſdom*. That *all things* whatſoever, *ſhall make for their good*. That both their *perſons and performances* ſhall be *good and acceptable*; which before were *wicked and abominable*. That by the *prayer* of *faith*, they ſhall *obtein of God, whatſoever they ſhall ask in Chriſts Name, and according to his Word*. And in fine, *all* other *good things*, that can be named; whether *temporal, ſpiritual*, or *eternal*: are by the promiſe of *God entailed*, *upon them that love him, and keep his commandements, and upon their ſeed*, as I could plentifully and moſt eaſily prove, were it pertinent to the matter in hand. Nor is all this, that *God* hath promiſed to thoſe that ſerve him, ſo great a matter comparatively; as that we need wonder at it, or once queſtion the ſame: For *If he ſpared not his own Son, but delivered him to death for us; how ſhall he not with him freely, give us all things alſo?* Rom.8.31,32. It is the *Apoſtles* argument. Great, yea, too great things are they for us to receive; but not too great, for the great and good *God of Heaven and earth* to give: all the fear is on our part, whether we be ſuch to whom the promiſe is made. For all *Gods promiſes are conditional*. And though of theſe outward good things, he hath promiſed abundance: yet it is upon the condition of *faith* and *obedience*: as appears by all the fore-mentioned places; ſo that if we be not wanting in out duty, and obedience to *God*; *God* will not be wanting in any good thing to us: Nor can we look that *God* ſhould make good his promiſes, if we make them void, by not obſerving the condition, as that we may do by our diſtruſting him. If we will not dare to truſt *God* upon his promiſe ſo confidently as we would a friend, or ſome great man that is able and honeſt.

Be-

Beſides, the *Lord* hath promiſed, that *there ſhall be no want to them that fear him; and that no good thing will he with-hold, from them that walk uprightly*, Pſal. 34.9. & 84.11. Where obſerve two things, there ſhall be no want to ſuch, and ſuch ſhall want no good thing: ſo that he muſt be ſuch an one, to whom the promiſe is made; and he muſt alſo be ſure, that it is good for him, which is promiſed. But oftentimes it is not good, for a man to abound with earthly bleſſings: as *ſtrong drinke* is not good for *weake brains*. Yea, if any thing be wanting to a good man, he may be ſure it is not good for him: and then better that he doth want it, then that he did enjoy it, and what wiſe man will complain of the want of that, which if he had, would prove more hurtful then gainful to him? as *a ſword* to a *mad man*, a *knife* to a *childe*, *drinke* to them that have a *Fever*, or the *Dropſie*. *No good thing will God with-hold, &c.* and therefore not wants themſelves, which to many are alſo good, yea, very good things, as I could reckon up many: want ſanctified, is a notable means to *bring to repentance*, to *work* in us *amendment of life*, *it ſtirs up to prayer*, *it weans from the love of the world*, *it keeps us always prepared for the ſpiritual combate*, *diſcovers whether we be true believers or hypocrites*, *prevents greater evils of ſin and puniſhment to come*; *It makes us humble*, *conformable to Chriſt our head*, *increaſeth our faith*, *our joy and thankfulneſſe*, *our ſpiritual wiſdom*, and likewiſe *our patience*, as I have largely ſhewen in *The Benefit of Affliction*.

To coonclude, All *good things* were created for the *good*, and therefore are they called *goods*; becauſe the *good God* created them for *good men to do good withal*. Therefore as Jacob *got the bleſſing*, ſo he gat the *inheritance* alſo: to ſhew that as the faithful have the *inward bleſſing*, ſo they have the *outward bleſſing* too; when they will do them good, and cauſe them to do good. Yea, in this caſe, even as the *ſheaffs* fell before *Ruth*: ſo riches ſhall fall in our way, as they did to *Abraham*, and *Lot*, and *Jacob*, and *Job*, and *Joſeph*, upon whom riches were caſt they knew not how; but as if *God* had onely ſaid, Be rich; and they were rich ſtraight. But that this is the true and only way to wealth and happineſs, needs no more proof then that which is recorded of *Solomon* 1 *Kings* 3. 2 *Chron.* 1. where the *Lord appearing to him in a dream*, ſaid, *Aſk what I ſhall give thee*. And he asking only *an underſtanding heart, to diſcern between good and evil; that he might the better diſcharge that great place, whereunto God had called him*; wherein *Gods* glory, and the *peoples good*, was his *principal aime* and end: Heare what the *Lords* anſwer is, *Becauſe this was in thine heart, and thou haſt not asked riches, wealth or honour, nor the life of thine enemies, neither yet haſt asked long life, but haſt asked wiſdom and knowledge for thy ſelf, that thou mighteſt judge my people, over whom I have made thee King: wiſdom and knowledge is granted unto thee; and I will give thee riches, & wealth and honour, ſuch as none of the*

Kings

Kings have had that have been before thee, neither ſhall there any after thee have the like, &c. Yea, he was ſo ſurpaſſing rich, that he *gave ſilver in Jeruſalem as ſtones, and gave Cedars as the wilde fig-trees that grow abundantly in the plain*, 1. King. 10. 27. 2 Chron. 1. 7, to 13, 14, 15. Lo, the true *way to Wealth, honour, and happineſs*, is; *to deſire grace*, that we may *glorifie God*, and *do good*: for cleering whereof, I'le give you a ſimilitude, *A man* ſpies a fair *apple* on a tree, hath a *longing deſire* to it; whereupon he falls a *ſhaking the tree* with all his might: at length *it* not only *comes down*, but *many other* come down to him together *with it*.

And ſo much to prove, that the way to become *rich*, is firſt to become *godly*. If any ſhall ask why the godly are not alwayes, nor oft rich, notwithſtanding theſe promiſes? I anſwer, that *God* not ſeldom withholds theſe outward bleſſings, from his own people in great love, only affording them all things that they have need of. *Our heavenly Father*, who *knows us* better then we *know our ſelves*, and what is good and fit for us, (even as the *Nurſe* knows better then the *childe*, and the *Phyſician* better then the *Patient*;) knows too well, how apt we are to abuſe theſe his mercies; and that we cannot *abound* with earthly bleſſings, but we *grow proud and ſurfeit* of them: as we ſee *Solomon* himſelf did, who was the *wiſeſt (next to* Adam in his innocency) that ever lived: and likewiſe how happy it is for them, to be kept ſhort. And when the *All-wiſe God* does fore-ſee, that men will ſerve him as the *Prodigal ſon* ſerved his *father*: who only *prayed untill he had got his patrimony*, and *then forſook him*, and ſpent the ſame in riot to the givers diſhonour; even as the *cloud* that is lifted up, and *advanced by the Sun obſcures the Sun*. In this caſe he either denies them riches in mercy, as he denied Saint *Paul* in his ſuit, 2 *Cor.* 12. 8, 9. And our *Saviour* himſelf, *Matth.* 26. 39. Or grants them their *riches in wrath*, Hoſea 13. 11. Pſal. 106. 15. of which I have largely ſpoken in the *foregoing pages*, where I have declared how miſerable they are, who *ſwim in wealth, wanting grace, and Gods bleſſing* upon what they do poſſeſſe.

This is the *firſt* and main *ſtep to riches*, and *the next is like unto it*, viz. *bounty and liberality to the poor members of Jeſus Chriſt*. For,

CHAP. XXX.

Secondly, He that would *be a rich man*, let him *be a merciful man*, and do *good* with what *God* hath already given him, be it never ſo little. for there is not a more ſure and infallible way, to increaſe and multiply a mans outward eſtate, then in being charitable to the poor, if we will believe *Gods Word*. As what ſaith our *Saviour? Give and it ſhall be given unto you, good meaſure, preſſed down, and ſhaken together, and* run-

running over *ſhall men give into your boſome*, Luke 6.38. Matth.7.2. Mark 4.24. In which regard, it may be truly ſaid: *Eleëmoſyna non eſt divitiarum diſpendium, ſed diteſcendi potius compendium quæſtuſque omnium uberrimus.* And to this accords that place in the *Proverbs*, *There is that ſcattereth, and is more increaſed: but he that ſpareth more then is right, ſhall ſurely come to poverty*, Proverbs 11.24. *The liberal perſon ſhall have plenty, and he that watereth, ſhall alſo have rain*, Verſe 25. And the like in the *Pſalms*, *wealth and riches ſhall be in the houſe of him, that hath compaſſion of, and giveth to the poor*, Pſal.112.3, to 10. See here how *bounty* is the beſt and ſureſt way to *plenty*. But notable to this purpoſe is that, *Prov.28.27. He that giveth to the poor, ſhall not lack.* A rare and incomparable priviledge never to want. And yet this is a *bargain of Gods own making*. *Plenty ſhall furniſh the table*, where *Charity takes away, and gives to the poor. He hath ſparſed abroad*, (ſayes the *Pſalmiſt*) *and given to the poor, his benevolence remaineth for ever*, Pſal.112.9. He hath alwayes to give, that hath a free and bountiful heart to give, ſayes Saint *Bernard*. And of this the Prophet *Iſaiah* does aſſure us, *The liberal man* (ſayes he) *deviſeth liberal things; and by liberality he ſhall ſtand*, Iſaiah 32.8. A man would think, he ſhould rather *fall* by being ſo liberal & bountiful: but this is the right courſe to *thrive, and hold out*. Nor was it ever known, that *God* ſuffered a merciful and bountiful man to want; *ordering his affairs with diſcretion*, Pſal.112.5. But you have not heard a tithe of theſe promiſes: for the *Scriptures* no leſſe *abound* in them, then *ſilver* did *in the dayes of Solomon:* of which only a few more, for I had rather *preſs you with weight*, then *oppreſſe you with number* of arguments. What ſaith the *wiſeman?* Prov.3. *Honour the Lord with thy ſubſtance, and with the firſtfruits of all thine increaſe: ſo ſhall thy barns be filled with abundance, and thy preſſes ſhall burſt with new wine*, Verſe 9,10. In which regard, whhat is this way expended, may be likened to *gold the beſt of metals:* of which experience teacheth, that the *third part of a grain, will gild a wyre of 134 foot long*; Or rather to thoſe *loaves and fiſhes in the Goſpel:* for as they did *increaſe and multiply*, even while they were *diſtributing:* ſo do our riches (and indeed all other gifts.) Even out of that which the *hand reacheth to the mouth*, it ſelf is *nouriſhed*.

And thus you ſee, that (if either *Old or New Teſtament* be true) *not getting*, but *giving* is the true and ready *way to abundance*. That *to give* in this caſe, is *the way to have*; that *parſimony*, is *no good husbandry:* & that we are the *richer for disburſing*. Which makes *Chryſoſtome* ſay, that *the gainfulleſt Art is Almſgiving*. And hence it is, that the *Scripture* compares *Almſgiving, to ſowing of ſeed*, 2 Cor.9.6. *he that ſoweth ſparingly, ſhall reap ſparingly: but he that ſoweth bountifully, ſhall alſo reap bountifully*. The *Apoſtle compares giving to ſowing*, to note

unto

unto us the great gain, and advantage that commeth thereby; for who knoweth not what gain *a good husbandman*, hath by his *ſowing?* He *caſteth his ſeed into the ground*, and only *forbeareth* it a few moneths, and when the ſeaſon comes, he *reaps a harveſt of thirty, fourty* or *an hundred for one* increaſe. And the like of *lending* or *putting* money *to intereſt:* to which the *Scriptures* alſo compare it, *Prov.19. Pſal.37. He who hath pitty on the poor, lendeth unto the Lord: and that which he hath given, will he repay him again,* Prov.19.17. *The Lord* is content, to *acknowledge himſelf the charitable mans debtor.* Yea, by our liberality to the poor, *our moſt gracious Redeemer*, acknowledgeth himſelf *gratified and ingaged*; as himſelf does moſt freely and fully acknowledge, *Matth. 25. I was an hungry and ye gave me meat, &c.* And *for as much as ye have done it unto the leaſt of theſe my brethren ye have done it unto me,* Verſe 35, 36,40. *The poor mans hand, is Chriſts Treaſury or Bank*; as one fitly calls it, and by putting thereinto, a man becomes a *Creditor* to his *Saviour.* Neither will he pay or recompence us, as we do our creditors: For as *Auguſtine* well notes; what we receive, by way of *return*, *is not ten for an hundred, or an hundred for ten, but an hundred for one*, yea, a *thouſand for one*; an hundred for one here in this world, and *in the world to come life everlaſting*, together with a *Kingdom*, even an immortal, eternal *Kingdom of glory* and happineſſe in *heaven*, which is not to be valued with ten thouſand worlds.

Ann why all this? but in recompence of *feeding, clothing and viſiting his poor brethren*, and members, when they were deſtitute. Where note but the incomparable, and infinite *difference*, between the *receit* and the *return:* as, ô the *unmeaſurable meaſure of our Saviours bounty!* And how happy is that man, that may become *a creditor to his Saviour! heaven* and *earth* ſhall be *empty*, before he ſhall want a royal *payment.*

Wherefore hearke n to this, all you ſelf-lovers, that are only for your own ends: Do you indeed love your *ſelves?* and your *ſouls?* would you be *rich* indeed, and that both *here* and *hereafter?* then be charitable to the poor, even to the utmoſt of your ability: for this *giving* is not only *an act of charity*, but alſo *of Chriſtian policie:* ſince we ſhall not only receive our own again, but the ſame alſo with great increaſe: for as it fared with the *widow of Sarepta, whoſe handfull of meal and cruſe of oil with which ſhe relieved the Prophet*; *the more ſhe ſpent, the more it increaſed*, and *the more ſhe had*; ſo ſhall this precious oil, beſtowed on the poor for *Chriſts* ſake, be returned upon our heads in great meaſure, as ſome that I could name can ſay, out of admirable experience, and others ſhould finde, would they but *ſo far forth believe the Lord, as to try him:* Which makes Saint *Auguſtine* ſay, That the *charitable man* is *the greateſt uſurer* in the world.

I know this is ſuch a *paradox* to *miſers*, and men of the world; that no-

nothing ſeems to them more abſurd and ridiculous: what? perſwade them that giving away their goods, is the way to increaſe them? You muſt make me a fool (will ſuch an one ſay) before I can believe it, and therein he ſpeaks truer then he is aware of: for theſe are the very words of St. *Paul*; *He that will be wiſe, let him become a fool that he may be wiſe*, 1 Cor. 3.18. *The wiſdom of God is fooliſhneſs with the world: and ſo is the wiſdom of the world fooliſhneſs with God*, 1 Cor. 2.14. & 3.19.

To *carnal reaſon* it is as unlikely a thing, as that which *Eliſha* told to the *King of Iſrael*, 2 Kings 7. that whereas the *Famine* was ſo great in *Samaria one day* that *mothers net their own children*: yet *the next day* there ſhould be *ſuch plenty*, that a *meaſure of fine flower ſhould be ſold for a ſheckle, and two meaſures of barley for a ſheckle*. As improbable, as that *Abraham* ſhould have *a ſon, being almoſt an hundred years old; and* Sarah *paſt child-bearing*. As impoſſible, as that *Lazarus* ſhould again *live*, after he was *ſtark dead, buried*, and *ſtanke* again. Yet as unlikely, improbable, and impoſſible as they ſeemed to be: yet they came to paſs, and *God* did not *break his promiſe*, nor *diſappoint the hopes* of ſuch as had the wit, and grace *to confide in him*: no more will he in this caſe, which is by far the eaſier to be performed. And what though carnall mindes (like that *Noble-man, who was trodden to death in the gate of* Samaria, *for his incredulity*) will not believe, yet *truth is truth*, as well *when it is not acknowledged*, as when it is.

And I wiſh men would take heed of *unbelief* and *giving God the lie*: for, as there is nothing he ſo abhors, as that *his own* houſhold ſervants ſhould *not dare to truſt him*, as we may ſee in that example of the *Noble man*, 2 Kings 7.17, 20. & likewiſe in thoſe *Iſraelites*, Pſal. 78. when they ſaid, *Can God furniſh a table in the wilderneſs? He ſmote the Rock that the waters guſhed out, and the ſtreams overflowed; but can he give bread alſo? Can he provide fleſh for his people? Yes, he could and did it*, to their ſmall comfort that made the exception. For *becauſe they believed not in God, and truſted not in his ſalvation, the fire of the Lord burnt among them, and conſumed them. He gave them fleſh, even quailes in his wrath, until they were choaked*, Pſal. 78.10, to 38. and, *Numb.* 11.33,34. But admit *God* ſhould not anſwer thy greedy deſire, in multiplying thy eſtate: yet if he *do* that which is better for thee, *viz.* give thee *a competency* together *with a more contented minde* then now thou haſt, or ever would'ſt have, were thou as rich as *Craſſus*: would it be ever the worſe, or hadſt thou any cauſe to complain? no, but greatly to rejoyce, as I have ſhewn in the foregoing part.

Wherefore truſt *God* with *Abraham*, who *above hope believed under hope*, Rom. 4.18, to 22. For *Faith* is *to God*, as *Bathſheba* was to *Solomon*, ſo *in favour*, that the *King* will *deny her nothing* that good is.

This is the *ſecond means*, which *God* hath appointed for the improve-

ment of our outward estates: or the *second step to riches and all outward prosperity*, viz. *bounty and liberality to the poor.*

CHAP. XXXI.

THe *third and fourth* are *thankfulneſs*, *and humility*; which are no way inferiour to the former.

Thankfulneſs and humility are the only means to *enrich us* with *Gods* bleſſings: but *pride and unthankfulneſs*, is the only way to *make God withdraw*, and take from us both *himſelf*, *and his bleſſings*. *Becauſe the King of* Aſſyria *ſaid*, *By the power of mine arme have I done it, and by my wiſdom, for I am prudent: therefore, ſaith the Lord, I have removed the borders of the people, and have ſpoiled their treaſures, and have pulled down the Inhabitants like a valiant man*, Iſay 10.13. *Æſops Crow* not content with her own likeneſſe, *borrowed a feather of every bird*; and ſhe became ſo *proud*, that ſhe *ſcorned* them all: which the birds obſerving, they came and *pluckt each one their feather back*, and ſo left her *naked*: even ſo does *God* deal with all proud and ingrateful perſons.

There is nothing more pleaſing to *God*, nor *profitable to us*; both for the *procuring of the good we want*, or *continuing the good we have*; then *humility and thankfulneſs*: Yea, to the humble and thankful ſoul, nothing ſhall be wanting. *God will ſowe there, and there only, plenty of his bleſſings*; *where he is ſure to reap plenty of thanks and ſervice*: but who will *ſowe thoſe barren ſands*, where they are ſure not only to be without all hope of a good *harveſt*, but are ſure to *loſe both their ſeed and labour*. Yet fools as we are, we *forfeit* many of *Gods favours*, *for not paying that eaſie quit-rent of thankfulneſs*.

Ingratitude forfeits mercies, *as Merchants do all to the King, by not paying of cuſtome*. *Becauſe* Pharaoh *ſaith*, *The River is mine own*, *therefore God ſaith*, *I will dry up the River*, Ezek. 29.3, to 13. Iſaiah 19.5,6. Deut. 11.9,10. *Tamberlain* having overcome *Bajazet*, he asked him whether he had ever given *God* thanks, for making him ſo great an *Emperour?* He confeſt ingenuouſly, he had never thought of it; to whom *Tamberlain* replyed, that it was no marvel ſo ingrateful a man, ſhould be made ſuch a ſpectacle of miſery. *When the people ſought themſelves only, and how to have their houſes ceiled and ſumptuous, neglecting the houſe of God and his honour, thus is ſayed with them: Ye have ſowen much, and have reaped little; and he that earneth wages, earneth wages to put it into a bag with holes. Ye looked for much, and lo it came to little: and when ye brought it home, I did blow upon it. I called for a drought upon the land, and upon all that it bringeth forth; and upon all the labour of the hands, &c.* Again, when they ſought *Gods glory*, and were thankful,

mark

mark the difference: *even from this very day will I bleſs you, ſaith God,* Hag.1.4. to 12& 2,18,19. He that is unthankful for a *little*, is worthy of *nothing*: whereas thanks for one good turn, is the beſt introduction to another. Holy *David* was a *man after Gods own heart*, and therefore he ever mixeth with his *prayers praiſes*. *Bleſs the Lord, ô my ſoul,* ſayes he, *and forget not all his benefits*, Pſal.103.2. And being of *a publick ſpirit, he diſcovers the ſecrets of this skill*, as when he ſaith, *Let the people praiſe thee, ô God, let all the people praiſe thee: then ſhall the earth bring forth her increaſe, and God, even our God, ſhall give us his bleſſing*, Pſal.67.5,6,7.

Wherefore be not like the *Swine*, that *feeds* upon the *Acorns*, without ever *looking* to the *Oake*; from whence they fall. Or the *Horſe*, that *drinks* of the *Brook*, and never thinks of the *Spring*. Yea, ſince *God is the fountain*, from which all *our enjoyments flow*; let this be our continual determination: He hath *given* us all the *grace*, *good*, and *happineſs we have*; and we will *give him all the poſſible thanks*, and *honour* we *can*. Yea, teach us, *ô Lord*, to receive the benefit of thy merciful favour, and to *return* thee *the thanks*, and *the glory*.

And the like of *Humility*, *Bleſſed are the meek* (ſaith our *Saviour*) *for they ſhall inherit the earth*, Matth.5.5. *The reward of humility, and the fear of God, is riches, and honour, and life*, Prov.22.4. If there *be a hollow in a valley lower* then another, thither the *waters gather*; And the *more lowly* we are in *our own eyes*, the more lovely we are in *Gods: the more deſpicable in our ſelves, the more acceptable in him*, as is ſeen in the example of the *Publican*, Luke 18. 13, 14. And the *Prodigal*, Luke 15. 18, 19, *&c.* Nor can any thing make us more acceptable to *God*, then the conſcience of our own unworthineſs: when with *Jacob* we can ſay, *O Lord, I am not worthy of the leaſt of all the mercies, which thou haſt ſhewed unto thy ſervant: For with my ſtaff I paſſed over this Jordane, and now I am become two bands*, Gen.32.10. When with the *Publican* we can confeſſe, *I am not worthy to lift up mine eyes to heaven*, Luke 18.13,14. And with the *Prodigal*, *I am not worthy to be called thy ſon*, Luke 15. And with the *Centurion*, *I am not worthy thou ſhouldeſt come under my roof*, Luke 7.6. And with *John Baptiſt*, and Saint *Paul*, the like, *I am not worthy, I am not worthy*. This is the way to obtein what we would have at the hands of *God: who reſiſteth the proud, but giveth grace to the humble*, Jam.4.6,10. Prov.29.23.& 15.33.& 18.12. *Unto him will I look*, ſaith the *Lord*, *even to him that is poor, and of a contrite ſpirit; and that trembleth at my words*, Iſaiah 57.15. *He hath filled the hungry with good things, but the rich he hath ſent empty away*, Luke 1.52,53.

So that if thou expecteſt to have *God* bleſs and proſper thee, then beware thou forgetteſt not, at whoſe coſt thou liveſt: *Beware, leſt when thou haſt eaten and art full, and when thy herds and thy flocks multiply,*

and thy ſilver, and thy gold is increaſed, and all that thou haſt is inlarged; thine heart be lifted up, and thou forget the Lord thy God; and thou ſay in thine heart, My power, and the might of mine hand hath got me this wealth: but on the contrary, *Remember that it is the Lord thy God, that hath given thee power to get wealth, and that it is only his bleſſing that makes rich.* This is Gods own counſel ſet home with a very ſtrict charge to all that have not a minde to periſh, *Deut.*8.10,to 20.

Many are the examples I might give you, of ſuch as have been undone by their pride. *While* Saul *was little in his own eyes, God made him head over the twelve Tribes of Iſrael, and gave him abundance; but when out of his greatneſs, he abuſed his place and gifts, God took them all away again.* And ſo it had like to have fared with *Hezekiah*, when he but began to be puffed up with the wealth, and precious things that *God* had given him, 2 *Kings* 20.12, to 19. But moſt remarkable is the example of *Nebuchadnezzar*; who when he aſcribed all to himſelf, ſaying, *Is not this great* Babel *which I have built, with the might of my power, and for the glory of my majeſty?* was preſently deprived of his *Kingdom*, and all that he had, and ſent *to graze with the beaſts:* but when he was humbled to the very ground, acknowledged the Author, and aſcribed all to the *God of heaven*, he had his *Kingdom*, and all elſe *reſtored unto him*, Dan.4. The way to obtein any benefit, is to acknowledge the Authour, and devote it in our hearts to the glory of that *God*, of whom we receive all; For by this means ſhall *God* both *pleaſure his ſervants, and honour himſelf.* And indeed, that he may be honoured by our *wiſdom, riches, graces*; is the only end, for which he gives us to be *wiſe, rich, gracious.* And who hath more *intereſt in the grape*, then he *that planted the Vine?* Who more *right to the crop*, then he that *oweth the ground, and ſoweth the ſeed?* Therefore, *Let not the wiſe man glory in his wiſdom, nor the ſtrong man in his ſtrength, nor the rich man in his riches*, Jer.9.23. For we have not only *received our talents from God*, but the *improvement alſo* is his meer bounty. *Of him, and through him, and for him, are all things: to whom be glory, for ever*, Amen. *Rom.*11.35, 36.

And ſo much of the *fourth means to grow rich*,

CHAP. XXXII.

Fifthly, the next *means*, which *God* in his *word* hath appointed to this *end*, is *labour and induſtry* in ſome lawful calling: for it is the *beating of the brain*, or the *ſweating of the brow*, not the *bare talk of the lips*, or *deſire of the heart*, that makes rich, according to the common Proverb, *Wiſhers and woulders are ſeldom or never good houſholders.* The idle perſon, ſayes *Solomon*, *ſhall be clothed with rags: and the ſluggards poverty cometh*

eth upon him, as an armed man; but the hand of the diligent maketh rich, Prov. 10.4. & 12,27. The *Greeks* have a saying, That *plentifulneſs* follows *painfulneſs*, and that *all things* are made *ſervants to care, and induſtry. Caius Fuvius*, by his painful dexterity, and unwearied labour, got more means out of *one ſmall field*, then his *neighbours* out of *many great ones*: whereupon he was accuſed to the *Magiſtrate*, as if by *witchcraft*, he had conveyed the *corn of other mens ground*, into *his own*; but he came with all his goodly *ruſtical inſtruments*, with his *ſtrong and luſty daughter*, and his *well fed Oxen*, and ſpake thus to the *Judges*: See, my *Lords*, theſe be *my witchcrafts and ſorceries*; but I cannot ſhew you my *watchings and ſweatings*; which being done and ſpoken, he was preſently *abſolved* by the ſentence of *all*. Whence the *Apoſtle* exhorts the *Epheſians*, to *labour* in their ſeveral *callings*, if they would have ſufficient for themſelves, and wherewith to help others. And this makes *Solomon*, in praiſing the *vertuous woman for her bounty*, note that *ſhe works willingly with her hands, and that her candle was not put out by night*, Prov. 31.10, to 31. And Saint *Luke* the like of Dorcas, *her pains and induſtry in making coats and garments*, Acts 9.36,39.

And what but *Idleneſs* makes ſo many *beggers*, and baſe perſons? It is the *moſt corrupting Fly*, that *can blow in any humane minde*: We learn to do *ill*, by doing what is *next it, nothing*. Whence it is that *vice* ſo fructifies, in our *Gentry and Servingmen*: who have nothing to employ themſelves in, for they only *ſit to eat and drink, lie down to ſleep, and riſe up to play*; this is all their buſineſs, and this brings thouſands of them to beggery or worſe.

Be therefore *painful*, and *induſtrious* in thy *calling*: and *God* will undoubtedly proſper and repleniſh thee, with the good things of this life. This is another ſtep.

CHAP. XXXIII.

Sixthly, if thou wouldeſt thrive and grow rich, then be *frugal and thrifty in ſpending*: For thrift (which is a due ſaving from ſinful, and needleſs expences) and a wary husbanding of what we get, hath made as many rich men, as painful getting.

It is our *Saviours rule*, ſo to diſpoſe of that plenty which *God* in his goodneſs hath beſtowed upon us, that *nothing be loſt*. John 6.12. And it is a rule, which all good men will be ſure to obſerve: For

He who gets what he hath juſtly,
Payes what he owes duly,
Requites favours received thankfully,
Conſiders the caſe of the poor cordially,
will not, yea dares not ſpend prodigally,
Let means come in never ſo plentifully.

And

And yet he of all men, is *sure of a lasting competency*, Prov. 28. 27. Jam. 4. 2, to 10.

Frugality, sayes *Justine*, is the *mother of vertues*. But an expensive man (whatsoever his gettings be) by wasting, and overlashing of his estate is sure not to thrive. As it fared with *that Captain in* Tully; who was not a peny the richer, for *that huge summe of money given him*, because he had done with it, as *a naked man* would do with the *Nuts* that he *gathers*; *carry them all* away *in his belly*, for lack of *pockets*. And this the *Poets* insinuate, by their lusty *Giant Briarius*: who had nothing to shew, of all his comings in; because his *fifty bellies* did *consume the gettings of his hundred hands*. *All the labour* of that man or *Monster*, was *for his mouth*; and did *slide through his throat*.

Devorat os oris, quicquid lucratur os ossis.
To want and waste, differ but in time.

A poor man hath no riches, a prodigal shall have none. The *Vessel* that *runneth* out unduly, will be *empty*, when men come to *draw out* of it: so will the state be, if we let it *leak like a crackt vessel*: But what the difference is, betwixt a wise and prudent *frugality*, and a vain *expence* of *Gods* benefits, we may learn from, *Gen.* 42, &c. where notwithstanding the *seven years of famine*, Egypt *had corn enough*, when *all other Countreys* were *without*, and the people ready to famish: which needed not have been, if they had been more sparing in *the seven plentiful years*: for those years of plenty, were not confined to *Egypt*: *other Countreys* adjoyning, were no less fruitful, as the *Learned* aver. But that *Prodigality* hath brought many *rich men* to poverty, and *poor men* to *beggery*, I have sufficiently shewn in the 17th. Chapter. And so much of the means, whereby of *poor* a man may become rich: I come in the last place to shew you, how you may be *happy*, *as well as rich*, and *cured of* all your *care*, *misery*, and *melancholy*: which is the principal thing I desire to pleasure you withall. For *millions* there are that are mighty *rich*, and yet are the *most miserable*, *melancholy*, and *discontented* men alive.

Here ends the First Part, *the* second *follows.*

Poſtſcript to the Pleaſed.

ACcording to my skill, I have taught you to *improve your eſtates*: but as to *profit your ſoules*, would more *pleaſe me* and *pleaſure you*; ſo I have to that end, taken the greater pains, in providing *proper remedies* (of the ſame alloy) for each *ſoul ſeduced*, or *afflicted*. If ſuch as they concern, ſhall be pleaſed to make uſe of them; they may (with *Gods* bleſſing) not only have their *vices leſſened*, their *knowledge increaſed*, and their *mindes cheared* and comforted: but probably they ſhall find in them, the *flower*, *cream*, or *quinteſſence*, of what would otherwiſe coſt them *twenty years reading* to extract.

If you meet not with thoſe little pieces, that are printed in this *ſmall Character*, at the *Stationers*: At *James Crumps* a *Book-binder* in *Little Bartholomews Well-yard*, you may have them all; being in number two and twenty.

Preparation to Converſion; Or, *Faith's Harbinger.*

In a rare *Epiſtle*, writ by a Perſon of Quality before his death, to his ſurviving Friends. *Shewing, That* Satan *prevails moſt by deception of our Reaſon: That the beauty of Holineſs and true Wiſdom is unſeen to the World: That ingrateful perſons are as witleſs as wicked: Why moſt men hear the* Goſpel *year after year, and are never the better: With wholſom* inſtruction, *to prevent* deſtruction. *All richly fraught with choiſe and pithy* Sentences, Similitudes, Examples, Metaphors, Rhetorical *and pointed* Expreſſions. *Which being thought by many worth the Tranſcribing at no ſmall charge, is now committed to the* Preſs by *R. Young* of *Roxwel* in *Eſſex.*

Much Reſpected,

IF you ask, Why I take this pains? Turn to *Levit.*19.17. *Heb* 3.13. and you have there both my anſwer and warrant; for I do but ſupply with my pen, what I was bound to perform with my tongue. If for a Preſident? Take that of *Photian*; who, when a Friend of his would have caſt himſelf away, ſuffered him not, ſaying, *I was made thy Friend to this purpoſe.* And he that *loves* not ſuch a Friend, *hates* himſelf. If why I have been ſilent ſo long? Theſe are the only reaſons: Want of courage, fear to diſpleaſe; and leſt you ſhould think me to have had more *Zeal* then *Wit*, and more *Religion then Diſcretion:* A caſe too common; which makes me fear, that what *our Saviour* ſays *Mar.*8.38. *Whoſoever ſhall be aſhamed of me, &c.* will prove a dreadful Text to a great many: For who almoſt does not make a very *Idol* of *Diſcretion*; and more fear the cenſures of *men*, then the diſpleaſure of *God?* Men owe *God* ſome good will, but (like thoſe *Rulers*, *Joh.*12.42.) they dare not ſhew it. They would *pleaſe him*, yet ſo as they might not *diſpleaſe others*, nor *themſelves:* Never conſidering, that he who bears with his *Friends* vices, makes them his *own.*

Now in caſe you ſhall (with thoſe Gentiles *Rom* 10.20.) receive more good by it then you deſire, admire the providence and free grace of *God*, who *will ſhew mercy to whom he will ſhew mercy*, Exod.33 19. Rom.9.15. That little which *Cræſus* learnt of *Solon*, ſaved his life: And had *Pilate* taken that fair warning his *wife* gave him, it might have ſaved his ſoul. Nor am I without hope to prevail with ſome of you; ſince *Nathan* wrought more upon *David* by one private particular Admonition, then all the *Lectures of the Law* could do for three quarters of a year together. However it were happy for millions, were they ſo plainly dealt withall.

Wherefore be perſwaded to *hearken a while unto me, as you would have Chriſt another day hearken unto you.* Which that you may do, I

will even refer the point to your ſelves to determine. As let me propound *your caſe* in the *perſon* of another, as the *diſguiſed Prophet* dealt with *Ahab*, 1 *King*. 20. *v*. 39. to 43. Or as *Chriſt* dealt with the *Prieſts*, *Scribes* and *Elders*, Luke 20. *v*. 1, to 20. The caſe is this.

2 ¶ *God* in great love ſent *Sampſon* to deliver the men of *Judah* from the ſlaviſh thraldom of their enemies; but they in requital binde him (in whom all their hope of deliverance lay) and deliver him up to thoſe enemies that kept them under; to the end they might *ſlay him*, and ſtill *make ſlaves of them*, *Judg*. 15. Again after this, *God* ſent unto their ſucceſſors the *Jews*, *his onely Son*; to the end he might *heal* their *diſeaſes*, *feed* their *bodies*, *inlighten* their *mindes*, and *ſave* their *ſouls*: And they in requital of all, hate, revile, ſcourge and crucifie him; though in killing him, they did their utmoſt to *ſplit* or *ſink* the onely *ſhip* that could ſave them. Two rare and remarkable Examples!

Now tell me what you think of theſe blockiſh *Jews*: Were they more *wicked*, or *witleſs*, or *ingrateful*? I know you will anſwer me, You *cannot tell*; as the *Prieſts*, *Scribes* and *Elders* did *our Saviour*, when the conſcience of their own guiltineſs had ſtopt their mouths, *Luke* 20. 1, to 8. Or if you do make a ſatisfying anſwer, it ſhall be like *David's anſwer* to *Nathan's parable*, wherein he *pronounced ſentence* of death *againſt himſelf*, 2 *Sam*. 12 1, to 8. For it is your very Caſe, if you had but eyes, or the wit to ſee it. I mean all you, who any way miſuſe, or are ingrateful to your *Miniſters*; whom *God* out of his infinite love hath ſent to be your *Deliverers* from the grievous ſlavery and *thraldom* you are in, under *Sin*, *Satan* and *Hell*. I know you think your ſelves *wiſe men*, and *Chriſtians good enough*; yea, what but your high thoughts and good opinion of your ſelves, hath brought you to become *ſcorners of your Teachers* and *Inſtructors*, and more of their *godly inſtruction*? As *proud men* are wont to admire their own actions, but to abate the value and derogate from the eſteem of others; every whit as baſely to *vilifie other mens* doings, as they over-highly *priſe their own*, as *Julian* obſerves.

But conſider it rightly, and *this* alone (could you be taxed with nothing *but this*) not onely ſhews you to be *fooliſh* and *frantick*, but ſo *ingrateful* and *wicked* withal, as if *your wickedneſs* and *unthankfulneſs* did *ſtrive* with *Gods goodneſs* for the *victory*; as *Abſalom* ſtrove with *David*, whether the *Father* ſhould be more *kinde* to the *ſon*, or the *ſon* more *unkinde* to the *Father*.

As what can you alleadge for your ſelves, or againſt your *Paſtors*? Are they any other to you, then thoſe *three Meſſengers* were to *Lot*, that came to fetch him out of *Sodom*, that he might not feel the *fire and brimſtone* which followed? *Gen* 19. Or then the *Angel* was to *Peter*, that *opened the iron-gates*, *looſed his bands*, *brought him out of priſon*, *and delivered him from the thraldom of his enemies*? *Acts* 12.

3 ¶ What wrong do they do you? They *beg* and *dig*, they *dig* and *beg*; as that good *Vine-dreſſer* did, whoſe *Mattock* kept off the Maſters *Ax*, *Luke* 13. 8, 9. They *beat their brains*, they *ſpend their ſpirits*,

pour

pour out their prayers, plot and *contrive all they can to ſave your precious ſouls*, (were you but willing to be ſaved:) They bring you the glad tidings of *ſalvation*; would furniſh and endow you with the ſpiritual, invaluable, and laſting riches of *grace* and *glory*: They are content to waſte themſelves (like a *candle*) that they may *give light* unto, and bring others to *Heaven*, 1 *Cor.*9.19. 2 *Cor.*12.15. And do you, in ſtead of *honoring*, *reſpecting* and *rewarding* them, *hate*, *traduce* and *perſecute* them? This is not for want of ignorance: For you ſhew juſt as much reaſon in it, as if thoſe *blinde*, *deaf*, *diſeaſed*, *poſſeſſed*, *diſtracted* or *dead* perſons ſpoken of in the *Goſpel*, ſhould have railed upon *our Saviour* for offering to *cure*, *reſtore*, *diſpoſſeſs*, *recover* and *raiſe* them again: And had not they great reaſon ſo to do? For ſhame think upon it: For did you know and rightly conſider, that you cannot be *nouriſhed* unto eternal life, but by the *milk* of the *Word*; you would rather wiſh your *bodies* might be without *ſouls*, then your *Churches* without *Preachers*: You would not, like ſo many *Mules*, *ſuck* their *milk*, and then *kick them* with your *heels*.

But this moſt plainly ſhews, that you are ſo far from knowing the *neceſſity* and *worth of the Word of life*, that you do not know you have *ſouls*; which makes you as little care for them, as you know them. Otherwiſe, how could you make ſuch a mighty difference between your *bodies* and *ſouls*? As had any of you but *a leg* or *an arm* putrified and *corrupt*, you would even *give money*, and think your ſelves *beholding* too, to have them *cut off*; Becauſe it is the onely way and means *to preſerve the whole body*. And if ſo, what love and thanks can be too much, that is expreſt to them, who would (would we give them leave) *pluck our Souls out of Satans clutches*, and bring us to eternal life? Nor can he ever be *thankfull to God*, who is not *thankfull to the inſtrument* or means by whom *God does*, or *would do* him *good*. Yea more, That man (I dare boldly affirm) cannot poſſibly have any intereſt is *Chriſts blood*, who is not forced with Admiration to ſay, *How beautifull are the feet of them that preach the Goſpel of peace, bring glad tidings of good things, and publiſh ſalvation! Rom.* 10. 15. *Iſa.* 52. 7. But to prove and cleer this, ſee both *Examples*, and *Teſtimonies*.

4 ¶ First, Examples. The *Galatians* are ſaid to have received them as *Angels of God*, yea, even as *Chriſt Jeſus*; and that to pleaſure them, they *would, if it had been poſſible, have pluck'd out their own eyes, and have given the ſame unto them*, *Gal.*4. 14, 15. and thought it their *duty, to communicate unto them in all their goods*, *Gal.* 6. 6. And likewiſe the *Romans*, *Rom.*15 27. Yea, by the Apoſtles teſtimony, we that are converted do owe even our own ſelves unto *our ſpiritual Paſtors*, *Phil.* 19. and the like of other *Churches*: Inſomuch that *Luther* (ſpeaking of the *Primitive times*, and of *Chriſtians* in general) ſays that ſo ſoon as the *Goſpel* took root in mens hearts, the glad tidings of ſalvation by *Chriſt* was ſo ſweet to them, that in compariſon thereof *riches* had *no reliſh*. And *Acts* 2. 44, 45. and 4. 34, 35. do ſufficiently confirm the

ſame. And indeed, who ever knew what *Converſion* and *Regeneration* was; who hath *taſted of the powers of the world to come*, and *enjoyed the joy of the Holy Ghoſt*, and that *peace of conſcience which paſſeth all underſtanding?* but would rather have their *bodies* want *food*, and the *Firmament* want *light*, then that their *ſouls* ſhould want that *light* and *ſpiritual food of the Goſpel*, by which they are nouriſhed and do live? For, far better be *unborn*, then *untaught*, as *Alexander* a meer Heathen could ſay.

That this is *the one onely thing neceſſary*, and which *Believers* prize above all, you may ſee by what holy *David* ſays of it, *Pſ.*27.4. & 84. 1, to 11. & 119.103. *One thing have I deſired, &c. Oh how ſweet is thy word unto me, &c.* As turn but to the places, and ſee how he expreſſeth himſelf; for I may but touch upon things. And the like of *wiſe Solomon*, *Pro.*8.10. True, to you that are *ſtrangers to*, and utterly *unacquainted with* theſe *ſoul-raviſhing enjoyments*, theſe things will appear impoſſible; as the like did to *Nicodemus* touching *Regeneration*, *Joh.* 3.4. and to that *multitude of Jews* touching *Stephens viſion*, when he told them how he *ſaw the heavens opened, and Jeſus ſtanding at the right hand of God in glory:* Which they were ſo far from believing, that it made *their hearts braſt* for madneſs, to *gnaſh their teeth, ſtop their ears, caſt him out of the city, and ſtone him to death*, *Acts* 7. 54, to 60. They could not poſſibly believe, that *he* ſhould *ſee* what was *hid* to every one of *them*.

But this I can aſſure you, (even you my friends) beyond all exceptions; That if ever the *maſk of prejudice* be taken from before your ſight, or if your *eyes* ſhall be *opened* before you *drop* into *Hell*, you will have other thoughts of theſe things, and ſo of the Publiſhers of them, and be clean of another minde; yea, you will *loath what you* now *love*, and *love what you* now *loath*. Yea, I dare refer my ſelf in this caſe to the very *damned in hell:* For what elſe made *Dives*, being in thoſe *torments*, deſire *Abraham*, that *one might be ſent unto his brethren from the dead, to give them warning*, and to acquaint them with his ſucceſs, but the alteration of his judgment? And you, know how that Reprobate *Balaam* wiſh'd to *die the death of the righteous*; though for the preſent he *preferred* and loved *riches* and *honor* before and *above his ſoul*. But,

5 ¶ Secondly, ſee *precepts* and *teſtimonies* to confirm it. Are we not commanded by the *Holy Ghoſt to have them in ſingular love, and count them worthy of double honor for their works ſake?* 1 Theſ.5.13.1 Tim.5.17. Yea, the Apoſtles words are not only, *Let them that labour in the word and doctrine be accounted worthy of double honor*; but he adds, *He who preacheth the Goſpel, ſhould live of the Goſpel*, 1 *Cor.* 9.7, to 15. ſaying alſo, *Let him that is taught in the word, communicate unto him that teacheth in all his goods*, *Gal.*6.6. Yea, if any man (ſaith he) does not communicate, and communicate in all his goods, *God is not mocked*, v.7. So it falls, and I fear it *falls heavy on many* amongſt us. Again ſays the ſame Apoſtle, *If we have ſown unto you ſpiritual things, is it a great thing if we reap your carnal things?* 1 *Cor.*9.11. *Do ye not know, that they which miniſter*

miniſter about holy things, live of the things of the Temple? and they which wait at the Altar, are partakers with the Altar, &c. v. 13, 14. Again, does he not ſay, that *our debt and duty* (he terms it not *benevolence*) to our *Spiritual Paſtors* is ſuch, as that *we owe unto them even our own ſelves*, *Phil.* 19. with a great deal more of the like, that he may meet with mens carnal reaſonings in this caſe, which are not a few, 1 *Cor.* 9. All which is *New Teſtament* too, if obſtinacy would permit men to take notice of it.

Thus you ſee how you ought to eſteem and reward your *Miniſters*; and how *Believers* do, and *have done*. Whereas you, (as if you were *Antipathites* to all *wiſdom* and *goodneſs*) *hate*, *revile*, *ſlight*, *rob* and *perſecute* them. Are you not aſhamed of it? does it not make you tremble? yea, is it not enough to make you deſpair of ever finding *mercy at the Throne of Grace*, or of having *Chriſt* your *Redeemer* and *Advocate?* to whom, and for whoſe ſake you do it, as I ſhall ſuddenly ſhew.

But you will ſay (for want of acquaintance with the *Word of God*, and your *own hearts*; as every Natural man is as great a ſtranger to his own heart, as *Hazael* was, who could not be perſwaded by the *Prophet* that he ſhould commit ſuch abominable wickedneſs, as a while after it fell out;) *That you neither hate, nor perſecute any one of them.*

To which I anſwer: What then makes you ſo *ſpightful*, in *ſpitting out your ſpleen* againſt them, when you but hear a *Miniſter* mentioned? What makes you ſo frequent in *ſlighting*, *ſcorning*, *and ſcoffing at them where ever you come*, and in all companies? What makes you pick ſo many holes in their coats, finde ſo many faults with them, raiſe ſo many objections (if not lies) againſt them; that nothing they either *do*, or *deliver*, can pleaſe you? As how many of your cavils and exceptions could I reckon up, that I have heard from your own mouths, if I would foul Paper with them? Yea, I could give you a large Liſt of inſtances, and in your own expreſſions: But they are ſo *trivial*, *barbarous* and *baſe*, that I am *aſhamed* to nominate them; and *no leſs unwilling*, *leſt I ſhould arm other mad men with your weapons.*

Now do but lay aſide diſſimulation, and ſpeak the naked truth; and then ſay, whether all this proceeds not from *an heart* full *fraught with enmity* and *malice* againſt the *Miniſtery*, even for the very *graces of Gods Spirit* that ſhines in them? As it fared with that *Councel of Prieſts*, *Scribes and Elders* touching *Steven*, *Acts* 6. 15. & 7. 54. Do but examine your Conſciences well, and you will not deny it.

6 ¶ Again, what makes you that are *ſo civil* in other caſes, *ſo uncivil*, as not to afford them of all other men the common Title of [*Maſter ſuch an one*] which you will not deny to a very Cobler? Can you tell me? No, I dare challenge the ſtrongeſt brain'd *Achitophel*,

or the moſt fluent *Tertullus* amongſt you, to yield a wiſe reaſon thereof: except that which *God* hath ſet down, *Gen.*3,15. *I will put enmity between the ſeed of the ſerpent and the ſeed of the woman.*

But further to convince you, anſwer me another queſtion: What makes you to detain their dues from them, and not pay them a penny except you be forced to it? Or if you do for your *peace* or *credit* ſake, *any thing* is thought *too much* for your *Miniſter*; and what you part with, is drawn from you as ſo much *blood from the heart.* And then alſo you will baſely aſperſe him; at leaſt you will alleadge one thing or other to ſave your purſes; as, He had not my voice nor conſent when he was choſen; or, I hear at other *Churches*, and come not at him; or, I like not his preaching, or the like: As *any thing* ſhall *ſerve*, *to ſave your ſilver*, and to foreſtal you with prejudice, and make you reſolve againſt your own Converſion: For what is this, but to *pick ſtraws*, as it were, *to put out your* own *eyes* withal?

Yea, many they be, that will *pretend conſcience* (forſooth) *that they may rob their Miniſter*; and alleadge, That he hath taken Degrees, is Ordained, He is a Black-coat: Or rather which is the ſame in effect, He is a conſcientious Paſtor, or *Sheperd of Chriſts ſending*, and *not an Intruder.*

But leſt what hath been ſaid ſhould not prove ſufficient; how baſely will you calumniate him that but takes his Dues, eſpecially of a poor body? Miniſters, more then all the world beſides, muſt take *a teſtern* for *a ſhilling.* And not he alone ſhall ſuffer, but all theſe Church-men (ſay you) are ſo covetous, that they never think they have enough: when they have ſcarce enough to fill the bellies of their own families. All which not onely argues you as *brainleſs as beaſts*, but proves you to be as *full of the ſerpents enmity*, as the *egg of a Cockatrice* is *full of poyſon.*

Thus *every*, *or any thing* ſhall ſerve their turns, that ſtudy quarrels: Even as a *crooked ſtick* ſhall ſerve to *beat a dog*, when a *ſtraight one* cannot be found.

Now lay all together, and tell me whether this argues not *hatred?* if not, what can? For *love* (as the Apoſtle witneſſeth) *ſuffereth long, it is kinde, charitable, envieth not, doth not behave it ſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh no evil, rejoyceth not in iniquity, beareth all things, endureth all things,* 1 *Cor.*13. Yea, love is ſo far from *finding faults where are none*, that (as *wiſe Solomon* hath it) it *covereth* or *paſſes over* all ſins, and *will not ſee them*, *Prov.* 10. 12. So that if you loved the Miniſters, as you will pretend you do, you would deal by them, as *the people* did by *Ulyſſes*; whom they ſo applauded for the acuteneſs of an *ingenious minde*, that they ſpared to object unto him his *bodily deformities*; Or if any one did ſhew the leaſt malignity towards him, that perſon was branded for a notorious wicked man, as *Homer* relates. And to ſpeak rightly, we need ſay no more of a man, then —— He is an Enemy to his faithfull *Paſtor*; that is enough to brand him: Nor can there be a greater argument of his being of *the brood of Cain*, *Haman*,

Haman, Eliab, Michol, Doeg, Shimei, Ahab, Rabſhekah, Tobiah, Sanballat, Paſhur, Zedekiah, Elymus, Herodias, and their fellows, then the hatred of good Miniſters. For ſuch men would do the ſame to *Chriſt himſelf*, were he their *Miniſter*. There was never any ſo *innocent* or *vertuous*, to whom ſuch *Belialiſts* took not exceptions; becauſe *they* are as deeply *in love with vice*, as *others* are *with vertue*. Yea, whom all men commend, you have ſome *Therſites* will take occaſion to blaſt. I'll give you *an ear-mark to know ſuch a one by*: whereas one of the modeſter ſort will alledge, his Miniſter is a *Presbyterian*, or an *Independent*, or a *Royaliſt*; this overgrown *Toad* will object, that he is a *Roundhead*; the meaning whereof is, a *Religious, Godly, Conſcientious* man.

7 ¶ But perhaps this is not your caſe. Suppoſe it be not; yet what I have before convicted you of, is ſufficient to prove you *a ſouldier belonging to that great Red Dragon, that fighteth againſt Michael and his Angels*, Rev. 12. *Who*, when his hands are bound, *caſteth a flood of reproaches out of his mouth againſt the Church, and the remnant of her ſeed which keep the commandments of God, and have the teſtimonie of Jeſus Chriſt*, v. 15, 16, 17. But you are not at all verſed in *Scripture*; therefore we'll come to *Reaſon*, and therein anſwer me a few queſtions.

Do you do by the *Miniſters* as you ought, or as you would be done by? Would you, when you have diſcharged your *duty* and *conſcience* to the utmoſt of your *endeavour*, have *ill conſtructions* made of your *beſt actions* and *intentions*? be rewarded with the *greateſt evil*, for the *greateſt good*; and the *greateſt hatred*, for the *moſt ſuperlative love*? (For, *love to the ſoul*, is *the very ſoul of love*.) Is this an evidence that you have them in ſingular reſpect for their works ſake? Is this to receive them as an *Angel of God*, yea, as *Chriſt Jeſus*? Is this to make them partakers of all your goods, and to be willing to pluck out your own eyes, and to give them if need were, as *God* commands, and as the *godly* have been willing to do? I think not.

Indeed, if you may be your own Judges, you will (during the time of this your prejudice) think all but little or nothing. But if the *Word of God* be conſulted with, it will be found *perſecution* in the higheſt degree: Like that of *Ahab* and *Jeſabel* to *Elias*; or that of *Herod* and *Herodias* to *John Baptiſt*; or that of the *Jews, Scribes* and *Phariſees* againſt *our Saviour*: for they did but expreſs their utmoſt ſpight to *Gods Meſſengers* that came to ſave them; and ſo do you. And this is a ſure rule: He that now under the *Goſpel* ſhews a ſpightfull and a malicious minde to a godly zealous *Miniſter*; if he had lived in *Chriſts* dayes, he would have been ready to have driven the firſt *nail into his body*, and rather have been for *Barrabas* then *Jeſus*. And *God* meaſures *what we do*, by *what we would do*, whether in *good* or *evil*. *Thoughts* and *Deſires*, in *Gods* account, are *good* and *evil works*: Neither does he *puniſh* or *reward* any thing but *the Will*.

Again, whereas you think not *Tongue-taunts* to be *perſecution*; you

ſhall one day (if you go on) hear it pronounced ſo, in your *Bill of Indictment*. *Iſhmael* did but *flout Iſaac*, yet S. *Paul* ſaith he perſecuted him, *Gal.*4.29. *God* calls the ſcorning of his ſervants by no better a name then perſecution. *Cham* did but *ſcoff* at *Noah*, yet that ſcoff brought his *fathers curſe* upon him, and *Gods upon that*. Even *the ſerpents hiſſing betrays his malice*. Thoſe *two and forty little children* (though but children) *were devoured of wild Bears, for only ſcoffing at the Prophets bald head*, 2 *King.* 2.24. A ſmall matter, if Senſualiſts may be Judge. But whatever you conceive of it, let all, even *heart and tongue-perſecution* be *as far from my ſoul, as my ſoul from hell*. For aſſuredly, *God* will one day *laugh you to ſcorn, for laughing his to ſcorn*; and at laſt *deſpiſe you*, that have *deſpiſed him in his Ambaſſadors*.

8 ¶ Again, you think it nothing, or no great matter to *detain the Miniſters maintenance*. But look narrowly into it, and you ſhall find it to be *theft, ſacriledge, murder*, yea *ſoul-murder*, and that in the higheſt degree: For you *rob the Miniſter* of what is as due to him, as any land of inheritance is to the owner. You *rob God* of his *Tythes, offerings, &c.* which he accounts moſt abominable; as you may gather from the many *complaints* and *threatnings* which *God* throughout all the *Old Teſtament* utters touching it. For which ſee only *Mal.*3.8,9,10,11. & 1.7,8,13,14. *Hag.* 1 & 2 *chap.* Hereby you make your ſelves guilty of *murder*: Firſt of *murdering your Paſtors body* and *whole family*; for if all ſhould be of your mindes, they ſhould ſtarve. Secondly of *your own*, and *all the peoples ſouls*, as much as in you lies: For how ſhould your *Paſtor feed your ſouls, if you feed not his body?* how ſhould the *lamp burn*, if you *take away the holy oil* that ſhould maintain it? and in caſe it *burn not*, there will be but a *dark houſe*. Men would have *fire kept in the Sanctuary*, but *allow no fewel*; they would have the *lamp burn*, but *without oil*. But how do they *ſerve Chriſt* & *themſelves, in ſo ſerving their Miniſters?* To take away the *Provante* from the *Army*, is to *betray it* to the *Enemy*.

And indeed, if you might have your wills, or if others were of your mind & temper, there ſhould be no Preaching at all, no ſouls ſaved, all go to hell. For, to expect that Miniſters ſhould *preach without maintenance*, yea *good maintenance*, (for to furniſh themſelves with *Books* only will coſt more then a little) is as if you ſhould *ſhut a Bird into a cage, give her no meat*, and yet *bid her ſing*. It amazes me to think how *unreaſonable* and *baſe* moſt men be: They will beſtow more upon their very *Hair* in a *moneth*, or upon the *Smoke* of a needleſs *Indian* wanton Weed in a *week*, then upon *God* and their *ſouls* in a *whole year*. And were it not moſt juſt with *God* to take away our *faithful Miniſters* from us, when we ſo ill intreat them, and ſo unworthily reward them? yea, ſince we *love darkneſs more then light*, may not *God* juſtly leave us in the dark? and bring upon us *a famine of Preaching*, who would bring *a famine upon the Preachers*, by purloining the maintenance of his Miniſters? It is but juſt with *God* to take away the *lamp* from that *Nation*, which hath taken away the *holy oil* that ſhould maintain it. But it is a true obſervation, *Sacrilege* is *the greateſt theft*, yet of it men make *the leaſt conſcience*.

But laſtly, You make your ſelves not only guilty of *perſecution, theft, ſacrilege*, of *murdering bodies* and *ſouls*, of *provoking God to ſend a famine of his Word*, and the like, but you become by it *guilty of high treaſon againſt God*, in thus uſing *his Ambaſſadors*, and againſt *Chriſt* and all *his members*. For beſides that all the diſgraces and wrongs that are done to *Chriſts Miniſters*, redound to him; and he that traduceth, or any way wrongs a Miniſter for the diſcharge of his place, his envy ſtrikes at the *Image of God* in him,

as

is a world of places prove: So the very *root or ſpring of this their ſpight* and enmity againſt the *Miniſtry*, is an inbred *enmity and hatred againſt God* himſelf. As when *Satan* ſlew *Jobs ſons* and *ſervants*, his malice was againſt *Job*; Or as when *Saul darted a ſpear at Jonathan*, his ſpight was againſt *David*.

And accordingiy, *God* takes what is done to his meſſengers, as done to himſelf; as in that caſe of *David* ſending his Ambaſſadors to the King of *Ammon*, 2 *Sam* 10. 6,7. *They have not caſt thee away*, ſays *God* to *Samuel*, *but they have caſt me away, that I ſhould not reign over them*, 1 *Sam.* 8. 7. *You are gathered together againſt the Lord; and what is Aaron, that ye murmure againſt him? Numb.*16.11. and the like *Exod.*16.7,8. *Luke* 10. 16. *Joh.*15.23,24. *Joh.*7.7. *He that deſpiſeth you, deſpiſeth me*, 1 *Sam.*17.45. *Iſa.*37.23. *Saul, Saul, why perſecuteſt thou me? Acts* 9. 4. *Rev.*16.9.11. *Pſal.*89.23.

9 ¶ Which being ſo, how does it behove you to look to your ſelves, and bewail this ſin, this horrible and deſperate ſin! *Was there ever any that was ſtout againſt the Lord and proſpered*, as *Job* ſpeaks, *Job* 9. 4. When the *Pitcher* contends with the *Rock*, *ſtraw* with the *fire*, it is eaſie to judge who will come by the worſt. And certainly, if moſt men were not both *blinde* and *mad*, they would more reſpect the Miniſtry: For if I underſtand any thing of the *Word of God*, or know what *rectified reaſon* is, there is not a ſin in the Nation that ſo *hinders the bleſſings*, or *pulls down the judgments of God* upon us, as does this very ſin. And yet it is not more *provoking*, then it is *a common ſin*. How it will be anſwered to their *Lord and maſter* at *the great day*, I tremble to think: Can you anſwer it *then* with *flaſhes of wit*, or *carnal reaſons*, as you do *now?* I beſeech you look to it. Nor is our *love*, or *hatred to God* any way better *known*, then by our *reſpect to*, *and uſage of his Ambaſſadors*. *Lip-love* is but *lying love*. *If you love me*, *keep my commandments*, ſays our Saviour, *Joh.*14.15. Wherefore let my counſel be acceptable: *Break off your ſins by repentance, kick no more againſt the pricks; Refrain your ſelves from theſe men and let them alone, leſt ye be found even fighters againſt God, Acts* 5.38,39. Nor will it ever repent you, if you come in Heaven, that you were ſtopt in this your way to deſtruction. Yea, let the conſideration of what you have already done, make you ſink down with ſhame, and tremble for aſtoniſhment to think, that notwithſtanding you have been ſo many years in arms againſt your *Maker* and *Redeemer*, and moſt ſpightfully and maliciouſly perſecuted his *Ambaſſadors* that came to reſcue you from the ſubtlety and ſlavery of *Satan*, *that bloody devouring Dragon*, and vowed enemy of all mankinde: yet *God* hath no taken the advantage of caſting you into *Hell*, but of his never enough admired mercy hath ſpared you to this hour! whereas he might moſt juſtly have prevented all, in ſending you *body* and *ſoul* into everlaſting *torments*, when you were but a ſpan long. For know this, that we need no more to condemn us, then what we brought into the world with us. Yea, we were *condemned*, ſo ſoon as *conceived*: And that you and I are not at this preſent frying in *Hell-flames*, never to be freed, no reaſon can be alleadged, but *O the depth!*

Where-

Wherefore take heed in time, and as you tender the good of your ow ſouls, defer not a minute; but ſtudy and beſtir your ſelves how you ma make your peace with *God*. Yea, do it while the yerning *bowels*, the blee ing *wounds*, and compaſſionate *arms* of *Jeſus Chriſt* lie open to receive yo whiles ye have *health*, and *life*, and *means*, and *time* to repent, and ma your *peace* with *God*. As you tender, I ſay, the everlaſting happineſs an welfare of your almoſt loſt and drowned *ſouls*: As you expect or hope fo *grace*, or *mercy*, for *joy* and *comfort*, for *heaven* and *ſalvation*, for endle *bliſs* and *glory* at the laſt: As you would eſcape the *direfull wrath* of Go the *bitter doom* and *ſentence* of *Chriſt*, the never dying *ſting* and *worm* o *conſcience*, the *tormenting* and *ſoul-ſcorching* flames of *Hell*, and everlaſtin ſeparation from *Gods* bliſsfull preſence, abjure and utterly renounce thi accurſed ſin. Oh, get an intereſt in *Chriſt*! For till we become member of his myſtical body by *regeneration* and a lively *faith*; we (even the be of us) are as *Traitors condemned* to ſuffer eternal torments in *Hell-fire*, be ing onely *reprieved* for a time. O bleſs *God* all the dayes you live, yea, t eternity, that the *gate of mercy* yet *ſtands open!*

10 ¶ But withal take hold of the opportunity before the *Draw-bridg* be taken up, leſt you never have the like again. Do not dally with Go and *your own ſouls*; for if this warning be ſlighted, never look for the like: For warning (ſuch a warning) not taking, is a certain preſage of deſtru ction, *Pro.* 29. 1. & 1. 24, 25, 26. The *ſons of Eli would not hearken unto nor obey the voice of their Father*: why? *becauſe* (ſaith the Text) *the Lord was determined to deſtroy them*, 1 *Sam.* 2. 25. *I know*, ſaith the Prophet to *Amaziah*, *the Lord hath determined to deſtroy thee, becauſe thou haſt done this, and haſt not obeyed my counſel*, 2 *Chron.* 25. 16, 20. Whereas contrarily the *Ninevites* by hearkning to *Jonah*; and thoſe very *murtherers of the Lord of life*, by liſtening to *Peter*, were *converted* and *ſaved*, *Acts* 2. 36, 37.

O take heed of preferring your own *carnal reaſon* before the *written word of God*: And that what is ſpoken of *Babel*, may not be verified in you; *We would have cured him, but he would not be cured*: leſt you *be given up to deſtruction*, as ſhe was. What ſayes our *Saviour? This is the condemnation* (none like this) *that light is come into the world, and men love darkneſs rather then light, becauſe their deeds are evil*, *John* 3. 19, 20. Indeed, if you will rather beleeve *Satan*, or his *ſollicitor the Fleſh*, or be led by the perſwaſions of your *own* flattering *heart*, which is *deceitfull above all things, and moſt deſperately evil*, *Jer.* 17. 9. No marvel you ſhoud be deaf to all hath been ſaid, as thinking your ſelves already good enough, and then farwel all hope of being better: For the opinion of mens being wiſe, and good enough, is the ſole and onely cauſe of their being no wiſer, nor better. Yea, therefore are millions *Chriſtians in name* onely, becauſe they think themſelves *Chriſtians indeed*. And who is there in all this *Nation*, that thinks not himſelf a *Chriſtian*? though they are able to yeild no reaſon except this; They are neither *Turks* nor *Jews*, nor (which is worſe then either, as they ſuppoſe) *Roundheads*. A ſtrong argument, I promiſe you, able to move the gentleſt ſpleen alive to laughter! for the *Devil* can make as good a confeſſion of his faith

as

as this. Yet all the reasonings of Carnal men are thus weighty: As let me give you a few instances.

11 ¶ They will say, they love and fear God as they ought: when what he commands, they do the contrary; are *flint* unto *God*, *wax* to *Satan*; have their *ears* always *open* to the *Temper*, *shut* to their *Maker* and *Redeemer*; when they are *Traitors to him*, and *take up arms against him.* A good sign they serve *God* and *Christ*, when *Satan*, the *World* and the *Flesh* have more command of them: When they are so far from loving and serving him, that they hate those that do it, and that for their so doing; and from fearing him, that they more fear the *worlds scorns*, then *his anger.* They will in like manner pretend they *love Christ* that died for them, when they *hate all that resemble him* in holiness. They are *Christians in name*, when they will scoff at a *Christian in deed*, and are *enemies to the cross of Christ*: Love *a form* of godliness, but hate *the power* of it. They will do what *God forbids*, yet confidently hope to *escape what he threatens*: will do the *Devils works*, yet look for *Christs wages*: Expect that *Heaven* should meet them at their last hour, when all their life-long they have gallopped in the beaten road towards *Hell*: Expect to have *Christ their Redeemer* and *Advocate*, when their consciences tell them that they seldom remember him but to *blaspheme him*, and more often name him in their *oaths* and *curses* then in their *prayers*: Will persecute honest and *orthodox Christians*, and say they mean base and *dissembling Hipocrites*; *think they do God good service in killing his servants*, *Joh.*16.2. as *Paul* touching *Stephen*, and the *Jews* touching *Christ*: Boast of a strong *faith*, and yet fall short of the *Devils* in *believing*, *Jam.*2.19. These are some of their *syllogisms* or arguings; I could even tire your ears with the like. But what doting, blockish and brain-sick Bedlam-*Positions* are these? Could rational men ever argue in this manner, had not *the God of this world blinded their eys*, *that the light of the glorious Gospel of Jesus Christ should not shine unto them*, 2 *Cor.*4.3,4. 2 *Thes.*2.9,10. Did not their deceitfull hearts damnably delude them, as in that case of *Leah*, *Gen.*30.18. and of *Saul*, 1 *Sam.*23.7.21. and of *Micah*, *Judg.*17.13. Turn to the places, for they are rare to this purpose. If this be Reason, it is *Reason frighted out of its wits*: Yet this is every wilfull sinners case, yea of every unregenerate man in some measure: As I'll but give you one instance more to clear it.

You shall have them maintain with *incredible impudence*, accompanied with *invincible ignorance*; That if a man make scruple of small matters, or of those sins or sinfull customs which they allow of, and will not do as they do, That he is over-precise: Though they may as soon finde *Paradise* in *Hell*, as any *Text* in the *Bible* that makes for *looseness*, or against *circumspect walking.* Yea, who would dream that so gross blockishness should find harbor in any reasonable soul, as to think that *God* should like a man the *worse* for his being the *better*, or for having a tender conscience; or look for less *fear*, *reverence*, and *obedience* from *his servants*, then we do from *our servants*? And yet the same men will grant, that a servant can never be too punctual in his obedience to his masters lawfull commands. But you see the reason;

Natural

Natural men are blinde to ſpiritual objects, as the Apoſtle ſpeaks 1 *Cor.* 1. 18.20. & 2. 14 and ſo no more fit to judge of them, then *blinde men* are fit to *judge of colours*. And hence it is, that they have the *baſeſt thoughts* of the *beſt men*, making *ill conſtructions* of whatſoever they *ſpeak* or *do*, as the *Scribes* and *Phariſees* dealt by *our Saviour*. Until we are born again, we are like *Nicodemus*, who knew not what it was to be born again, *John* 3.4. Until we become zealous our ſelves, we are like *Feſtus*, who thought zeal madneſs, *Acts* 26. 24. Until we be humble our ſelves, we are like *Michal*, who *mocked David* for his humility, and *thought him a fool for dancing before the Ark*, 2 *Sam.* 6. 16. For, to carnal-minded men, all *Religion ſeems fooliſhneſs*, 1 *Cor.* 1. 18. It faring between the *Senſual* and *Spiritual*, as it does between *Youth* and *Age*: For as *Young men* think *Old men* to be fools, but *Old men* know the *Young* to be fools: ſo *Worldlings* think the *Religious* fools, but the *Religious* know them to be fools, becauſe they have had the experience of both conditions; as the *old* have been *young*, but the other are utterly unacquainted with what they ſee and know. Beſides, the one make the *Word their rule* in every thing; for they *live*, and *believe*, and *hear*, and *invocate*, and *hope* and *fear*, and *love*, and *worſhip God* in ſuch manner as his Word preſcribes: The other do all as the *fleſh* leads them, and *according to the cuſtoms and rudiments of the world*.

12 ¶ Now lay all together, and you will think it no whit ſtrange, that notwithſtanding their condition is ſo miſerable, they ſhould yet be ſo jocund, confident and ſecure, that they ſhould neither be ſenſible of their preſent condition, nor afraid of future Judgment. Security makes worldlings merry; and therefore are they *ſecure and merry*, becauſe they are *ignorant*. A *Dunce* (we know) ſeldom makes *doubts*; yea, a *Fool* (ſays *Solomon*) *boaſteth and is confident*, *Pro.* 14.16. Ignorance is a veil or curtain to hide away their ſins. *Our knowledge*, ſaith one of the Learned, doth but ſhew us *our ignorance*: And *Wiſdom* (ſays another) is but one of mans greateſt miſeries, unleſs it be as well able to conquer, as to diſcern. The next thing from being free from miſeries, is, not to be ſenſible of them. *Eraſmus* could ſpie out a great priviledge in a blockiſh condition; *Fools* (ſaith he) being *free from ambition*, *envy*, *ſhame* and *fear*, are neither *troubled in conſcience*, nor *macerated with cares*. And *Beaſts*, we ſee, are not *aſhamed* of their deeds. Where is *no reaſon* at all, there is *no ſin*; where no uſe of reaſon, no apprehenſion of ſin; and where no apprehenſion of ſin, there can be no *ſhame*. *Blinde men never bluſh*; neither are Worldlings aſhamed, or afraid of any thing; becauſe for want of bringing their lives to the rule of *Gods word*, they perceive not when they do well, when ill. The *Timber* not brought to the *Rule*, may eaſily appear *ſtraight*, when yet it is not. Whereas every ſmall ſin, to a holy and regenerate man that weigheth his ſin by the *ballance of the Sanctuary*, is very grievous, and diſturbeth his conſcience exceedingly.

Beſides, the *Regenerate* know, that the very *end* for which they were *created* and *redeemed*, was, that they might *honour*, *love and ſerve their Creator*

Creator & *Redeemer*. They remember alſo, that they bound themſelves by *vow* and promiſe *in their baptiſm* ſo to do. Whereas theſe brainleſs and bruitiſh men *never* once *conſider what they came into the world for, nor what will become of them when they depart hence*: Only their care is, that they may *eat*, *drink*, *play*, *ſleep* and *be merry*: Whereupon *they ſpend their days in mirth, and ſuddenly they go down into hell*, as *Job* ſpeaks, *Job* 21.13. For, like *men ſleeping in a Boat*, they are *carried down the ſtream* of this *World*, until they *arrive* at their *Graves-end* Death; without once *waking* to bethink themſelves *whither they are going*, to *Heaven* or *Hell*.

I grant, that in their *long ſleep* they have many *pleaſant dreams*. As for inſtance: They *ſlumber*, and *ſuppoſe* themſelves *good Chriſtians*, *true Proteſtants*; they *dream* they *repent* them of their ſins, and that they *believe* in *Chriſt*; they *dream* they have *true grace*, that they *fear*, and *love*, and *ſerve God* as they ought; they *dream they ſhall go to Heaven* and be *ſaved*: But the truth is, *all their Religion* is *but a Dream*, and ſo is their *aſſurance of ſalvation*. They have *Regeneration in conceit*, *Repentance* and *Righteouſneſs* in conceit; they *ſerve God* well in conceit, and they ſhall *go to Heaven only in conceit*, or *in a dream*; and never *awake*, until they feel themſelves *in a bed of unquenchable flames*. Neither did pure and naked Suppoſals, ever bring any man to *eternal life*.

13 ¶ Which being ſo, and that with the greateſt part of the World: How does it concern every one of you to try and examine your ſelves, whether it fares not ſo with you; and to miſtruſt the worſt of your ſelves, as all *wiſe* and *ſound-hearted Chriſtians do*; as you may ſee by the Apoſtles, *Matth.* 26. 22. even every of them was jealous of himſelf, and examined his own heart, though but one of them was guilty of that foul ſin which *Chriſt* ſpake of.

Now if you would *examine* your ſelves but by thoſe *marks* I have already given you, you may eaſily ſee whether you are the men *guilty* of what I have laid to your *charge*. If you would be further informed, *aſk your ſelves* only theſe three queſtions. *Whether you are of that ſmall number, whom Chriſt hath choſen out of the world? Whether you are Regenerate? Whether you have true and ſaving faith?* For otherwiſe all your *hopes* and *perſwaſions* are but *vain preſumptions* and *deluſions*.

Firſt, Are you of that ſmall number? For, *the greateſt number*, whether of *men*, or *great men*, or *great Scholars*, *go the broad way to deſtruction*; and but *a few* of either, *the narrow way which leadeth unto life*; as appears by many cleer *teſtimonies* and *examples*; for which ſee thoſe known places, *Mat.*7.13,14. 1 *Joh.*5.19. *Rev.*20.8. *Chriſts flock*, that *believe the Goſpel*, are but *a little flock*, *Luk.* 12. 32. and but *few in number*, *Iſa.*10.22. & 53.1. *Rom.*9.27. & 10.16. *Rev.*3.4. 2 *Cor.*4.4. *Mat.*8.34. & 27.22. *Acts* 28. 22. *Rev.*13.16.

Yea, of all the CCLXXXVIII ſeveral Opinions which *Philoſophers* held touching *the Chief good*; never any [illegible] to think the way

way to attain to it, was by doing as the moſt do. Yea, they all conclude that *Number* was the *beſt note* of the *worſt way*. And we even ſee by experience, that the *baſeſt things* are ever *moſt plentifull*. And therefore it amazes me to think, how men ſhould be ſo blockiſh as they are in this particular: for if you mark it, moſt men *walk in the broad way*, and yet every man *thinks to enter in at the ſtrait gate*: which could never be, if they were not *fools*, or *frenzie*. Again take notice, that *many ſeekers fall ſhort of heaven*, *Luke* 13. 24. Do you ſtrive? *The righteous ſhall ſcarcely be ſaved, what then ſhall become of the unrighteous?* 1 *Pet.* 4.18.

14 ¶ Secondly, Are you regenerate and born anew? For *Chriſts* words to *Nicodemus* (a *knowing*, *honeſt*, *moral* man) are expreſs; yea, and he bindes it with *an oath*: *Verily*, *verily I ſay unto you*, *except ye be born again ye can in no wiſe enter into the kingdom of heaven.*

Now if you be regenerate, it will appear by this: *Regeneration* or *new birth*, is *a creation of new qualities in the ſoul*, as being by nature onely evil diſpoſed. In all that are *born anew*, is a *change*, both *in the Judgement* from *error* to *truth*, and in the *Will* from *evil* to *good*; and in the *Affections* from *loving evil*, and *hating good*, to *love good*, and *hate evil*; in the *whole man from darkneſs to light*, *and from the power of Satan unto God*. Is this change wrought in you? For without it there is no going to *heaven*, no being *ſaved*. Then ——

Thirdly, Have you a true and lively faith in *Jeſus Chriſt*? For there is no coming to *Chriſt* but by faith, *Heb.* 11.6. *By faith we receive the forgiveneſs of our ſins*, *Luke* 7.47,50. *By faith we are juſtified*, *Rom.* 3.26,28,30. *Gal.* 3.8. *By faith through grace we are ſaved*, *Eph.* 2.8,9. *Luk.* 18.42. *By faith through the power of God we are kept and preſerved to ſalvation*, 1 *Pet.* 1.5. Nothing but *faith* can *aſſure us of Gods favor*, *Eccleſ.* 9. 1. 2.3. *By faith we obtain whatſoever we ask*, *Mat.* 21.22. *By faith we are bleſſed*, *Gal.* 3.14. *By faith we know God*, 1 *Joh.* 4.7. *Pſal.* 9.10. *Without faith we cannot profit by hearing the Word*, *Heb.* 4.2. *Without faith it is impoſſible to pleaſe God*, *Heb.* 11.6. *Whatſoever is not of faith is ſin*, be they never ſo glorious performances, *Rom.* 14.23. and 10.14.

Now you ſhall know whether you have faith, by this: *Faith comes by hearing* the Word preached, *Rom.* 10.17. And the *Spirits powerfull working* with it, *Joh.* 3.3. 5.8. *Faith purifieth the heart*, *Act.* 15.9. *worketh by love*, *Gal.* 5.6. and *ſanctifieth the whole man throughout*, *Act.* 26.18. *Faith* is known *by its works*, *Iam.* 2.17. 18.22. *Faith* and *holineſs* are as inſeparable as *life* and *motion*, the *ſun* and *light*, *fire* and *heat*. Again, Faith believeth the *threats* of the Word, together with the *promiſes*; and thereupon *feareth ſin*, as it *fears hell*. Again, if the *Image of God* by faith be repaired in you, you cannot but *love them that love God*, 1 *Joh.* 3.10.

Beſides, this is a ſure rule: That that *perſwaſion* only which *follows* ſound *humiliation*, is *Faith*; That which *goes before* it, is *Preſumption*. And as *Ambroſe* ſpeaks; No man can *repent of ſin*, but he that *beleeves the pardon of ſin*; nor none can beleeve his ſins are pardoned, except he hath repented. Laſtly, how eaſie a matter ſoever men think it is to *believe*; he that goes

about

bout it, ſhall finde it as *hard* a work *to beleeve the Goſpel*, as *to keep the Law*: And onely *God* muſt enable to both.

Now if upon trial you evidently finde that you are of *Chriſts little flock*, that you are *regenerate*, and that you have this precious grace of *Faith wrought in your heart*, you may comfortably aſſure your ſelf that you ſhall be ſaved. Otherwiſe the *Devil* and *your own heart* do but *delude you*, in promiſing you the leaſt benefit by the *blood of Chriſt*: Yea, it had been better for you, that there had been no *Chriſt* come into the world: For, even the *mercy of God*, (which you have contemned) and the *means of grace*, and the *offer of ſalvation*, ſhall but inhance your *damnation*. Yea, *Chriſt* himſelf that onely *Summum bonum*, who is *a Saviour to* all *Beleevers*, ſhall be a *juſt Revenger* to you, if you go on; and bid you *Depart ye curſed into everlaſting fire*, &c. *Matth.* 25. 41.

15 ¶ And ſo much, for the diſcharge of my conſcience and duty; and to make a ſupply of that, which I ſhould have ſome way performed long ſince.

Yet leaſt I ſhould imitate thoſe, who *kindle a fire under green wood*, and *leave it* ſo ſoon as it begins to *flame*; (for I take it for granted, that ſome of you will lay to heart what hath been ſaid) I have ſent you *three Books* (writ by an impartial Author, nor a Party) which I hold exceeding profitable for you to peruſe. The one ſpeaking more home and full to this matter. The ſecond ſhewing how it comes to paſs, that ſo *many* are *deceived*, *who hope to be ſaved*. The third ſetting out to the life, the very *thoughts*, *words*, and *actions* of all natural men; inſomuch that no *glaſs* can more lively *repreſent your faces*, then it does *your hearts*. Therefore that you may not be *diſappointed of your end*, *by miſtaking your way*; that you may become as *true friends to God*, and the *Miniſtry*, as you have been *bitter enemies*; and ſo have your part and portion with them *at Gods right hand*, *where are pleaſures for evermore*: Be perſwaded to read them, with as much *obſervation* and *circumſpection*, as you would do the *Evidences of your Inheritance*. Neither count it as a thing *indifferent*, that may either *be done*, or *diſpenſed with*; except you are *indifferent* whether you be *ſaved* or *damned*. Yea, ſo minde what you read, as if it were *an Epiſtle writ from Heaven*, and *ſent to each of you* in particular. Expect not that *Chriſt Jeſus* himſelf from *Heaven* ſhould call to you ſeverally by name, as he did to *Saul*, and ſay, *Ho Iſhmael!* ſuch a one; or *Ho Elymas!* ſuch a one; *why doeſt thou perſecutè me? I am Jeſus whom thou perſecuteſt*, *Acts* 9. 4, 5. Which yet, if he ſhould, it were no more in effect then he hath often done; nor would you be any more warned, or reclaimed by it. As is evident by the example of *Hazael*, 2 *Kings* 8. 12, 13, &c. And by what *Abraham* told *Dives*, *Luk.* 16. 31. *If you will not beleeve Moſes and the Prophets*, *Chriſt* and his *Apoſtles* in his *Word*; *neither would he be perſwaded*, *though one ſhould be ſent unto you from the damned in hell*, or from the *glorified ſpirits in heaven*. Wherefore *hearken unto Conſcience*; and what *concerns you*, *apply it not to others*, as the moſt do. Do not like *a Childe*, that beholding his *own face in a glaſs*, *thinks he ſeeth another childes face*, and not his own. *Want of Appli-*

cation

cation makes *all Means ineffectual.* Yea, there are very few men that ma not the *whole Bible* and *all* the *Sermons they hear*, yea the *checks of the* own *Conſciences*, and the *motions of Gods Spirit* utterly *ineffectual*, fo want of *wit* and *grace* to apply the ſame to themſelves. Whereas if the would rightly and ingenuouſly apply but one Text or two unto their ow ſouls, as they can unto others, (being *better* able to *diſcern others moat* then *their own beams*) they might be everlaſtingly happy.

16 ¶ But it is now *a juſt plague* upon our ſo much *Formality* and *Pr faneneſs*, under our *ſo much means* of Grace; that becauſe we (many of u have *heard the Word*, and enjoyed the means for *thirty*, *forty*, *fifty yea* together, and are *never the better*, bring forth no fruits thereof; th *Chriſt* ſhould ſay unto ſuch, as he did to the *fruitleſs Fig-tree*, *Mar.*11.13,1 *Never fruit grow on thee henceforward.* And the truth is, if yon obſerve you ſhall very rarely hear of *an old Formaliſt*, or *Proteſtant at large*, th ever is converted, (but young ones, as *Miniſters* can ſufficiently infor you:) Perhaps they may turn to be *Antinomians*, *Ranters*, *Quaker* or the like, and *imbrace Error*; but they turn not to the *Truth.* Or if i it is *a greater miracle* then was the *creating of the whole world.* For, making ſuch a one a *New creature*, muſt be a *number of miracles*: A *blin* man is *reſtored to ſight*, a *deaf* man to *hearing*, a man *poſſeſt with many devi diſpoſſeſt*; yea, one not only *dead in ſin*, but *buried* in the *grave of lon cuſtom*, with *a grave-ſtone laid upon him*, *raiſed* from the dead; and in ever one, *a ſtone turned into fleſh.* In all which *God* meets with nothing bu *oppoſition*, which in the *Creation* he met not with.

Thus I have been large: But as *John* could only *baptize with water* ſo I can but *teach* you *with words*; And when *God* withholds his co temned grace, *Paul* himſelf cannot move *a ſoul.* If the *Holy Ghoſt* ſha ſet it home to your hearts, that you may ſo *meditate* on what hath bee ſpoken, and ſo *practiſe* what hath been preſcribed; that *God* in *Chri* may be *pacified*, your ſins by free-grace *pardoned*, and your ſouls eter nally *ſaved*: That while you are *here*, you may enjoy the *peace of Go which paſſeth all underſtanding*, *Phil.*4.7. and when you *depart hence*, yo may *arrive at the Haven of all happineſs* in *Heaven*, where is *fulneſs o joy*, *and pleaſures for evermore*; *Bleſſed* and *happy* are ye, *Pſal.* 16. 11 Which is my *prayer* and *hope*, and ſhould be my *joy.*

FINIS.

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The Poores Advocate.

In 8 Parts.

Shewing, what an incomparable favour it is to the *Rich*: that there are *Poor* to accept of their *Charity*, had they the wit to know it. Wherein is also made plain, that *bounty* and *frugality* is the best and surest way to *Plenty*: With many other rational, and strong inducements to make men *liberal*; were it but for their own ends. Being enough (with the blessing of *God*) to change even a *Nabal* into a *Zaccheus*.

By R. Younge, *Florilegus*.

Who most earnestly begs of all rich men especially, and that for the *Poors sake*, for *Christs* and the *Gospels* sake, but most of all for their *own* (even their bodies, names, estates, precious souls and posterities) *sake*; to lay to heart, what is herein propounded to them out of *Gods Word*, touching the *poor*: and then certainly, they will neither *spend* so excessively, nor *heap up wealth* so unmeasurably as they do; when millions of their poor Brethren (for whom God would become man and die to redeem) are in such *want*, that I *want words* to express it.

Open thy mouth, and plead the cause of the poor and needy, Proverbs 31.9.
Above all things put on Charity, Colos. 3.14. Was not my soul grieved for the Poor, Iob 3.14.
He that hath pity on the poor, lendeth unto the Lord, and that which he hath given will he pay him again, Proverbs 19. 17. God is not unrighteous that he should forget your work and labour of love which ye have shewed towards his name, in that ye have ministred to the saints, and do minister, Heb. 6.10.
Give, and it shall be given unto you, good measure, pressed down, and shaken together, and running over, shall men give into your bosome: for with the same measure that ye mete withall, it shall be measured to you again, Luke 6.38.
Honour the Lord with thy substance, and with the first fruits of all thine increase: so shall thy Barns be filled with pleaty, and thy presses shall burst out with new wine, Proverbs 3.9,10.
There is that scattereth, and yet increaseth; and there is that withholdeth more then is meet: but it tendeth to poverty, &c. Proverbs 11.24.
He that soweth sparingly, shall reap sparingly, but he which soweth bountifully, shall reap bountifully, &c. 2 Cor. 9. 6. to 15. see Isai. 32.8. The liberal person shall have plenty, &c. Proverbs 11.25.
He that giveth to the poor shall not lack, Pro. 28.27. In the days of famine they shall have enough, Iob 5. 20.
I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread. He is ever mercifull, and lendeth, and his seed enjoyeth the blessing, Psal. 37.25,26.
Whoso stoppeth his eares at the cry of the poor, he also shall cry himself, but shall not be heard, Prov. 21.13
He shall have judgement without mercy, that hath shewed no mercy, &c. James 2.13.
Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his Angels: for I was an hungry, and ye gave me no meat, &c. Matth. 25.41,42,43.

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THE POORES ADVOCATE, In 8 Parts.

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Open thy mouth, and plead the cause of the poor and needy, Proverbs 31.9.

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Was not my soul grieved for the Poor, Job 30.25.

Give, and it shall be given unto you, good measure, pressed down, and shaken together, and running over shall men give into your bosome: for with the same measure that ye mete with all, it shall be measured to you again, Lu. 6.36

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See that remarkable place, *Isai.* 58.6. to 13. And *Psal.* 112.1. to the end.

THE POORES ADVOCATE.

The first Part.

CHAP. I.

HArd times, and *harder hearts* call for Theams of *mercy*: and require both the *tongues* and *pens* of *Chrysostome*: who for his frequency therein, was call'd, *The Poors Advocate, The Prelate of mercy, &c.*

Now that this *subject* is seasonable, none I presume will question: And that the *matter* and *manner* may sute with the *subject* or *argument*, and to the end that none might challenge me, for handling a *good* cause *ill*: (which was holy *Jobs* case) I have in this *Treatise* for the *Poors* good, taken more liberty then in any of my former. For besides slipping of *Flowers*, from ancient *Fathers*, *Councils*, *Philosophers*, *Poets*, *Orasours*, *&c.* to set in this my mean *Garden*; (as the *children of Israel*, by *Gods* appointment, borrowed of the *Egyptians jewels of silver*, and jewels of *gold*, toward the making of the *Tabernacle*: Or as *Solomon* fetcht *Algummum Trees* from *Ophir*, when he built a *House* unto the Name of the *Lord*) I have also *watered* my *Garden* from that *Fountain*, pruned *Sciens* from that *Orchard*, and taken a good part of my *seed*, from that plentiful *Granary* of Mr. *JOHN DOWNAME'S Plea of the Poor.*

Nor let any think, but as *Solomon* in building the *Temple*; made most excellent use of *Hiram*: so may I the like of this *Reverend Authour*. All have their several *gifts* from *God*, and therefore they may justly be improved to the honour of the *giver*. *Truth*, sayes St. *Ambrose*, (By whomsoever uttered) is of the *Holy Ghost*: and so ought to serve the *Church of God*. Every mans *wisdome* and *learning* is *Gods*; and his *children* have right to such their *fathers blessings*, wheresoever they finde them.

And so much by way of Preface.

Who

WHen *Vertue* came down from *Heaven*, (as the *Poets* feign) *Rich men* ſpurn'd at her, *wicked men* abhorr'd her, *Courtiers* ſcoft at her, *Citizens* hated her; and being thruſt out of doors in every place, ſhe came at length to her ſiſters *poverty* and *affliction*, and of them found entertainment; where ſhe hath abode ever ſince. But *Charity* her Niece, finding that every one (in this *laſt Age*) *even from the leaſt unto the greateſt is given unto covetouſneſs*, Jer. 1, 13. That all ſcape after gain, and that how to get, is each mans dream from *Sun* to *Sun*: ſhe hath taken her wings, and is quite flown out of the *World*, without hope of ever returning: as our *Saviours* words ſeem to imply, *Matth.* 24. 12. *Becauſe iniquity ſhall increaſe, love ſhall wax cold.*

It is ſaid, *Luke* 18. 8. *When the Son of man commeth, ſhall he finde faith on the earth?* So when the Son of man commeth, ſhall he finde Charity on the earth? I fear no. For as now we have a great deal of *faith* (*ſuch as it is*) and but little or no *Charity*; (*ſuch as it ſhould be*) ſo then will he finde neither *Faith* not *Charity*.

When *Abrahams ſervant* ſaw the charity, courteſie, and great care which *Rebecka* ſhewed to him and his; being a ſtranger: it is ſaid, *He wondred at her, and held his peace! Gen.* 24. 18, to 22. It were a wonder indeed! to ſee the like in our dayes. *Be not forgetful* (ſaith the *Apoſtle*) *to lodge ſtrangers: for thereby ſome have received Angels into their houſes unawares*, Heb. 13. 2. So did *Abraham* and *Lot*, and many others: but for all this poſſibility of happineſs; few will put it to the venture: And were they indeed *Angels*, without *Angels in their purſes* to pay for it; they ſhould finde but cold entertainment.

Again, *our bleſſed Saviour* tells us, *He that receiveth you, receiveth me; and he that receiveth me, receiveth him that ſent me.* And that, *whoſoever ſhall give unto one of theſe little ones to drink; a cup of cold water, only in the name of a Diſciple: Verely, I ſay unto you, he ſhall not loſe his reward*, Matth. 10. 40, 41, 42. But for all that, ſhould *Chriſt* come to *Rich men* in theſe dayes, in his own perſon; as he did to the *woman of Samaria*; and demand a ſmall matter of them; he ſhould receive but a flowt, and a churliſh denial as then he did, *John* 4. 7, to 13. They will rather hazard the loſs of ſuch a friend as *Chriſt* himſelf: then the leaſt loſs by a friend of his ſending. In *Deut.* 16. 17. Every man is commanded to give, *according as God hath bleſt him.* And ſo in 1 *Cor.* 16. 2. And a man would think, that upon whom *God* beſtoweth moſt of his *outward bleſſings*: of them he ſhould receive the greateſt *inward thanks*. But it would amaze a man to ſee! How many *Rich men*, whom *God* hath bleſt with mighty eſtates, together with all that heart can wiſh; perhaps raiſed them from beggers, to be the beſt in their Pariſhes: and yet like beaſts or blocks, they are ſo far from returning the leaſt thanks to the giver; that (notwithſtanding our ſo much means of light and grace) they have not the

least *knowledge*, or *fear*, or *love of God* in them: but even hate him and his people, and oppose all proceedings that may promote *the glory of God*, and *the Churches good*. In so much that their *unthankfulness*, hath striven with *Gods goodness* for the victory: as *Absolon* strove with *David*, whether the *Father* should be more *kinde* to the *son*, or the son more *unkinde* to the *Father*. They have been fatted with *Gods blessings*, and now they spurn at his *precepts*. Resembling the *Leopard*, who wrongs him most, that gives him most fodder.

But, ô the sordidness of these *swine*! In reason we may well afford *our superfluities*, where we owe *our selves* and all that we have or hold. And that by how much we receive more blessings then others: we should be, more thankful then others, but it seldome proves so with these *Nabals*, these *natural bruit beasts*. Bear with me, for it is not possible to expresse, either their baseness or blockishness. It is to be observed, that generally men are most thankful in a mean or middle condition. As when *David* had but two *Tribes*, he was most thankful; yea, he was never so tender, as when he was *hunted like a Partridge*, 1 Sam. 26.20. *Jonah* was at best, in the *Whales belly*. And daily experience teacheth, That as we grow *rich in temporals*; we grow *poor in spirituals*. Yea, not seldome have good men (in our apprehension) been lifted up so high with their wealth and greatness: as to lose the sight, both of the *ground*, whence they rose, and of the *hand* that advanced them. For as *fat men* are more subject to *diseases* of the *body*; so are *Rich men* to those of the *minde*. Tis the misery of the poor, to be *neglected of men*: Prov. 19.7. 'tis the misery of the rich to *neglect their God*. The full gorged *Faulcon* will not know her *Master*, or turn unto him. Many receive *Millions* from *God*, yet are not so thankful; as they who have received nothing but *from hand to mouth*. *The poor*, saith *Christ*, *receive the Gospel*; though the rich are more bound.

And the truth is, *pride* and *forgetfulness*, is commonly all the return we make to *God* for his blessings, as a world of instances prove, of which these are pregnant, and well worth thy turning to *Jer.* 22.21. *Job* 22. 17,18. *Psal.* 10.4,5,6. *Deut.* 32.15,18.

Whence it is, That the *Lord* so oft fore-warneth men to *beware lest they forget him, and their hearts be lifted up so soon as he hath blest, and advanced them*: for which see that notable place, *Deut.* 6.10,11,12, & 8.11, to 15. for I am so tied to brevity, that I cannot stand to repeat every Scripture.

CHAP. 2.

AND indeed this is the main reason, why the *best* are *not always the wealthiest*, but the contray. For when the Al-wise *God* does fore-see, that men will serve him as the *prodigal son* served his *father*: who only prayed until he had got his patrimony, and then forsookhim and spent the same in riot, to the givers dishonour: even as the *cloud* that is lifted

lifted up, & advanced by the *Sun*, obscures the Sun: in this case he either denies them riches in mercy, as he denied S. *Paul* in his suit, 2 *Cor.* 12.8,9. and our *Saviour* himself, *Mat.* 26.39. or grants them their riches in wroth, as he did a *King* to the *Israelites*, Hosea 13.11. and *Quails wherewith he fed their bodies, but withall sending leannesse into their souls*, Psal. 106.15.

First, that the best whom *God* loves most, are not alwayes the wealthiest: appears by a multitude of examples, together with plentiful experience. It is recorded that the *Mother of Christ* at her *Purification*; was not rich enough to bring *a Lambe for her Offering*. *Job* from *rich* became *poor* to a Proverb. *David* even after he was anointed *King*; was put to many a hard shift even for victuals, which made him send to *Nabal* for relief. *Christ* himself had not *twenty pence* to pay *tribute*, untill he had borrowed it of the *fish*. No he had not so much *as a house to dwell in*, or *a pillow* of his own *to sleep on*, as himself professeth, *Luke* 9.57,58. *Ioseph* was forced to serve and after to become under-keeper of a *prison*. *Ruth* was compell'd to *glean*, to keep her self and her *mother Naomy*, from starving; *Lazarus* was driven to beg of the *Rich Glutton*. And many the like mentioned in the eleventh to the *Hebrews*, and more in *Ecclesiastical History* of the *Primative Christians*, under the *persecuting Emperours*. *They were poor in this world, that they might be rich in faith: and heirs of the Kingdom, which God hath promised to them that love him*, James 2.5.

Secondly, & so on the contrary: *God* not seldom gives most wealth to those that are worst: and to whom he loves least. Yea, he hath alwayes for the most part; planted most wealth and riches, where he hath reaped least fruit of graceful actions. *The Tabernacles of robbers do prosper, and those are in safety that provoke God, whom God hath enriched with his hand*, Job 12.6. *The wicked live and wax old, and grow in wealth; their seed is established in their sight, their houses are peaceable without fear; and the rod of God is not upon them, their bullock genderth and faileth not, their Cow calveth, and casteth not her Calf, There are no bonds in their death, but their strength is firm, they are not in trouble as other men, neither are they plagued like other men, their eyes stand out with fatnesse: they have more then heart can wish. They take the Tabret and Harp, and rejoyce at the sound of the Organ: they spend their dayes in wealth, and in a moment they go down into hell*, with a great deal more to like purpose, as you may read. *Iob* 21. 13. *Psal.* 73.3. to 21.

To which I might adde a world of *examples*: The *Cananites* had the only fruitful land in the world; *it flowed with milk and honey*: yet the *Lord* loved them never the better, but when he saw good, he cast them out. So now the *Turk*, and the *King of Persia*, professt enemies to *Christ*; have the primest *Principalities* in all the world. Even *bloody Haman*, the worst enemy that ever *God* and his *Church* had; abounded with wealth, and honour for a long time; yea, his command reached almost to *Hea-*

ven: yet all ended in *ſhame*, *beggery* and *confuſion*.

Briefly, *Laban*, and *Nabal*, and *Eſau*, with moſt of the *Kings of Iſrael and Judah*; of whom few were good, (as it hath fared with the moſt and greateſt *Potentates of the world* ever ſince) likewiſe the *Rich Fool* in the *Goſpel*, and the *Rich Glutton*, and the *Rich man* that turned his back upon *Chriſt*, when he was willed to *ſell all, and give to the poor*, Mark 10. 21,22. all theſe had wealth, riches; and honour in abundance: yet *God* loved them never the better, bad they were, and proſperity did more mar then mend them. He was not the beſt *Diſciple* that *carried the bag*: *Chriſt* committed his *purſe* to *Iudas*, wheras he gave his *holy Spirit* to his *faithful Apoſtles*; had not he been a wiſe *Diſciple* that ſhould have envied this great favour done to *Iudas?* and have ſtomached his own mean condition. So fooliſh are they, who (meaſuring Gods affection by temporal benefits) are ready to applaud proſpering wickedneſs, and to grudge outward bleſſings to them, that are uncapable of any better. Nevertheleſs, as that Fool *Haman* deceived himſelf in conſtruing the *Queens invitation* of him to the *Banquet*; as a matter of eſpecial grace, when indeed ſhe did it only to accuſe him, *Eſter* 5.12.& 7.2,&c. ſo men flatter themſelves, and think it a matter of ſpecial grace and favour; when God gives them abundance of theſe outward things: and hereupon they grow proud; when he not ſeldom gives them theſe things, as *Jael* gave *Siſera milk and lodging*, Judg.5.25,26. Or as *Ehud* gave that preſent to *Eglon*, Judges 3.17, 21. For unleſs his bleſſing, and ſpecial grace go along with it: there is not a more compendious way to alienate a mans heart from God, then to wallow in worldly wealth, as the *Pſalmiſt* in ſundry places obſerves. See *Pſal.*73.3,to 21. *Iob* 21.13. *The wickeds table* [though ſwimming never ſo much with dainties] *is their ſnare, and their proſperity their ruine.*

Wherefore prize not thy ſelf by *what thou haſt*, but by *what thou art*: for he that makes a *bridge* of his own *ſhadow*, cannot but *fall into the water*. Yea, it behoves every wiſeman, to imitate the *Deer*: who is ever moſt fearful, at her beſt *feeding*. And indeed why ſhould any man think himſelf better, for what he hath? when the *Devil* offered *our Saviour, all the earth to worſhip him*, Marth.4.8,9.

CHAP. 3.

TRue the godly are ſometimes very rich, that is, when it is good for them. and when God ſees they will uſe riches to his glory, and the good of others: As we read that *Abraham* was very rich, *Gen.*13.2. & 24.35. And *Lot*, *Gen.*13.5,6. And *Iob*, *Iob* 42.10,11,12. And *Solomon*, 1 *Kings* 4.20, to 26. & 10.26. 2 *Chron.*1.15 And as theſe, ſo no queſtion but it ſhould be the portion rather of the godly, then of the wicked; were it good for them: for *godlineſſe hath the promiſes of this life*, as well as *of the life to come*. Yea, all temporal bleſſings that can be named, are promiſed to the godly, and their ſeed; and to them only, as both the *Old* and

New

New Teſtament does plainly, and plentifully prove. *The reward of humility, and the fear of God: is riches, and glory, and life,* Proverbs 22.4. *The Lord will with-hold no good thing, from them that walk uprightly,* Pſal.84. 11. *Delight thy ſelf in the Lord, and he ſhall give thee thine hearts deſire, &c.* Pſal.37.3, to 7. *Fear ye the Lord, yea, his Saints: for nothing wanteth to them that fear him. The Lions do lack, and ſuffer huager, but they that ſeek the Lord, ſhall want nothing that is good,* Pſal.34.9,10. *whatſoever we ask, we receive of him: becauſe we keep his Commandements, and do thoſe things which are pleaſing in his ſight*; 1 John 3.22. What rare and precious promiſes are theſe? to which I might adde very many of like nature, of which, ſee *Deut.28. Deut.7.11,* to 16. *Iſai.65.13. Pſal.21.2,3, 4.* & 144.15. & 112.1,2,3, & 37,29. *Ier.17.25. 2 Chron.26.5,* & 27.6. *2 Sam.8.14.*

In fine, Let us *firſt ſeek the Kingdom of God, and his righteouneſs, and all other things ſhall be miniſtred unto us*, or come in as it were upon the bargain, as our *Saviour* hath aſſured us, *Matth.6.33. Talis eſt ille qui in Chriſto credit, die qua credidit qualis ille, qui univerſam legem implevit*; ſaith *Hierom*, We have a *livery and ſeiſin*, of all the precious promiſes, both in the *Law* and *Goſpel*, in the firſt moment of our faith. Yea, even an earneſt, and partly a poſſeſſion of *Heaven* it ſelf: *Epheſ.2.6.* Neither are theſe promiſes made only to the obedient themſelves: but riches,& al earthly bleſſings are entailed upon their ſeed alſo, *Pſal.112. His ſeed ſhall be mighty upon earth, the generation of the righteous ſhall be bleſſed, V.2,3.*

Nor is riches, and outward proſperity promiſed to the godly, and their ſeed as others uſually enjoy them, that is ſingle and barely, but they have a promiſe of them, with a ſupply and addition of all other good things, that may make them every way happy, as that their proſperity ſhall be *durable and laſting*, That with riches they ſhall have *credit, honour, and promotion* with *long life added.* That they ſhall be *happy and proſper in all they have or do:* as having *God* their *protector*, who with mercy is ſaid to *compaſs them about on every ſide, Pſal.32.10.* That they ſhall be *freed from* all *feares* & *dangers*, & *obtein victory over all their enemies*; together with *death, hell*, and the *devil.* That they ſhall be freed from the *Law*, and likewiſe from *ſin*, and the penalty thereof. That they ſhall have *peace external, internal, eternal.* And *joy*, even the *joy of the Holy Ghoſt*: which is both *glorious, and unſpeakble.* That they ſhall not only *perſevere*, but alſo *grow in grace, and true wiſdom.* That *all things* whatſoever, *ſhall make for their good.* That both their *perſons and performances* ſhall be *good and acceptable*; which before were *wicked and abominable.* That by the *prayer* of *faith*, they ſhall *obtein of God, whatſoever they ſhall ask in Chriſts name, and according to his word.* And in fine, *all* other *good things*, that can be named; whether *temporal, ſpiritual*, or *eternal*: are by the promiſe of *God entailed, upon them that love him, and keep his*

Commandements, and upon their ſeed, as I could plentifully, and moſt eaſily prove, would time and place permit. So that what is ſpoken of *Melte*, a *Tree in Mexico*: namely, that it ſerves for *weapons, needle, thrid, ſugar, honey, balme, ſucker, wine, cords, parchment, linnen, perfume, apparel*, that it *cures the ſtinging of Serpents*, and the *French Diſeaſe*, with its very aſhes; and many the like, is more true of *grace and holineſs*: yea, as if it had a kinde of almightineſs in it, it can do all things, as might be further ſhewen of *faith* and *prayer*, in the Servants of *God*, recorded in Scripture. Yea, which is more then all, *faith and prayer* can even *binde the hands of the Almighty*: as in the caſe of *Moſes* praying and prevailing for the *Iſraelites*, *Exod.*32.10,14. Nor is all this, that *God* hath promiſed to thoſe that ſerve him, ſo great a matter comparatively; as that we need wonder at it, or once queſtion the ſame: For *if he ſpared not his own Son, but delivered him to death for us; how ſhall he not with him freely, give us all things alſo?* Rom.8.31,32. It is the *Apoſtles* argument. Great, yea, too great things are they for us to receive; but not too great, for the great and good *God of Heaven and earth* to give: all the fear is on our part, whether we be ſuch to whom the promiſe is made. For all *Gods promiſes are conditional* And though of theſe outward good things, he hath promiſed abundance: yet it is upon the condition of *faith* and *obedience*: as appears by all the fore-mentioned places; ſo that if we be not wanting in our duty, and obedience to *God*; *God* will not be wanting in any good thing to us: Nor can we look that *God* ſhould make good his promiſes, if we make them void, by not obſerving the condition, as that we may do by our diſurſting him. If we will not dare to truſt *God* upon his promiſe ſo confidently as we would a friend, or ſome great man that is able and honeſt.

Beſides, the *Lord* hath promiſed, that *there ſhall be no want to them that fear him; and that no good thing will be with-hold, from them that walk uprightly*, Pſal.34.9. & 84.11. where obſerve two things, there ſhall be no want to ſuch, and ſuch ſhall want no good thing: ſo that he muſt be ſuch an one, to whom the promiſe is made; and he muſt alſo be ſure, that it is good for him, which is promiſed. But oftentimes it is not good, for a man to abound with earthly bleſſings: as *ſtrong drink* is not good for *weak brains*. Yea, if any thing be wanting to a good man, he may be ſure it is not good for him: and then better that he doth want it, then that he did enjoy it, and what wiſe man will complain of the want of that, which if he had, would prove more hurtful then gainful to him? as *a ſword* to a *mad man*, a *knife* to a *childe*, *drink* to them that have a *Fevour*, or the *Dropſie*. *No good thing will God with-hold*, &c. and therefore not wants themſelves, which to many are alſo good, yea, very good things, as I could reckon up many: want ſanctified, is a notable means to *bring to repentance*, to *work* in us *amendment of life*, *it ſtirs up to prayer*, *it weans*

from

from the love of the world, it keeps us always prepared for the ſpiritual combate, diſcovers whether we be true believers or hypocrites, prevents greater evils of ſin and puniſhment to come; It makes us humble, conformable to Chriſt our head, increaſeth our faith, our joy and thankfulneſs, our ſpiritual wiſdom, and likewiſe *our patience*, as I have largely ſhewen in another Treatiſe.

To conclude, All *good things* were created for *the good*, and therefore are they called *goods*; becauſe the *good God* created them for *good men, to do good withall*. Therefore, as Jacob *got the bleſſing*, ſo he gate the *inheritance* alſo: to ſhew that as the faithful have the *inward bleſſing*, ſo they have the *outward bleſſing* too; when they will do them good, and cauſe them to do good. Yea, in this caſe, even as the *ſheaffs* fell before *Ruth*: ſo riches ſhall fall in our way, as they did to *Abraham* and *Lot*, and *Jacob*, and *Job*, and *Joſeph*, upon whom riches were caſt they knew not how; but as if *God* had onely ſaid, be rich; and they were rich ſtraight. But that this is the true and only way to wealth and happineſſe, needs no more proof then that which is recorded of *Solomon*, 1 *Kings* 3. 2 *Chron.* 1. where the *Lord appearing to him in a dream*, ſaid, Ask, *what I ſhall give thee?* And he asking only *an underſtanding heart, to diſcern between good and evil; that he might the better diſcharge that great place, whereunto God had called him*; wherein *Gods glory*, and the *peoples good*, was his *principal aime* and end: Heare what the *Lords* anſwer is. *Becauſe this was in thine heart, and thou haſt not asked riches, wealth or honour, nor the life of thine enemies, neither yet haſt asked long life, but haſt asked wiſdom and knowledge for thy ſelf, that thou mighteſt judge my people, over whom I have made thee King: Wiſdom and knowledge is granted unto thee; and I will give thee riches, & wealth and honour, ſuch as none of the Kings have had that have been before thee, neither ſhall there any after thee have the like, &c.* 2 Chron. 1. 7. to 13, 14, 15. Lo, the true *way to wealth, honour, and happineſſe*, is; to *deſire grace*, that we may *gloriſie God*, and *do good*: for cleering whereof, Ile give you a ſimilitude, *A man* ſpies a fair *apple* on a *tree*, hath a *longing deſire* to it; whereupon he falls a *ſhaking the tree* with all his might: at length *it* not only *comes down*, but *many other* come down to him together *with it*. Which point being diſpatcht, I ſhould in the next place ſhew; why the godly are not alwayes, nor often rich, notwithſtanding theſe promiſes: and why God with-holds theſe outward bleſſings from his own people, in great love: only affording them all things that they have need of. For our heavenly Father, who knowes us better then we know our ſelves; and what is good and fit for us, (even as the *Nurſe* knowes better then the *Childe*, and the *Phiſician* better then the *Patient*) knowes too well, how apt we are; to abuſe theſe his mercies, and that we cannot abound with earthly bleſſings, but we grow proud and ſurfet of them; as we ſee *Solomon* himſelf did: who was the Wiſeſt

(next to *Adam* in his innocency) that ever lived. And likewise how happy it is for them to be kept short.

And contrarily, how *God* gives them to the wicked in his wrath; whereof, *Eccles.6.1,2.* is one instance. And how miserable they are, who swim in wealth, want ng grace and *Gods* blessing upon what they do possesse. But of these and many the like, I shall speak afterward. In the next place my endevour shall be, to shew Rich men, what rare opportunities they have, to do themselves and theirs good with their goods; if they had but an heart. And I wish in the words of *Jotham* to the *men of Sechem*, Judges 9.7. That all Rich men would now hearken unto me: as they would have *God* another day hearken unto them. For certainly, if they would but seriously consider, what rational and strong inducements, what rare and remarkable benefits, temporal, spiritual, and eternal propound themselves, to those that (according as they are commanded) will do good with their goods while they live: (for of all other graces, the grace of Charity and Bounty, hath the most, and primest promises of reward, to us and ours, both here and hereafter:) I should not doubt of prevailing, with the flintiest heart under heaven, to delight as much in giving, as ever he did formerly in getting; were it but only for his own ends: for which see *Part 4.* for what concerns the reward of this excellent vertue; I intend to keep till toward the conclusion of all: as a *dainty dish*, for the *closure* of a *homely feast*.

CHAP. IV.

NOw because *method* to the *matter*, is as *fashion* to *apparel*, and *form* to *building*. As also, for my better proceeding, and the Readers more cleer understanding of what follows: I will reduce what I have to deliver upon this Subject, to one of these heads. *Viz.*

1 *The necessity* of this duty,
2 *The persons of whom* it is required,
3 *They to whom* it must be performed,
4 *What*,
5 *How*,
6 *How much*, } we are to give:
7 *When*,
8 *Why*,
9 *The means* enabling to it,
10 *The ends* to be propounded in it,
11 *The impediments* that hinder it,
12 *The Remedies*,
13 *The uses*.

These *thirteen comprize the whole* matter, and therefore shall limit my speech, and your patient attention. So the *journey being made known*, we *set forward* in order.

The

The *firſt* particular, that requires to be taken up and viewed is, *the neceſſity* of this duty.

Now that to give to thoſe that are in want, and to help and relieve thoſe that are in miſery and diſtreſſe; is a duty enjoyned, and not left to us as a thing arbitrary and indifferent, appears in many particulars.

Firſt, theſe *works of mercy*, are abſolutely required; and *ſtraightly enjoyned in the Law of God*; which is the rule of righteouſneſſe, and with great earneſtneſſe *preſſed* and urged *in the Goſpel*; as the fruits of our faith, and teſtimonies of our love to *God*, and *our neighbour*.

Precepts out of the *Old Teſtament*, enjoyning the ſame, are ſuch as theſe. *Thus ſaith the Lord; Deal thy bread to the hungry, leave for the poor, that he may eat. Bring the poor that are caſt out into thine houſe, when thou ſeeſt the naked, ſee that thou cover him; and that thou hide not thy ſelf from thine own fleſh. If thine enemy hunger, give him bread to eat: and if he thirſt, give him water to drink. Thou ſhalt not harden thine heart, nor ſhut thine hand from thy poor brother: yea, though he be a ſtranger, or a ſojourner, but thou ſhalt open thy hand wide unto him, and ſhalt ſurely give or lend unto him ſufficient for his need in that which he wanteth, that he may live with thee. Beware that there be not a thought in thy wicked heart, or that thine eye be evil againſt thy poor brother, and thou giveſt him nought, and he cry unto the Lord againſt thee: thou ſhalt ſurely give him, and thy heart ſhall not be grieved when thou giveſt unto him*, Deut.15.7.10, to 16. Levit.19. 10. & 23.22, & 25:35. Iſai.58.6,7. Prov.25.21. with many ſuch places.

And the like in the *New Teſtament*, as *Give to him that asketh thee, and from him that would borrow of thee, turn not thou away. Give alms of ſuch things as ye have, &c. He that hath two coats, let him impart to him that hath none: and he that hath meat, let him do likewiſe. If thine enemy hunger, feed him, &c. Thou ſhalt love thy neighbour as thy ſelf. See that yee abound in this grace, alſo*: namely, in a liberal contribution towards the poor, *Luke* 3.11.& 6.34. & 11.41. *Rom.*12,20. *Matth.*5.42. 2 *Cor.*8.7. to which I might adde plenty; for *the Scriptures* no leſſe *abound in precepts* of this nature; then *ſilver* did *in the dayes of* Solomon.

Yea, this duty is charged upon us with ſuch ſtrictneſſe: that if we have not any thing to beſtow, we muſt *by our labour get ſomewhat to give*, unto our poor brethren; whereby they may be relieved in their neceſſities. And if we have no ſuperfluity, we are charged (if their wants be extream) *to ſell our goods, and poſſeſſions; that we may have to give unto them*, Luke 12.33. As we ſee it alſo *practiſed in the Primitive Church*, Acts 4.34.

Now hath *God* ſo ſtrictly commanded this duty; and ſhall not we make conſcience thereof. The *Lord* by *Moſes*, but *ſpake to the Rock, and it gave water to the thirſty Iſraelites*: he but *commanded the clondes to rain down Manna*, and *the winde to bring them in*

Quails, for the ſatisfying of their hunger; *and they did ſo.* Yea, he but bade the *Ravens bring bread, and fleſh to* Elijah; and they did it. And ſhall we be harder then *Rocks?* more inſenſible and rebellious then the *ſenſleſs Clouds?* more inhumane then the *ravenous fowls?* Certainly, they that obey not the voice of their Maker, and Redeemer: are more ſtubborn then the very *Winde and Sea*, Matth. 8.27. Worſe then *Lions*, Dan. 6.22. Or *Bears*, 2 Kings 2.24. Yea, leſſe compaſſionate then *fire it ſelf*, Dan. 3.27. Again, Is it not *he* (as *Hannah* ſpeaks) *that maketh poor, and maketh rich? that bringeth low, and lifteth up? that raiſeth the poor from the dunghil, to ſet them among Princes? and maketh them to inherit the throne of glory.* Do we enjoy all things through *Gods* bleſſing? and can we think to keep our riches by diſobeying his Commandements? But

CHAP. V.

Secondly, God hath not only commanded it but ſo, that without it there is no being ſaved. *There needs no other reaſon of our laſt, and heavieſt doom; then ye have not given, ye have not viſited.* For at the *great and dreadful day of judgement*, the upſhot of all, or main point which *Chriſt* ſhall ſcan will be: you have, or you have not ſhewed mercy to his poor members, *Matth.* 25.35,36,42,43. Mark it, I pray you; for ſo does the reward of everlaſting happineſſe, through the free grace and goodneſſe of *God* belong to theſe works of mercy; that the doing, or neglecting them, is accompanied with *eternal bleſſedneſſe, or endleſs miſery:* for the ſentence of abſolution; or condemnation ſhall be pronounced either for, or againſt us, accordingly as we have performed, or omitted them. *To thoſe that have fed the hungry, cloathed the naked, viſited the ſick, &c. Come ye bleſſed of my Father, inherit the Kingdom prepared for you, from the foundation of the world:* and contrariwiſe, *to thoſe that have not done theſe works of mercy, Depart from me ye curſed, into everlaſting fire prepared for the Devil and his angels.* But for the further confirming of this; hear how terrible Saint *James* the *Apoſtle* of mercy is, to thoſe *Monſters* among men, that live *without bowels*, James 2.13. *There ſhall be judgement without mercy, to him that ſhews no mercy.* To which may be added that of our *Saviour, with the ſame meaſure that ye mete with all, it ſhall be meaſured to you again.* Luk. 6.38. And that of the Wiſe man, *who ſo ſtoppeth his eares at the cry of the poor: he alſo ſhall cry himſelf, but ſhall not be heard*, Prov. 21.13. In vain they cry to us for charity, and for mercy we ſhall cry in vain to *God.* Thou haſt not been merciful, ſayes *Baſil*, and thou ſhalt not finde any: thou haſt not opened thy gates to the poor, and Heaven gates ſhall be ſhut againſt thee: thou haſt not given them a morſel of bread, and the bread of life ſhall be denied thee. But to add weight to the former Scriptures. Our Saviour hath given ſeveral inſtances, that we may the rather lay it to heart. *Dives* would not give *Lazarus a crum of bread* here, to aſſwage the pinching hunger of his body:

body: therefore *Lazarus* ſhall not give *Dives a drop of water* hereafter to quench the thirſt, and cool the heat of his ſcorching ſoul. And the like in that *cruel ſervant*, Matth.18. who *for want of ſhewing mercy to his fellow, as his Lord had done to him; was delivered to the tormentors, and caſt into hell: Verſe* 28. to the end of the Chapter, which I would with all cruel and unmerciful men to read, and lay to heart; if ever they look to be ſaved. As take notice, I beſeech you, and for ever remember; that although his *Lord* had immediately before been moved with compaſſion to looſe him, and forgive him the whole debt: yet now he hath *his pardon cancelled, becauſe he would not ſhew mercy, as he had found mercy*; this new ſin of his called all the reſt to remembrance. O that all cruel, and unmerciful *Nabalis* would hear, believe and lay this to heart, before they feel the truth of it, in thoſe everlaſting flames with *Dives* and that *unthankful and unmerciful ſervant*. And certainly, were not men *ſtark mad*, or at leaſt *dead drunk with the love of their money*: the very conſideration of this alone, would be a ſufficient motive to ſtir them up, to the doing of theſe good works, though there were no other reaſon: for if we either *love Heaven*, or *fear Hell*; if we would be *everlaſtingly rewarded*, or would not be *everlaſtingly puniſhed and tormented*; If we deſire with unſpeakable confidence and joy, to appear before our gracious *Saviour*, and to our ineſtimable comfort, hear that bleſſed ſentence, or would not be aſtoniſhed and perplexed with that horrour and guilt, which ſhall make us to *cry out to the Hills and Rocks to fall down and cover us, from the preſence of our terrible Judge*: we will ſpare ſome thing from our ſuperfluities; yea, if need require, even from our neceſſaries, that we may relieve and cheriſh the poor diſtreſſed members of *Jeſus Chriſt*.

And thus we ſee that unmerciful men ſhall be caſt into Hell, not only for hurting the poor, but for not helping them: not for taking away their bread, drink, & cloaths; but for not giving theſe things unto them, which ſhews what a few, what a very ſmall number of them that call themſelves *Chriſtians* ſhall go to *Heaven*, according to thoſe *ſad Predictions*, Matth. 7.13,14. John 5.19. Revel.20.8, & 13,16. Iſaiah 10.22. Rom.9.27. 2 Tim.2.26. 2 Cor.4.4. Epheſ.2.1, to 4. Phil.3.18. John 8.44. & 14.30. And yet there is ſcarce a man of us, but thinks, or at leaſt hopes that he ſhall be ſaved; *ſo deceitful are our hearts*, and *ſo ſubtil is Satan*.

CHAP. 6.

But *Thirdly*, leſt what hath been ſaid ſhould not be ſufficient to convince men, of the neceſſity of this duty. Lo, *God* the chief Owner, hath only intruſted men, as his ſervants and *Stewards*, with what they have; not giving them full authority to diſpoſe thereof at their pleaſure; but hath limited them to employ the ſame to thoſe uſes, which he hath appointed and determined in his Word, for his honour and ſervice; of which this is one of the chief, that they give ſome conſiderable portion of them, to the relief of the poor.

Men may flatter themſelves, and pretend their goods are their own, and therefore they may diſpoſe of them at their pleaſure, and chooſe whether they will give ought to their poor neighbours or no, be their wants what they will: But they ſhall one day finde: that their riches are not abſolutely their own; but *Gods* talents, which he hath committed unto them, not to miſpend them in ſatisfying of their wordly and carnal luſts; but to employ them to the beſt advantage, for the honour of their Maſter, and the good of their fellow-ſervants, according to that of the *Apoſtle*, 1 Peter 4.10. *As every man hath received the gift, even ſo let him miniſter the ſame to others, as good Stewards of the manifold grace of God.* And the like, *Luk*,16.12. Where our *Saviour* having exhorted us, to *make us friends of the unrighteous Mammon* adddeth: And *if ye have not been faithful in that which is another mans, who ſhall give you that which is your own?* plainly intimating that the riches which we poſſeſſe, are not our own but *Gods*; and only *intruſted unto our diſpoſing, as Stwards of his family.* As *Stewards*, I ſay, to diſpenſe and lay them out, and *not as Treaſurers* to lay them up and hoord them in our Cheſts. Or if as Treaſurers, yet not to reſerve them for our own uſe; but for the ſervice of our Sovereign, and the good of our fellow-ſervants. *We are not Owners, but Almoners, Stewards not independent Lords* of what we do poſſeſſe. We have only the uſe and diſpoſition of what *God* hath lent us.

He that is the great Lord and Maſter of this great family (from whom as the higheſt cauſe, riches and all other good things are derived unto us, and every inferiour creature) hath ordained all for the common good, and commanded them to be communicative. The *Moon* borroweth her *light* from the *Sun*, not to keep but to give the ſame unto the *dark* corners of the *Earth*: ſhe takes from the *Sea*, that ſhe may give to the *leſſer rivers*. The *liver* miniſtreth blood to the *heart*, the *heart* miniſtreth *ſpirits* to the *brain*, the *brain* to the whole *Microcoſme*. So *my pen your ſubſtance*, and what ever gift or *talent* any one hath, are all *given us* for one end, to *do good withall*. We have every one our talents more or leſſe, how happy are we if we improve them well, to his honour that gave them. Now *God* is honored, when as we beſtow the wealth which he hath committed unto us, according to his appointment. It is the honour of a good Maſter, when by his care and providence the houſe is ſo well governed, that every Officer performeth his duty in his place, and all the Family have food convenient, with all other neceſſaries belonging to them. To which purpoſe our great Lord and Maſter, hath preferred ſome to be his Stewards; unto whom he hath committed his goods: not that they ſhould appropriate them to their own uſe, but that they ſhould wiſely, juſtly and charitably diſpence and diſpoſe of them, for the good of all the houſhold. And howſoever by vertue of their high place and office, they may take to themſelves as it were a double portion, and that which is ſufficient

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not only for nature, but for the due maintenance of their perſon, and not for neceſſity alone, but alſo for their honeſt delight; (unleſſe it be that this their allowance be neceſſarily to be ſhortened, to ſupply the extream neceſſity of others, who need their help) yet their Lord and Maſter requireth of them that they communicate ſo much of their goods, as they can well ſpare from theſe uſes, to relieve and ſuſtein others of their fellow-ſervants; who want ſuch things as are needful for their relief and maintenance. Which who ſo neglect, and either riotouſly ſpending and waſting, or nigardly and miſerlike keeping and hoording up theſe goods: do ſuffer the poor to ſtarve for want of neceſſaries: they do herein exceedingly diſhonour *God*, when thoſe who are without, ſee the ſervants of his family periſh for want of food. And let ſuch know, that a day will come; when as *like Stewards they ſhall be called to a reckoning, and be forced whether they will or no, to give an account before God, his Saints and bleſſed Angels; how they have uſed their Lords talents.* According to that of our *Saviour*, Luk. 16.2. *Give an account of thy ſtewardſhip, for thou mayeſt be no longer Steward.* And if we have increaſed, and doubled them by delivering them to theſe *bankers the poor* members of *Jeſus Chriſt*; then ſhall we hear that comfortable ſentence pronounced by our Lord: *well done, thou good and faithful ſervant, thou haſt been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord*, Matth. 25.21. But if contrariwiſe we neglect thoſe charitable uſes, which our Lord hath enjoyned us, and neglecting the poor, do ſpend our Maſters goods in exceſs and riot; if then, *inſtead of feeding the hungry, and clothing the naked, we bring in account ſo much ſpent in dainty fare and gorgeous apparel, ſo much in ſtately buildings, and coſtly furniture, ſo much in rich jewels and needleſs vanities, ſo much laid out on Hounds, Horſes, Hawks, and Harlots, ſo much conſumed in gaming and revellings in Playes and Interludes, ſo much ſpent in needleſs Suits of Law, in giving bribes, and entertaining rich friends; and in a word ſo much prodigally, fooliſhly, and wickedly waſted in the pleaſures of ſin, and voluptuous delights; or ſo much miſer-like hoorded up and hid in a napkin: then ſhall we hear that fearful ſentence, which will make our hearts to ake, and our joynts to tremble: Thou wicked and ſlothful ſervant, thou ſaidſt, thou knoweſt that I reap where I ſowed not, and gather where I have not ſtrewed; thou oughteſt therefore to have put my money to the Exchangers, that then at my comming I ſhould have received mine own with advantage; take therefore the talent from him, and give it unto him that hath two talents, and caſt ye the unprofitable ſervant into utter darkneſs, there ſhall be weeping and gnaſhing of teeth*, Matth. 25,26,27, to 31.

And certainly, we muſt unreaſon our ſelves, before we can think that God hath cauſed this inequality of eſtate amongſt men: becauſe he reſpecteth the rich, and neglecteth the poor; and would have them pampered with

all

all ſuperfluities, and delicious dainties; and the other ſtarued with want and penury: but hereby he would exerciſe the divers graces which he hath given to his Church and people: as namely, the charity, liberality, and fidelity of the rich in diſpenſing of his talents; and the faith, affiance, and patience of the poor; that being approved, both might be crowned at the day of Chriſts appearing, according to that of *Baſil*, Why, ſaith he, do'ſt thou abound with riches? and he want neceſſaries? Surely that thou mighteſt receive the reward of thy faithful diſpenſation, and he alſo after many conflicts and victories, might have the reward and crown of his patience.

The *wealth of the rich*, is given them to *ſupply the neceſſities of the poor; as the wealth of the ſeven plentiful yeers, ſupplied the want of the ſeven barren. Our cups run over with* Davids, *Pſalm* 23.5. and why *run over?* but *that they may run into others empty veſſels*; that the poor may partake of our redundancies. *He giveth us all things richly; and this is to enjoy, not to hoord, much leſs to waſte.* Is it fit that *ſome* ſhould be *hungry in Gods Houſe, and others drunk*, as at *Corinth*, 1 Cor. 11.21. and not *rather that our abundance ſhould be a ſupply of others wants: that there may be equality*, 2 Cor. 8.10, 14. As in the caſe of *Manna*, which *was a type of this*; *The Lord* would not allow that *thoſe who had gathered much, ſhould keep and hoard up their ſuperfluity*: but he enjoyned them to communicate of their greater ſtore to them who had gathered leſſe, the which the *Apoſtle* applyeth to the giving of almes out of our abundance, to thoſe that want, 2 *Cor.* 8.14. *That now at this time your abundance may be a ſupply for their want, that their abundance might be a ſupply for your want, that there be equality, as it is written: he that gathered much had nothing over, and he that gathered little had no lack.*

And thus you ſee, that *juſtice bindes us to give almes, becauſe we are not the abſolute owners, but only Stewards of Gods gifts*: for *it is required of a Steword that he be found faithful*, in laying out to every one, according to the minde and will of his Lord and Maſter. But ſee this further demonſtrated for.

CHAP. VII.

FOurthly, to ſome part of thy goods, each poor Neighbour hath an abſolute right: as you may ſee, *Deut.* 14.28, 29. & 24.19, 20, 21, 22, *Leviticus* 19. *Five particular things were appointed for the ſuſtenance of the poor and the ſtranger*: to wit, three things out of every Corn-field in *Iſrael*: firſt, a corner of the field; ſecondly, the gleanings, *Levit.* 19.9. thirdly, the forgotten ſheaf, *Deut.* 24.19. fourthly, all the ſingle grapes, that is, the grapes which grow ſingle, & not in cluſters, *Lev.* 19.10. laſtly, a part of all the tithes of every third year, *Deut.* 14.29. & 26. 12. Beſides *the poor needing the help of our goods are called the owners of them*, *Prov.* 3. *with-hold not the goods from the owners thereof*, *verſ.* 27. they are the owners of thy ſuperfluities, and it is but juſt to give every man his own.

Neither

Neither is it more of bounty then of duty: our almes is not more a gift, then a debt: which makes *Auguſtine* ſay, that other mens goods are with-held, when ſuperfluities are poſſeſt; and that to be uncharitable is to be wicked and unjuſt. To which accords that of *Baſil*; It is *the bread* of the hungry which mouldeth in thy cubbord, it is *the Coat* of the naked, which hangeth uſeleſſe in thy Chamber or Wardrobe; they are *the Shoes* of him that goeth barefoot, which lie rotting by thee; it is *the ſilver of the needy*, which ruſteth in thy Cheſts: and ſo many thou doſt injury, as thou canſt and do'ſt not relieve in their wants and miſeries. Yea, *Ambroſe* ſaith expreſſly, That it is alike faulty and blame-worthy; to take from the right Owners, and to deny neceſſaries to the poor; when we have abundance. And therefore know, ſaith he, That thou ſpoileſt ſo many of their goods, as thou denieſt relief unto when thou art able to give it. In which regard, the Apoſtle *James* ſpeaketh thus unto rich men; who neglect this duty: *Go to now ye rich men, weep and howl for your miſeries that ſhall come upon you. Your riches are corrupted, and your garments moath-eaten: Your gold and ſilver is cankered, and the ruſt of them ſhall be a witneſſe againſt you, and ſhall eat your fleſh as it were fire: ye have heaped treaſure together for the laſt dayes*, James 5.1,2. But that of the *wiſe man*, Prov.3.27. is ſo expreſſe, that there needs no more to prove it a duty. *with-hold not good from them to whom it is due; when it is in the power of thine hand to do it.*

Wilt thou then be juſt, and pay every one his own; be ſure to give a conſiderable part of what thou haſt to the Poor: for they have a right to it, and as good a right as we have to the reſt: becauſe it is ratified and allotted unto them by the ſame authority; as their portion, *Leviticus* 23. 22. *Deuteronomy* 24.19, to 23. For if we have right to the main eſtate, becauſe *God* in his bounty hath given it unto us: then they have right alſo to the overplus which we may well ſpare, by vertue of the ſame donation. If *we are but Stewards put in truſt by the owner of all things*, who hath given or rather lent us the goods of this world, to the end we ſhould do good in this world: let us look to it that we faithfully diſcharge our truſt; that ſo we may have our *quietus eſt*, when we give up our accounts. For *God* will one day ſay unto the unmerciful; Why did you not give things that were mine by right, yours only by uſe and diſpenſation? whereof you were not Proprietaries and Lords; but accountant Stewards. And let all rich men look to it, for ſuch play the *thieves*; who having received much wealth from *God*, to this end, that they ſhould communicate the ſame for the relief of others, do appropriate it to their own uſe. For as the *Steward of a Noble mans houſe*, receiving great ſums yeerly of his Lord to this end, that he ſhould diſburſe and lay it out for the keeping of his houſe, and maintenance of his family; ſhould therewith buy and purchaſe lands for himſelf, or prodigally

digally miſſpend them in banquetting and belly-cheer, gaming, and revelling; gorgeous apparel and ſumptuous furniture, and in the mean time ſuffer his fellow-ſervants to ſtarve, and periſh for want of food and apparel: or as if the *Kings Almoner*, ſhould thus miſſpend the money and treaſure entruſted unto him, for the uſe of the poor: they would be counted *no better then thieves* amongſt men: ſo if they who being placed in theſe Offices by *God*, do miſſpend his rich talents after the ſame manner; *they ſhall one day be arraigned as notorious thieves, before his judgement-ſeat; and receive the ſentence of condemnation, for robbing both their Maſter and their fellow-ſervants, whom they have defrauded of their Maſters allowance.*

CHAP. VIII.

NOw if this be true doctrine, if to give a conſiderable part of what *God* hath intruſted us withall to the Poor, be a debt, it would be well conſidered, *How many rob the Poor* of that which is their due. As ô the reckoning! that many rich men have to give at the great day of accounts for this ſin, which (not for want of ignorance) they deemed, or rather dreamed to be no ſin.

Nor are they guilty of theft alone, but alſo of murther: for not to relieve them according to our abilities; and according to their neceſſities is to ſtarve them: becauſe we deprive them of the means where by their lives might have been preſerved, according to that, Eccleſiaſticus 34. *The bread of the needy is their life, he that defraudeth him thereof, is a man of blood, Verſe* 21. For whereas in the *ſixt Commandement, God forbiddeth murther: he forbiddeth alſo the neglect of the means, whereby the life of our neighbour might be preſerved and ſuſteined.* In which regard, *Ambroſe* doubteth not to ſay; *Si non paviſti, occidiſti.* Thou haſt killed the Poor, if thou haſt not fed them. And again, This is to kill a man, when we deny unto him, the means of preſerving his life. For he is alike the cauſe of the faling of *a ſtaff*, who palleth away his hand which held it up, and he who taketh and caſteth it down: & he alike is the cauſe why the *fire* goeth out, that withdraweth the *fuel* which ſhould *nouriſh* it: as well as he that *caſteth water* upon it. The *Lamp is put out*, as well by *not putting oil* into it; as by *blowing it out:* and a man is as well guilty of his brothers death, if he feed him not in his neceſſity, as if he ſhould kill him by violence. He that can ſave his neighbour from drowning and will not; is a wilful murtherer. Many of theſe have not bread enough to heal their hunger; take heed thou be not guilty of their famiſhing. Yea, look upon their neceſſities, as thou wouldſt have *God* look upon thine.

Here ends the firſt PART, *the other ſeven follow.*

Imprimatur, Thomas Gataker.

If

If any shall ask, why this *Treatise* is cast into so many several Divisions, and sold single? I answer, even for her sake that sells them, and others that buy them; it faring with *Books* offered, as with *Briefs*: for let the charge be great or small; mens bounty shall be still the same, and many peny-Books, will sell for one of two pence or three pence price.

These *Books* are to be had at *James Crumps*, in *Little Bartholo mews Well-Yard*. And at the blue Pales, over against the *High Constables* short of *Shoreditch Church*.

THE POORES ADVOCATE.

The second Part.

By R. Younge, *Florilegus.*

Imprimatur, Thomas Gataker.

CHAP. IX.

AND so much touching the necessity of this duty: I come now to the *second Part*, or member: *viz*, *the persons of whom it is required*. For I take it for granted, that what hath been said will be sufficient, to perswade some to give; as being so necessary a duty: and therefore it is meet, I should next prescribe a few *Rules* touching it.

Viz. { *Who, what, what time, and where:*
{ *How, why, what helps there are.*

In which particulars, they may be pleased to imitate *Zaccheus* in his *living Legacy*: which was

1 *Free, I give.*
2 *Present, I do give.*
3 *That which is worth giving, goods.*
4 *Just, my goods.*
5 *Large, half my goods.*
6 *Well, to the Poor.*

How be it for the more full discharge, of what I promised *in the begin-*

ning: I will follow the *order* therein *laid down in thirteen particulars*, whereof one is already diſpatcht; namely, the neceſſity of the duty. *Secondly*, the next is, *The perſons to whom the duty of giving appertaineth;* and they are all of any eſtate and degree whatſoever; when they meet with poorer then themſelves; ot ſome times, and in ſome caſes.

But principally, this duty belongeth unto *Rich men: Charge them* (ſaith the *Apoſtle*) *that are rich in this world: that they do good, that they be rich in good works, ready to diſtribute, willing to communicate*, 1 Tim. 6. 17, 18. *The more God* hath beſtowed upon thee, *the greater* is thy debt of thankfulneſſe; and the greater thy due of obedience. Rich men muſt not only give a portion of their wealth to good uſes; but alſo in ſome fit proportion to their means. For the *Apoſtle would have Rich men charged, to be rich in good works: even as God hath given them all things richly to enjoy*, 1 Tim. 6. 17, 18. None are ſo bound to be *rich in good works*, as thoſe that are *rich in the goods of this world*. For *God hath given them all ſufficiency, in all things: that they may abound to every good work*. The thicker and greater the *clouds* be, the more *rain* deſcends from them: and *unto whomſoever much is given, of him ſhall be much required*. Who were fitter to entertain ſtrangers? then *Abraham* and *Lot*; whoſe ſubſtance was ſo great, that they could not dwell together. And which of the *Bethlehemites* ſhould have been kinde and bountiful to poor *Ruth?* if not *Boaz*; *a mighty man of wealth*. *Job* in his great eſtate, had been unexcuſable: had he ſuffered the ſtranger to lodge in the ſtreet, and not opened his doors to the traveller. And it had been no ſmall ſhame for the *great woman of Shunem*, *and* for *her husband*: if they had not ſhewed themſelves hoſpital to *Eliſha*, *as oft as he paſſed by*. And if *Gaius* was ſuch a one as they ſay; a moſt wealthy *Citizen of Corinth*: he had good reaſon to be *the hoſt of* Paul, *and of the whole Church*: that is, to entertain uſually in his houſe, all *Chriſtians* reſorting to that *City*.

And hence it is, that the *Apoſtle* would have the *Corinthians* out of their abundance; to ſupply the wants of the faithful that were in poverty, 2 *Cor.* 8. 14. And that *Saint John* ſaith, *Whoſo hath this worlds goods, and ſeeth his brother hath need, and ſhutteth up the bowels of compaſſion from him; how dwelleth the love of God in him?* 1 John 3. 17.

CHAP. X.

But foraſmuch as men are rich or poor, not alone ſimply, but in relation unto others: a man is to be eſteemed rich, not only when he abundeth with worldly wealth, but alſo when he is compared with one who is much poorer; and accordingly is to communicate of that which he hath, to the relief of thoſe who are in greater neceſſity. As for example, he who is of a mean and poor eſtate: muſt give alms when he meeteth with thoſe that are in greater need, and even thoſe that are in great need, muſt communicate ſuch as they have unto them, who are in extream ne-

ceſſity, and in danger preſently to periſh; unleſſe they have ſome help om others. Thus he that hath but a meer competencie, to ſupply the eceſſity of nature and eſtate: is to give ſomething out of it, to relieve hoſe who want neceſſaries belonging to nature: and thoſe who have nly ſufficient for nature; are bound to give unto them, who are in great nd preſent extremity: unleſſe the like neceſſity be imminent to themhemſelves. *For the rule of juſtice and charity requiring; that we ſhould ve our Neighbours as our ſelves, and do unto them as we would have hem do unto us: Doth in the equity thereof require, that we prefer the life of ur brethren, before our eſtate; and that we ſhould endure ſmall wants, to reſerve them from ſuffering thoſe which are great and dangerous.* So hat not only they who abound in riches, but even thoſe alſo who are of ean eſtate, are bound to perform this Chriſtian duty: as appears by the rophet Elias: who required it of *the poor Widow of Sarepta:* and by the poſtle Saint Paul, who among the good works and qualities neceſſary to widow, that would be maintained out of the Church-treaſury; reuires this in expreſſe terms. *If ſhe have lodged ſtrangers.* And albeit he id know and acknowlege, that the *Hebrews had been ſpoiled of their oods:* yet nevertheleſſe he ſent them this exhortation; *Be not forgetful to ntertain ſtrangers, thereby ſhewing that poverty did not diſpenſe with hem, or free them from the performance of this duty:* but that they were till as before obliged, to practiſe the ſame according to their preſent ability. *The deep poverty of the* Macedonians *kept them not from ſending to heir power, yea, and beyond their power; a liberal and rich contribution to he poor Saints at* Jeruſalem. And the *Baptiſt requireth, that thoſe who ave two coats part with one, and that they who have meat do likewiſe.* hat is, if he meet with thoſe that are in extream neceſſity; theſe things eing not neceſſary, to the preſerving of his own life and eſtate: he does ot ſay, he who hath but one coat, muſt leave himſelf naked, and give it him that had none before: but *he that hath two, not only, he that hath ve or ſix, or half a ſcore, or one out of a whole wardrobe: but one out of wo.* He that hath one more then his own need requireth. And our Saiour commandeth us, to *give alms of ſuch things as we have: be they more leſs, better or worſe,* Luke 11.41. *And if we have nothing to ſpare out of perfluity: we muſt ſell that we have, and give alms in caſes of great eceſſity: and if we have nothing to ſell, we muſt work with our own ands, that we may have to give unto him that needeth,* Epheſ.4.28.

An example hereof we have in the *poor widow*, which was ſo much ommended by our *Saviour Chriſt, for caſting into the treaſury her two ites, which was all her ſubſtance,* Mark 12.43. Here (as *Auguſtine* eaks) was a very little *money*, but a *great deal of charity.* Likewiſe in e *Apoſtles, who wanting ſilver and gold, gave ſuch as they had to the oor Criple;* reſtoring him by miracle to the uſe of his limbs, that ſo by

his labour, he might get his own living, *Acts* 3.6. And in our *Saviour Christ* himſelf, who though he were ſo poor, that he lived upon what others out of their love and duty miniſtred unto him, as appeareth, *Luke* 8. 3. yet he himſelf gave alms to thoſe, who were in greater want; as we may gather, *Iohn* 12.6,8. To which purpoſe, *Ambroſe* ſaith, That the commandement of mercy is common unto all Offices and degrees, neither is the *Publican*, or *Souldier*, the *Husbandman*, or *Citizen*, the *Rich* or *Poor* excepted: but *all are to be admoniſhed, that they be ready to give unto him that needeth.*

CHAP. XI.

AND therefore let none excuſe their neglect of this religious duty; becauſe their means is ſmall: but rather let this move them the more carefully to exerciſe it: as being in reſpect of them, an act *not only of charity*, but alſo of *Chriſtian policie:* ſeeing this is the means whereby being poor, they may become richer. For *there is that ſcattereth, and is the more increaſed: and there is that ſpareth more then is meet, and commeth to poverty*, Proverbs 11.24. And our *Saviour promiſeth, that if we give, it ſhall be given to us again; good meaſure, preſſed down, and ſhaken together, and running over*, Luke 6.38. Whence it is *compared to ſowing of ſeed*, 2 Cor.9.6. *and to trading*. Luke 19.13. Now no man will in ſeed-time excuſe himſelf for not ſowing his ſeed; becauſe he hath but a ſmall quantity to ſpare, above that which he is to ſpend for his ſuſtenance that yeer: but this maketh him the rather to caſt it in to the ground; that being multiplyed, he may have alſo enough the yeer following. *There is none refuſe to trade, becauſe their ſtock is ſmall:* but ſo much the more diligently they do it; that it may be increaſed. And *therefore ſeeing almes giving, is our Chriſtian ſowing and trading: let not our ſmall means make us neglect it: but to practiſe it with more cheerfulneſs. And ſo much the rather, becauſe we ſhall not only reap an earthly crop; but have alſo an heavenly harveſt, which will never fail us, of which in the reaſons.*

Neither let any man ſay, that this only belongeth unto thoſe who have much to give: for that their almes are ſo ſmall by reaſon of the meanneſſe of their eſtate, that they have no hope it will be reſpected: for the Lord ſaith not, Give much, but he commandeth to open the hand wide: whether it be great or little, and he meaſureth the deed by the will, and the outward act by the habit, and internall vertue: he looketh not ſo much, *Quid datur*, as *ex quo:* not to the greatneſſe of the gift, but to the quantity of the ſtore, out of which it is given, and the largeneſſe of the heart: which out of a little can ſpare ſomewhat. And therefore *the affection of the giver, maketh the almes precious* and eſtimable, or *vile* and contemptible *in Gods ſight* in which reſpect no mans gift, as one ſaith, is accounted ſmall; who giveth it out of a great and liberal minde: ſeeing our piety is not to be

meaſured by our outward wealth, but by the inward riches which lieth hid in the heart. It is true indeed, that rich men give greater gifts, and mean men leſſe, in reſpect of the matter or thing given: but there is no difference in the fruit of the work; where there is no want in the affection of the workers. For as *Ambroſe* ſaith, It is the heart and minde of the giver, which maketh the gift rich or poor, and that ſets the price upon all theſe ſpiritual wares. An example whereof we have in *the poor widow, who caſting into the treaſury two mites: was adjudged by our Saviour to have given the greateſt gift, becauſe ſhe had the largeſt, and moſt liberal heart*; which made her to give (not like others, out of their ſuperfluity; but) even out of her penury all ſhe had: as alſo becauſe the rich giving out of their ſuperfluity; relie upon their own abundance, as ſufficient to bear them out in their bounty: whereas they who being poor, and yet give out of their penury; do in their almes-deeds (by a lively faith and affiance) depend wholly upon *Gods providence and promiſes.*

So that (as the Apoſtle ſpeaks) *if there be firſt a willing minde: liberality is accepted according to that a man hath, & not according to that he hath not*, 2 Cor. 8. 12. As what was *Rebekaes hoſpitality*, ſo much extolled by *Chryſoſtome?* but water cheerfully afforded to *Abrahams ſervant*, for *him and for his Camels:* And what doth *Chriſt* require of them, that can give no more to his poor ſtrangers? but *a cup of cold water only:* proteſting withall, that if they give but ſo much, they ſhall in no wiſe loſe their reward, *Matth. 10. 42. If but water, but a cup of water; but a cup of cold water* be not ſlighted: as a cold entertainment of a ſtranger; but be thought enough to make a poor man bountiful, even by the beſt prizer of all things and actions: who can exempt himſelf from this duty, under pretence of diſability. Is not *water a cheap proviſion? a cup of water, a ſmall quantity? and a cup of cold water ſoon made ready? Let no man therefore (ſaith Saint* Hierom *here, and Saint* Auguſtine *elſwhere) plead poverty in this caſe.*

Now what greater incouragement can there be, unto them that have little, to give ſomewhat of their ſmall ſtore, to thoſe that ſtand in need? ſeeing their work is as much eſteemed, and ſhall be as richly rewarded; as thoſe who give much out of their greater ſtore. (Yea, *God will be ſure to increaſe that little we have: if we are willing to give of that little.*) If a poor man had a gracious *promiſe*, from his Prince; that if he would lay out a few pence, at his appointment; he ſhould have a reward equal with his greateſt Nobles; who have in the ſame reſpect diſburſed ſummes of great value: how readily would he part with his ſmall pittance? for the aſſuring of ſuch rich hopes. Or if a *Merchant* out of his love and bounty; ſhould *offer a precious jewel to ſale*, ſetting his price not according to the ineſtimable value of the thing ſold; but according to the proportion of their ability who come to buy it, ſo that they who will give ſomewhat out of a little, ſhall aſſoon have it; as thoſe that will give much

out of their rich eſtates: how would *poor men crowde to* come to *ſuch a bargain?* and with their ſpeed prevent the wealthy, in *running to ſuch a market:* but here is the like caſe! yea, ſo much better as *heavenly jewels* and rewards exceed thoſe which are *earthly*; and *things permanent* and *everlaſting*, excel in worth, thoſe which are *mutable, and but of momentany continuance.*

Which being ſo, let none exempt themſelves from giving, that have wherewithall: and in caſe they have no better, let them afford *courteous affability, and loving language*, together with *their prayers to God:* which proceeding from the heart; is (as *Auguſtine* affirms) enough to make a poor man hoſpital in the ſight of *God*; and to procure for it a bleſſed reward. Yea, let ſuch above all others, practiſe here the *French Proverb at the leaſt: Have honey in thy mouth, thou that haſt not money in thy purſe.* But eſpecially, *let Rich men* (for this duty or work eſpecially belongeth to the wealthier ſort) *like full Ciſterns, let go the cock of their bounty, to the relieving of the thirſty: for it is charged upon them in ſpecial*, ſaying to the rich, *Give in charge that they be rich in good works*, 1 Tim. 6. 17. And ſo much touching the perſons that are to give: only I ſhould add a *caution* or two.

For we are not to underſtand hereby, that all may give alms that will: but they only who are qualified, and fitted for it, unto which is required, that thoſe who give have right unto the things, thus beſtowed: ſo as they may *give their own*, and not that which belongeth unto others: as alſo that they be left (by the *poſitive laws of men, grounded upon Chriſtian equity*) to their liberty, that they may diſpoſe of that which is their own; having *age, judgement* and *diſcretion* to perform this duty in ſome good manner. But for ſatisfaction herein, I refer the Reader to Maſter *Downames Plea of the Poor, Chap.* 11, & 12. becauſe I would not exceed. Yet let me give this hint, as the *Husband* ſhall do well (if he be not a *Nabal*) to *acquaint his wife* with what he gives: ſo *the wife* ſhall do well (if ſhe have a *Nabal*) to *perſwade her Husband*; in this as in all other Chriſtian duties; *to draw together: that ſo joyning in the work, they may not be ſeparated in the reward.* And then in caſe ſhe cannot prevail with him; to take heed of defaming him: a good wife will not lay the foundation of her own credit, in the ruines of her *Husbands* Honour.

CHAP. XII.

THirdly, from the *parties of whom*, we come to ſhew the *perſons to whom* this duty muſt be performed. And herein we muſt make a *diſcreet election of objects* for our bounty: that what we do give may be well beſtowed. To which end, let your liberality have no object but the *Poor* and *Needy*: otherwiſe your mindes are not *rich*, *Iſai.* 58. 6, 7. *Deut.* 15. 11. 1 *John* 3. 17. *Epheſ.* 4. 28. 2 *Cor.* 8. 14. *Luke* 3. 11. And amongſt theſe, (if our bounty cannot extend to all) we muſt chooſe out thoſe who

who are in *greateſt neceſſity*; and eſpecially ſuch as are *moſt honeſt, and religious.* For negligence and careleſneſſe, whereby men give they care not to whom: ſhews that it is *prodigality*, and contempt of their money rather then their *charity* towards the *Poor*, or their *love* unto *God* that moves them thereunto, nor is this their giving more *unprofitable*, then it is *fooliſh.* For what wiſe *Husbandman*, is ſo free in *ſowing* his *ſeed*, that he caſteth it indifferently into all *grounds fallow* and *manured:* yea, upon the *high-way*, and *hard Rocks*, where it is ſure to be loſt and come to nought.

It is *our Saviours* injunction, *When thou makeſt a Dinner or a Supper; call not the rich, but the poor to thy table:* that is the poor rather then the rich. But we are ſo far from obſerving this rule, that contrarily we *feaſt* the *rich*, without any regard of the *poor.* Yea, it is a ſhame to ſee, how moſt men (yea, almoſt every man) turn the *alms* they ſhould give *to the poor*, in to *feaſts for the rich:* Never more at the *table*, but never leſſe at the *door*; never more ſumptuous in *cloathing our ſelves*, never leſſe care for *others.* Rich men do good turns to themſelves, as they *play at Tennis*; toſſing the ball to him that will toſſe it to them again; ſeldom to the *poor:* for they are not able to bandy it back. *Pride cuts*, and *Riot ſhuffles*, but betwixt them both, they deal the *poor* but a *bad game.* Only the rich in faith, like full ears of Corn; humble themſelves to the poor earth in charity. *Riches gather many friends, but the poor is ſeperated from his neighbour*, Proverbs 19.4.

In all our *great feaſts*, the gueſts which *Chriſt* ſpake for, are leſt out: *He that is ready to fall, is as a Lamp deſpiſed in the opinion of the rich*, Job 12.5. But what ſaith *Hierom?* It is a kinde of *ſacriledge*, to give the goods of the poor, to ſuch as be rich enough: let the hungry bowels commend thy charity, not the paunches of thoſe that are almoſt burſten with abundance. For as *Pythagoras* ſaith,

Alms diſtributed unto the indigent,
Is like a medicine given to the impotent.
But to the unneedy man to make his dole:
Is like the miniſtring of plaiſters to the whole.

Wherefore, *When thou makeſt a Dinner or a Supper, call not thy friends, nor thy brethren, neither thy kinſfolk, nor thy rich neighbours, leſt they alſo bid thee again, and recompence be made thee:* Neither entertain merry companions, parаſites, jeſters, or tellers of news; as is uſuall at great mens tables: for this is no charity or hoſpitality, though it be commonly graced with that title; but it is good fellowſhip, or ſome ſuch like thing as learned Expoſitors aver. It was the ſaying of an ancient *Philoſopher*, that the riches of many great Houſe-keepers are like *Figs*, growing on the brim of a deep downfal: for as *Crows*, and not *men* fare the better for theſe, ſo baſe fellows, and not worthy men have the benefit of thoſe.

And a late *Divine* writes, that entertaining of *Nimrods*, *Esaus*, *Ishmaels*, and those devouring *Dromedaries*, their followers: is but a *mock-poor*, or rather the poison of hospitality. We read that *Abraham* and *Lot* received *Angels* in the likenesse of men; a great honour of hospitality: but these rather receive *Devils* in the likenesse of men. Nor do they seldome prove to their entertainers, like the *sword* which cuts the *scabberd* that preserves it; or the *Ivy* which eats up the *tree*, and undermines the *wall* that supports it.

CHAP. XIII.

IT was hospitality when *Abigail relieved* David *and his followers, with two hundred loaves, two bottles of wine, and five Sheep ready dreſt*; with other the like. When *Shobi Machir, & Barzillai brought beds and basins, & earthen vessels, and divers kinds of victuals for him; and for the people that were with him, hungry and weary, and thirsty in the wilderneſs.* When *Job did not eat his morsels alone, but made the fatherleſs eat thereof, and warmed the poor with the fleece of his sheep.* When the *Israelits* in their *feasts and good dayes, sent gifts to the poor, and portions to them for whom nothing was prepared.* When *Martha*, and others *received our Saviour into their houses*; and gave him kinde entertainment. Finally, it was hospitality which *God* required of them that would keep a true *religious fast*, Isai. 58. *To deal their bread to the hungry, to cover him whom they saw naked, and not to hide themselves from their own fleſh*: and unto which *Christ* exhorted his Hoast, *Luke* 14.12,13,14. *When thou makeſt a feast, call the poor, the maimed, the lame, and the blinde: and thou shalt be recompenſed at the resurrection of the just.* So that if we would be blessed in our bounty, *the poor* must be *the object* of it; For they, (and not those before spoken of) are the ground, in which the *seed* of beneficence must be *sown*, if ever we mean to *reap* an *harvest* of happinesse. They are the *bankers*, to whom we must deliver *Gods talents*; if we would have them *increase* in our Masters estimate; and so receive the gracious reward of our faithful service. Finally, these are *Gods Factors*, unto whom if we deliver our *goods*; the *Lord* himself will acknowledge the *debt*, and will surely *pay us* with great advantage.

Whereas they, the streams of whose bounty do run another way; may well impair by their expences their *present means*; but they cannot thereby increase their *future hopes*: they may perhaps among men, have the praise of their munificence and liberality; but they shall not by *God*, be approved for their cost: nor when they give up their account, be blessed in their bounty.

Or in case thou do'st keep some dayes of feasting and joy, for thy friends and rich neighbours, as the *Jews* did, *Esther* 9. As *God* gives us leave and liberty, according to the *places* and *times* wherein we live; and according to *our estate and calling*, to make such *feasts of civility and gratitude*,

titude, of *peace and reconciliation*, of *friendſhip* and *acquaintance*; as *Abraham* made, the ſame day that *Iſaac* was weaned: As *Iſaac* made to *Abimelech and his followers*; As *Laban* made at the *Marriage* of his *Daughter*; As *Samſon* made at his *wedding*; As the *ſons of Job* made one to another, and their *ſiſters*. And as Saint *Ambroſe* now and then, to the *Governours* and *Conſuls* of *Millain*. But always with this proviſo, that we be not diſabled by them, from being bountiful to the *poor* and *needy*; be ſure to obſerve two things. Firſt, exceed not like *Nabal*, who being but *a private man*, made a feaſt like a *King*. But rather imitate *Socrates*, who when he had bid many Rich men to Dinner (his wife *Xantippe* being aſhamed of the ſmall and mean preparation that he had made) ſaid; Be content wife, for if our gueſts be *ſober* and *vertuous* men, they will not diſlike this cheer: and again, if they be *riotous* and *intemperate*, we are ſure they ſhall not *ſurfet*.

Secondly, in caſe thou makeſt a feaſt, as the ſaid *Jews* did; be ſure thou forget not to do as they did, let the poor have part with thee, *Eſther* 9.22. whom if we remember effectually, and to ſome purpoſe at ſuch times: then all theſe Feaſts *ſhall be clean unto us*: as Saint *Auguſtine* diſcourſeth in his ſecond *Sermon, de Tempore*. It was a *good Law* the *Romanes* had, That no man ſhould preſume to make a *publick Feaſt*: except before, he had *provided for all the poor in his Quarters*, as *Patritius* reports.

CHAP. XIV.

But of *Poor* there are two ſorts; *Gods poor*, *and the Devils: impotent poor, and impudent poor*: The poor upon whom we ſhould exerciſe our beneficence, is the *honeſt labourer*, and the *poor houſholder*; who either through the *greatneſſe of their charge*, or *badneß of their trade*; *croſſes*, *loſſes*, *ſickneß*, *ſuretiſhip*, or other caſualties; being brought behinde hand, are not able *in the ſweat of their face to earn their bread*: or the *blinde and maimed*, the *aged* and *decrepit*, the *weak widows*, or *young orphans*: which are either *paſt their labour*, *or not come unto it*: theſe are *principal objects of bounty*, and he that is godly and diſcreet; will rather give to *thoſe that work and beg not*, then to *thoſe that beg and work not*: For according to the *Apoſtles* rule, *They that will not labour muſt not eat*: but rather the law is duly and with ſeverity to be executed; which though it may ſeem ſharp, yet it is full of mercy to the honeſt poor, who might be more liberally relieved, if theſe idle devourers did not eat up their portion, and would above all be merciful to thoſe miſcreants; if by wholeſome ſeverity, they might be reclaimed from their wickedneſſe; ſeeing hereby they ſhould be pulled out of the jaws of the Devil, and preſerved from falling into fearful condemnation. To which purpoſe *Auguſtine* ſaith, *It is better to love with ſeverity, then to deceive under ſhew of lenity*: and to with-hold bread from the

the hungry, if being sure of his victuals he neglect justice; then by giving unto him, to make him rest securely in his unrighteousnesse. *The sluggard that will not labour in Summmer; Solomon* saith, *shall beg in Winter, and have nothing.* Nor is every lewd lazel of the canting Common-wealth, a fit altar whereon we may offer the sacrifice of our alms-deeds: but such as are so through necessity, and not of choice. For there are many sturdy beggars, and vagrant Rogues; the blemish of our Government, and a burthen to the *Common-wealth*: which kinde of poor, are not to be maintain'd in their wicked courses: For to feed them is to fat *vermine*, to feed *Mice* and *Rats*, and *Polecats*; yea, it is to feed *vice it self*, to whom they make themselves servants, and therefore most wisely and equally do our Laws punish with a mulct; those that do relieve such *Vagrants*: for these are *not the poor*, *but* the worst *robbers of the poor*; we may rank them with *Usurers*, *Incloſers*, *Ingrossers*, and *oppressing Land-lords*: For this is the reason why the poor indeed do *want it*; because these connterfeits do *snatch it*. Men that labour hard, often lack bread for their families: while these that refuse all work, are full.

As work they will not, he that before he gives them relief sets them to labour; shall never after finde them at his door: Such beggars are thieves and robbers; because they steal their labour from the *Church* and *Common-wealth*, which is as profitable as land or treasure; and take the meat out of their mouthes which are the true poor. Among these beggars, I martial *the riotous spend-all*, as well as *the lazie get-nothing*.

Affected poverty is odious, that which is of *Gods* making justly, challengeth our relief, a poverty of our own making deserves no pity. He that *susteins the lewd, maintains* and feeds not his body but *his lust*. Now considering *Gods Law*, that *every man should eat his own bread*, and that *he who will not labour, should not eat*; and that our indulgence is the nurse of their idleness, (who though they be idle Drones that feed upon the common spoil; get more by lying still in a *corner*, then an honest poor man doth by his *labour*) we make their sin our own by maintaining them. And they that look for a reward of their charity towards them: shall be answered with, *who required this at your hands?*

Besides, they come to *pilfer*, not to *beg*; and only then *beg*, when they cannot *pilfer*. Again, these are *Rogues* bred, the greatest part whereof are an *uncircumcised generation*; *unbaptized, out of the Church*, and so consequently *without God in the world*: they have nothing in propriety, but their licentious life and lawless condition: they have *no known father or mother, wife or children*; but a promiscuous generation, who are *all akin*; and yet know *no kindred*; nor *house*, nor *home*: no *law* but their sensual *lusts*, or some wicked orders of their own making, fit to maintain them in their inordinate courses. Men *without Religion, Order, Ordinan-*

ces,

ces, Faith, Hope, &c. Or if baptized, ſcarce any of them ever come to know what *Chriſtianity* means: the *Church & they* are everlaſting *ſtrangers*; only they wait without when the *Sermon* is done. Yea, they be generally given to horrible uncleanneſs, they have not particular wives, neither do they range themſelves into Families: but conſort together as *beaſts*. Or if they do marry, it is without a *Miniſter* or *Magiſtrate*: and ſo divorce themſelves without a *Canoniſt*, they need no *Eccleſiaſtical cenſures*, they *excommunicate themſelves* from all *Aſſemblies*, *&c.* I ſpeak *not to harden your hearts*, but to *rectifie your hands*.

CHAP. XV.

TRue, we muſt ſee none periſh for want either of food, or raiment. *Job* 31.19. Saint *Peter*, would have the believing *Jews*, to *honour all men*: and Saint *Paul* commands the *Galathians*, to *do good unto all men*: and commends the *Corinthians*, for *their liberal diſtribution not only to the Saints, but alſo to all men*: and prayeth for the *Theſſalonians, that the Lord would make them to increaſe and abound in love, one towards another, and towards all men*. And therefore as *God* cauſeth his *Sun* to *ſhine*, and his *rain* to *fall*; even upon *Rebels* and *Reprobates*: ſo we muſt *do good unto all men*, even thoſe that are unworthy, if in extream neceſſity. And we ſhall ſin no leſs in not giving, then they ſhall do in their unworthy receiving: for as they commit a kinde of *ſacriledge*, in diverting our bounty from thoſe who are truly poor unto themſelves: ſo we, if we keep in our hands the goods of the poor unbeſtowed, under the colour of theſe pretences; *our keeping* of them, is *no leſſe ſacrilegious, then their receiving them*.

A good *Chriſtian* like *a good ſtomack*, will deal ſomething to the *weakeſt & remoteſt members*: that they may the better do their office. And indeed, why are we ſet at the *upper end of the table?* but that having well *eat to our ſelves*, we ſhould *ſet down ſome to them that ſit below*; that they alſo may *eat* and be ſatisfied, and *praiſe the Maſter of the Feaſt*.

Yea, admit they be *Forreigners*, or indeed *Heathens*; for even every man is thy *neighbour*, though a *wicked man* or an *Heathen*, that needs thee. And in reaſon, if *Aliens* and *Infidels* were to be harboured by the *Jews*, under the *Law*; how much more ought they to be received and entertained by us *Chriſtians*, under the *Goſpel?*

Objection, Yea, but they are ill-condition'd and unthankful.

I anſwer, does not the fault rather lie in thee? perhaps thou thinkeſt it ſuch *a mighty buſineſſe*, when thou giveſt them a little *money* or *meat*: that ever after they muſt be thy *ſlaves*, and think they can never *crouch*, nor be *thankful* enough, or if otherwiſe, all are not ſo: therefore give to them that be thankful and well-condition'd; and lay not the blame upon thoſe, who are innocent, as *Baſil* ſpeaks, *Ne transferant culpam in inſontes*. Secondly, *One mans fault*, muſt not diſpenſe with *another*

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mans duty: thou art unthankful to *God*, yet he gives; ſo muſt thou. Yea; they are therefore *called alms*, becauſe we alſo give them to thoſe that are unworthy. And again, only the want and penury of the poor man, maketh him fit to receive an alms, &c. Neither do we give to *the manners*, but to *the man*: nor do we take compaſſion on him for his *vertue*, but for his *miſery*. Sixthly, let us know, that if *God* ſhould take the ſame courſe with us; as we do with the poor, and examine our *merits and deſerts*, before he would beſtow his gifts upon us: we ſhould never have our requeſts granted, but hopeleſly periſh in our wants and miſeries. Laſtly, conſider, that though the *poor* be *unworthy to whom* thou giveſt: yet *God is worthy for whoſe ſake* thou giveſt. And if thou giveſt in obedience to his commandement; though it be caſt away in reſpect of the party who receiveth thy alms: yet not unto thee who beſtoweſt them; and though in reſpect of their unthankkfulneſs and wickedneſs, thou mayſt juſtly complain with the *Prophet* in another caſe: that all that thou haſt done for them, *is in vain*: yet thou mayeſt alſo conclude with him, that *thy judgement is with the Lord, and thy work with thy God*; who will in no caſe ſuffer it to go unrewarded.

Yea, but they are ſuch as have wronged me.

Anſwer. Chriſtian beneficence requireth, that we ſhould give not only to *thoſe that* are ungrateful & *do us no good*; but alſo to ſuch as are enemies & *do us hurt*: and ſo full of mercy and Chriſtian Charity ought we to be; that our good deeds (as occaſion ſerveth) muſt not only extend unto our poor *neigbours* and *ſtrangers*; but even unto our *enemies*, according to that, *Rom.* 12. 20. *If thy enemy hunger feed him, if he thirſt give him drink*: An example whereof we have in the good *Prophet Eliſha*; who would not ſuffer the *Aramites* to be ſmit with the ſword; but contrariwiſe cauſed them to be relieved in their neceſſity: whereby *he ſo won their love, that they came no more to invade the land of Iſrael*. Yea, give to ſuch to chuſe, for ſo ſhalt thou ſhew more charity; and have a greater reward: for we are commanded to feed a hungry enemy, and have a bleſſing promiſed for it in ſpecial, and this is to imitate *God*, *who loved us when we were his enemies*.

CHAP. XVI.

HOwbeit if we will walk by *rule*, though we *do good unto all*; yet muſt we *not unto all alike*: for to the diſtreſſed *Saints*, and members of *Chriſt*; ſuch as ſhew forth *holineſs*, *Orthodox* and ſound *Chriſtians*; we muſt double our liberality as *Elkana* gave *Hannah a double portion*; For if we are even *for natures ſake*, to ſuccour a *ſinner*: then much rather are we to relieve a *Saint*; becauſe beſides his humane nature, he hath alſo a certain *divine nature* in him. He is not only *a creature*, but *a new creature*: not only *a ſon of Adam*, but *a childe of God*; and *a fellow-member* with us *of Chriſts myſtical body*. Therefore we ought herein to imitate

tate *God*, who though he be good to all, *Pſal.*145.9, 14, to 17. yet not to all alike, 1 *Tim.*4. who *is the Saviour of all men, ſpecially of thoſe that believe*, Verſe 10.

Again, what more ſeemly then where *God* gives his *Spirit*, and beſt gifts? there to multiply our chief collations, whence thoſe ſeveral expreſſions of the *Apoſtle, diſtributing to the neceſſities of the Saints*, Rom.12. 13. *Do good unto all, but eſpecially to the houſhold of faith*, Gal.6.10. And of our *Saviour Chriſt, In that you have done it to any one of theſe; ye have done it to me*, Matth.25.40.

Therefore, as *Joſeph* gave better entertainment to *Benjamin*, then to the reſt of his *gueſts*; becauſe he was his *brother*, not *by the fathers ſide* only; as they were: but alſo *by the mothers*: ſo we ſhould make more of thoſe, which are *children with us*, not only of the *ſame God by creation*, but alſo of the *ſame Church by belief and profeſſion*: And as there is another manner of uſe of *things holy, and of things common*; *of the Lords day, and of the other dayes of the week*: ſo a difference is to be made between *true Proteſtants*, and other *common Chriſtians*.

Again, as *liberality* muſt be ſhewed generally *to all*; ſpecially *to the faithful*: ſo more ſpecially to *thoſe that ſuffer* for their profeſſion of the *Goſpel*, and true Religion. Whence *Aſa* and *Hezekiah Kings of Judah*, *received willingly thoſe ſtrangers that came to them out of Iſrael*; when their Kings would have conſtrained them to commit *Idolatry*. But moſt chiefly and above all; to *Miniſters* and *Divinity Readers*, *perſecuted* or *baniſhed* for teaching and defending the *faith of Chriſt*. As who deſerved more to be fed by *Obadiah*? then thoſe *hundred perſecuted Prophets of the Lord*; 1 *Kings* 18.13. How could the widow of *Sarepta*, have better beſtowed her ſlender proviſion? then in ſuſteining *poor, hungry, and half-ſtarved* Elias. And why? it is *for Gods ſake, that they are killed all the day long, and counted as ſheep for the ſlaughter*, Rom.8.36. But withall, heed would be taken, that inſteed of *true Prophets* and *Orthodox Miniſters*; we entertain not *ſeducing Hereticks*, and *falſe teachers*: who like the *Scribes and Phariſees* do *plant errour and ſuperſtition*; and *ſupplant true Religion*. Concerning whom we have this negative precept of Saint *John, If there come any unto you, that bring not this doctrine: receive him not into your houſe, neither bid him God ſpeed*, 2 John 10.

Nor can we be too circumſpect in this caſe, for they are more pernitious to the *ſoul*; then traitors are to the *State*: They be like *Horſleeches* which *ſuck blood greedily*; not to *eaſe*, *or cleanſe the patient*, but to *ſatisfie their own bloody thirſt*, under a colour of *feeding*, and *curing* mens *ſouls*; they *impoiſe* and *kill* them; inſtead of *converting* they *pervert* their *hearers*; dealing with them as an ill *Phyſician* with his *Patient*: that *purges away the good humours, leaving the bad behinde*:

or as *Vermine* do by *Poultry*, that *ſuck out the beſt blood* from them; and *leave only the* refuſe; *their notions* being worſe, then ſo many *infectious bits*: for as thoſe cauſe all the wholeſome food a man hath eaten, to be *vomited* up again; ſo it ſelf is caſt up withall: whereas their *falſe doctrines drive out the truth*; *as one nail drives out another and ſticks faſt in the room.* *Falſhood* after *truth* is like *Aloes* ſtrewed upon *honey*: a little whereof taketh away all the former *ſweetneſs*. Yea, ſuch a *ſeducer* ſhall be able in one week to *undo, and make void*, whatſoever a *faithful Miniſter* hath *built up*, and eſtabliſhed in the *hearts of his hearers*, with great pains in many years: whereas what they *plant* is like to *laſt*; for they ſo rankle and feſter the affections of their hearers; that they leave no probability of their being reduced. *A ſeducers teaching*, is like *Circes potions*; *too ſtrong for all antidotes*: and the condition of their *Proſelytes*, like the *Kings Evil*, that none but *God* himſelf can *cure*. And one main reaſon is, they are no ſooner falne in with theſe falſe teachers; but the *Toad of prejudice* againſt their true *Paſtor is ingendred in their brains*: Yea, now they have ſuch baſe thoughts of all *Orthodox Miniſters*, that they turn the *deaf eare* to whatever they ſhall ſpeak. It is a chief *principle in the art of ſeducing*, to *winde themſelves into favour*; by *working the more worthy into diſgrace*: and having ſo done, the next is to interdict them hearing in *all publick Aſſemblies*; and reading *Books* that are not made by them. A cunning trick to keep ignorant ſouls from ſtarting; which they have learnt from the *Pope*; who will not allow the Laity to read the *Bible*, or hear the word preacht: And the *Turk* who denies to his ſubjects both all kindes of learning and diſpute about religion. And this is the cauſe why ſcarce one of a thouſand, that once falls into the clutches of a *falſe teacher*; ever returns again. But of this by the way only.

In the next place, there is reſpect to be had, to what a man hath been: as if *a godly man* be fallen into decay, *that hath been in great proſperity*; in caſe he keeps his wonted integrity: to him we ſhould be the more bountiful and reſpective; which is but to do as we would be done by: for we are both *more ſenſible of our preſent miſery*, *by remembring our former happineſs*: and alſo more tender and delicate, & ſo leſs able to bear it. The memory of former happineſs, makes the preſent miſery more deplorable; which like *dead beer*, is never more *diſtaſtful* then *after a banquet of ſweet-meats*. For *Bajazet*, to change his *Seraglio* for a *Cage*: For *Valerian* to become a *footſtool to his proud foe*: are calamities able to ſink a ſoul deep in ſorrow!

I might further ſhew in ſundry particulars; in what order we ought to proceed, in doing theſe works of mercy; in caſes of extream neceſſity: and how we ought to preſer our *wives* (next unto our *ſelves*) before all whatſoever; our *parents* before our *children*, and theſe with the reſt of

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our family, before all others; our *ſpiritual kindred* and *benefactors*, before, them who are only of our *kindred in the fleſh*; our *kindred* before *common friends* and *neighbours*; and theſe before *ſtrangers*, and *ſtrangers* alſo before *enemies*. So that if our liberality cannot through the ſtraitneſs of our eſtates, extend to all ſorts: then muſt we ſtretch it as far as we can, according to this order. Which is to be underſtood *if* they be *in other things alike*; that is, in *want and poverty*, and like in *piety and honeſty*: for otherwiſe we muſt relieve thoſe who are our *enemies*, being in extream neceſſity; even before our own *children*, being but in ordinary want: and thoſe who are *religious and vertuous*, being *further off*; before thoſe who being *vicious and graceleſs*, *are neerer unto us*. And ſo when we are linked unto any, in *many bonds and relations*: we are to prefer them before any of thoſe, to whom we are *bound in ſome one particular*, if they be not our *parents*, or *under our own charge* and *government*: as a *godly kinſman* before one who is as religious, but *nothing a kin* unto us: or a kin unto us, but not ſo vertuous and religious; *a kinſman*, *neighbour and benefactor*; before either a kinſman or neighbour, or a benefactor ſingly and alone.

And how in ſuch alſo as we are *equally obliged unto*: We may without partiality *put a difference*, As it is ſaid: *John* 21.20. *The Diſciple whom Jeſus loved*; *the word* by whom all things were made, loves all he made, yet *men*, more then *unreaſonable creatures*; and his *Saints* more then *other men*, and his *choſen Apoſtles* more then *other Saints*, and *John* more then *other of his Apoſtles*: and we may ſafely do in this caſe, as our *Saviour* did. But I paſs it for fear of *ſurfeiting my Reader*.

Neither let any dream, that the beſt of *Saints* whom *Chriſt* moſt deerly loves; are ſo exempt from miſery, that they may not want or be in neceſſity: nor miſ-judge of them, in caſe they fall into great poverty, as *Jobs friends* did of him when they ſaw him ſo ſorely afflicted. For the *Apoſtle* layes it down as a duty, that we ſhould *diſtribute unto the neceſſities of the Saints*, *Rom.*12.13. So that even Saints, may be in ſo great neceſſity; as to ſtand in need of relief. And our *Saviour* tells us, that the *wicked* at the *laſt day*; ſhall be *indicted* and *arraigned*, caſt and condemned; for not relieving *Chriſt* in his members, *Matth.*25.41, to the end, ſo that it doth there appear, that even thoſe who are ſo deer to *Chriſt*, that their caſe he accounts his own; may nevertheleſſe in this world be in a needy condition, *viz. hungry*, *thirſty*, *naked*, *ſick*, *and in priſon*, Rom.8.35. *Famine and nakedneſs*, are alſo in the catalogue of thoſe many evils, which befal not only the worſt of men, but the beſt that live: *Heb* 11 Howbeit by ſo much more are *wicked men*, *in the greater want*; by how much they are deſtitute of thoſe things, that can leaſt be ſpared: namely, *grace and Gods favour*: this is the diſconſolate condition, of thouſands of poor people in the world.

CHAP. XVII.

AND ſo I paſſe from the *third* general, *viz. the perſons to whom* we muſt give; to the *fourth* which is *what we are to give.* Wherein two things are chiefly conſiderable: the *firſt* is, that what we give muſt be *our own*, and the *ſecond* that it be *worth the giving.*

Firſt, let what thou giveſt be *thine own goods*, *juſtly gotten*; Zaccheus did not give until he had firſt *reſtored.* It is the *chiefeſt charity, to do juſtice* to every one: ſo reſembling *Marcus Curius*, *a noble Romane*, a man of ſingular wiſdom and honeſty: who having vanquiſhed the *Samnites*, *Sabines*, and *King Pyrrhus*; divided to every one of the people, *fourty acres of land*, and as much to himſelf and no more.

None more charitable then *Job*, yet if he had not been *an upright and juſt man* alſo, *Job* 1.8. his charity had never been eſteemed of. For to *rob ſome*, and *relieve others: is to offer unto God the hire of a whore, or the price of a dog*, as the *Scripture* ſtiles it: both *which are abomination to the Lord*; Deut. 23.18. according to that, *Proverbs* 15.8. *The ſacrifice of the wicked, is abomination unto the Lord.* And *God* himſelf profeſſeth, *I the Lord love judgement, I hate robbery for a burnt-offering*, Iſa. 61.8. And as he hates it for a burnt-offering; ſo likewiſe for a work of mercy, *Matth.* 6.1. Yea, he that bringeth unto *God*, ſuch an *alms* or *offering of the goods of the poor; doth as one that killeth the ſon, before the eyes of his father*, as it is *Eccleſ.* 34.20. Nor is it leſſe abominable and odious, or otherwiſe eſteemed of honeſt men. As when *Henry the Third King of* England; had ſent *a load of Freeze* to the *Frier Minors*, to cloath them: *They returned the ſame again*, with this meſſage; That he ought not to give alms of that, which had made ſo many poor, neither would they accept of that abominable gift! how much leſs then will the righteous *God?* Yea, this is ſo clear a caſe, that *Selymus the Great Turk*, could *ſee it by the dim light of corrupt nature:* For when upon his deathbed, he was moved by *Pyrrhus* that *great Baſhaw*; to beſtow that abundance of wealth, that he had wrongfully taken from the *Perſian Merchants*; upon ſome *notable hoſpital* for relief of the poor: he commanded it rather to be *reſtored to the right owners*, which was forthwith done accordingly. It was a brave reſolution in *David:* who when *Araunah* would needs have given him the *threſhing-floor*, anſwered; *Not ſo: but I will buy it of thee at a price, and will not offer burnt-offerings unto the Lord my God, of that which coſt me nothing*, 2 Sam. 24.24. And the ſame ſhould be every *Chriſtians* practice: For *juſtice* and *mercy*, muſt be *matcht together*, according to that, *Micah* 6.8. *Deal juſtly, and love mercy.* And as *mercy muſt lay out*, that which is given to the poor: ſo *juſtice muſt firſt bring it in.*

The next thing to be conſidered in this partition, or diviſion; is the *divers kindes of alms*, the which are principally *three: giving*, *forgiving*, *and free lending.* But becauſe I intend only to ſpeak of the firſt of theſe,

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as moſt conducing to the project I intend; it ſhall ſuffice only to name them. And ſo I proceed to *the quality of our alms*: namely, *That what we give be worth giving.* In which reſpect it is required, that we give to the poor *things wholeſome, cleanly, convenient, and comfortable* for the ſuſtentation of their lives. For as many of *Chriſts poor members*, are ſo neglected; that many a *dog* is better provided for then they are: So there are many that will give unto them ſuch *baſe and ſluttiſh food*; as they would ſcarce offer unto their dogs. But do theſe (think we) think them *children of the ſame Father?* Yea, *members of the ſame body*, whereof *Chriſt is the head?* and *partakers in hope of the ſame precious promiſes* with themſelves? Or which is more, that *in them they lend unto the Lord?* who juſtly ſcorneth our *baſe refuſe*; yea, *we lend to Jeſus Chriſt himſelf*; and will we *give unto him ſwill and ſwines meat? who hath given himſelf unto us*, and vouchſafeth to *nouriſh our ſouls and bodies, with his moſt precious body and blood!* O conſider this! ye that ſo baſely eſteem of the poor: and let what you give be worth the giving: It is an honourable and generous *cuſtome, that the Jews have*: who *give to the poor the beſt* of what they have: becauſe *God is to have the beſt*; and what is given to the *poor for Gods ſake, is given to God.* It is to be feared, that theſe *Jews* will one day, riſe up in judgement againſt the moſt of *Chriſtians* in this laſt, and worſt Age.

It is *an uncharitable charity*, when men will give nothing to the poor, but what they cannot make uſe of themſelves. *The mouldineſs* gives their bread, the *Fly* gives their *meat*, the *Moth* gives their *garments*: but will *Chriſt* accept of theſe for *his poor members?* No, he that *accepteth, and highly rewardeth a cup of cold water, given for his Names ſake*; where is no better thing to beſtow, *Mark* 10.41. will ſtrictly call thee to an account, for *ſpoiling* of his *good creatures.*

God hath given you *much goods*, to the end you may do *much good*: but you *with-hold them from the owners thereof*, Proverbs 3.27. until they are *unfit to give*, and every way *unwholeſome to uſe.* But *with what meaſure ye mete, Chriſt will meaſure to you again*, *Matth.*7.2. You give *his friends*, *brethren* and *children*; *the refuſe of what you have*: And he (when you ſhall ſtand in the greateſt need of all) *at the laſt day*; will give you *the refuſe of what he hath*: viz. *Depart from me, ye curſed, into everlaſting fire*, Matth.25.41. *Minde and remember that.* And ſo much of the *fourth general.*

CHAP. XVIII.

FIfthly, as touching the *manner how*, what we give muſt be with *alacrity and cheerfulneſs*; and not grudgingly: whence it hath the title of giving given unto it. As a gift is a free and liberal action, done willingly and cheerfully, and not grudgingly and repiningly: the which the Lord forbiddeth, and condemneth, *Deut.*15.10. but requireth the con-

contrary often. See 1 *Pet.*4.9. *Be ye harborors one towards another, without grudging.* And the like, 2 *Cor.*9.7. *Every man as he purposeth in his heart, so let him give: not grudgingly, or of necessity, for God loveth a cheerful giver.* Whence that short and pithy exhortation, *Be given to hospitality, Rom.*12.13. 1 *Tim.*3.2. wherein the *Apostle* speaks, as *Menelaus* in *Homer*: few words, but very fit; expresse emphatical and significant. For he saith not here, as elsewhere, *Be not forgetful to entertain strangers*: nor as Saint *Peter*, *use hospitality*; but *Be given to hospitality.* Yea, he sayes, not exercising, but *pursuing* hospitality, as *Chrysostome* noteth upon the place. For the word in the original, signifies *eagerly to pursue* and follow it.

Christians must be given to hospitality; like *Job*, *Abraham*, and *Lot*: For as the *Apostle* exhorts the *Thessalonians* to *follow that which is good*, and the *Hebrews* to *follow peace with all men*, and *Timothy* to *follow after righteousnesse*, and the *Corinthians to follow after charity*: So doth he exhort the *Romanes* to *follow after hospitality.* Which vertue is also by St. *Peter*, commended to the believing *Jews*, and by St. *John*, commended to *Gaius*, and *Demetrius*; and the contrary vice blamed and reproved in *Diotrephes*, 3 *John* 5,6,8,9,10,12.

It is said, *Rom.*12.8. *He who sheweth mercy, let him do it with cheerfulnesse.* And this the Lord chiefly respecteth and rewardeth: for so it is said, *Prov.*11.25. *The liberal soul shall be made fat*; not the hand, but the soul and heart. An example whereof we have in *David*, who was accepted for his readinesse to build the *Temple*; though he never performed it in act, but only had a desire to build it, 2 *Sam.*7. And in the particular case of giving *alms*: that *if there be a willing minde, it is accepted according to that a man hath, and not according to that he hath not*, 2 *Cor.*8.12. which chearfulnes was practised, by the faithful the of *Church of Corinth*: who were so forward in ministring to the poor Saints, that the Apostle professeth it needless to remember them of it, 2 *Cor.*9.1.

A *bargain* is valued by the worth of the thing bought; but a *gift* by the minde of the party giving: because of gifts, the minde is the best part. The graee of a benefit is voluntarinesse, the freenesse of the minde, and the openness of the heart. Therefore Saint *Paul* commends the *Corinthians*, for that they were willing and forward, 2 *Cor.*8.10. *Gods people are a willing people*, *Psal.*110.3. And it's a brave thing, to be like *Araunah*: who had but a *subjects purse*, yet a *Kings heart.* Wherefore do not afford thy riches, and with-hold thy self, which was *Cains* crime: for he offered to *God suu, non se*; (as one saith) his goods, not himself: and therefore *God* rejected his oblation, *Non tua des, & te ipsum detineas*: as *Augustine* speaks. *God* commands us to *love mercy*, not shew it only: he likes not that our *alms* should come from us, as *drops of blood* from the heart.

It is not enough for us to do good, and to be rich in good works: un-

leſſe we be alſo *ready to diſtribute*, and *willing to communicate*: as it is 1 *Tim.*6.18. Beſides, his outward works of mercy, are from an inward habit: and therefore it is no more painful or grievous unto him to do them; then it is for the *eye to ſee*, or the *ear to hear*: Yea, rather they are the delight of his ſoul, and it is *his meat and drink* thus *to do the will of his Father*. Works of mercy, ſhould not need to be *drawn out* of us through the importunity of ſuiters: but kindly, naturally, and readily *flow from* the heart, and inward fountain of bounty and benignity.

Alms ſhould flow from us, (as *water* out of a *ſpring*, as *light* from the *Sun*, as *honey* from the *combe*) and not *ſqueezed* from us as *juice out of an Orange*, or *verjuice from a Crab*; ſo that we be glad of an opportuni- of doing good as the *Cow* of yielding her *milk*: even ſeeking earneſtly after an object, that we be glad of an opportunity of ſhewing mercy.

And he that doth ſo, ſhall eaſily heare of ſome that labour hard, and yet cannot get *clothes to put on*, nor *bread to eat*: that have *rags* for their *raiment*, and ſcarce *ſtraw to lie upon*: that *drink water*, and *live on wort*, *leaves*, or *pulſe*, yea, on *grains like a hog*, or *ſcraps like a dog*: yea, let us but go into ſome back lane, (as it is our duty, to viſit the poor; that their miſery may the more affect our hearts; for things ſeen more feelingly affect us. *James* 1.27. *Matth.*25.36.43. and we ſhall thereby be better able to make good choice of objects: and the better know how to fit our alms to their neceſſities, and joyn ſpiritual alms with our corporal, which will treble the benefit, that it may make us more humble and thankful, and occaſion us to burſt forth into praiſing of *God*, who hath dealt far otherwiſe with us: to teach us temperance and frugality; that we may have the more to give, &c.)

Or ſend our ſervant, and there he ſhall hear the *children* crying for hunger, and the *parents* out-crying them, becauſe they have no food to giue them: ſome *lying in ſtraw* for want of beds, others *drinking water* in ſtead of better drink; another ſort neer *ſtarved with hunger* for want of *bread*: or eſcaping that, *quaking and ſhivering with cold* for lack of *fire*. Now relieve theſe, and thoſe that are yet unborn ſhall bleſſe you, and bleſs God for you; and indeed no want is ſo worthy of relief, as that which is loatheſt to come forth.

Neither ceaſe there, for as the *fountain* ſending forth *its ſtreams*; firſt filleth one empty hole as it runneth, and then goeth into another: and never ceaſeth, till it hath fill'd all: ſo the fountain of the righteous mans *bounty*, never ceaſeth to communicate the ſtreams of his beneficence: but after he hath ſupplied the wants of one and many; he ſtill ſeeketh after more. Yea, I have read that the *Turks*, are wont to ſend their *ſervants* abroad, purpoſely to hearken among their *neighbours*, which of them have moſt need of *victuals*, *money*, *raiment*: who ſhall condemn *Chriſtians!*

CHAP.

CHAP. XIX.

AS what will many a rich *Citizen* ſay, (living in the heart of the *City*) we know none in ſuch want, and think alſo that they ſpeak reaſon: for if you obſerve it, the ſame ſhall be their plea hereafter, when they ſhall be *arraigned at the bar of Gods juſtice*, for their abominable and deteſtable cruelty. They will even anſwer *Chriſt* himſelf; *Lord, When ſaw we thee an hungry, or naked?* Matth.25.44. they know no ſuch thing, they know not, *that there are out-Pariſhes*, ſo oppreſt with poor; That the inhabitants are not able (were they willing) to maintain a tithe of them. They know not what a number of their brethren, there are kept at *Tunis* and *Argier*, under *Turkiſh ſlavery*; in ſuch a lamentable and ſad condition, as if they were already *half in Hell*: who might with eaſe be ranſomed, would rich men hearken to the grievous moans of their *wives*, or *parents*, that would daily come to ſolicit them in their behalf, had they any hope to ſpeed; they know n ne of this, & many the like that I could name: as *breeding up* poor folks *children*, at leaſt providing that they may be *taught to read* & placed forth; thouſands whereof are brought up, and fitted for the *gallowes* only & for *Hell*. Nor will they inquire, nor come where they might have ſeen and informed themſelves, *Luke* 9.23. They are willingly ignorant, but this will not be ſufficient to keep them from being bid, *Depart, ye curſed, into everlaſting fire*, Mat.25. 41. *The righteous conſidereth the cauſe of the poor*, and will ſeek out for opportunities of doing good: *but the wicked regard not to know it*, Prov.29.7. For if thou diddeſt, at leaſt if thou wert known to be *a merciful man*; and not taken notice of for *a Churliſh Nabal*: thou wouldeſt daily have ſuch objects of charity propounded to thee, as might juſtly move thee to deprive thy ſelf of neceſſaries for their relief; were not thy *heart of ſtone*, and thy *bowels of braſs*.

I profeſſe it amazes me! that ſuch mens *conſciences* will permit them a minutes *reſt*. Nor do I wonder at any thing more, then at the ſeeming comfort, and peace of conſcience that ſome have: in that they abound in wealth, *faring* (like *Dives*) *deliciouſly every day*, having all things in exceſſe; while they ſee, and hear of ſo many that are in great extremity and want. As they cannot chooſe but hear ſad ſtories, of *the great extremity of ſome who beg not*.

Objection. But here ſome (that they may the better excuſe themſelves) will ſay, If it be ſo, how comes it to paſſe, that *profeſſors of Religion*, do not by their example teach us this leſſon? for we ſee they are as covetous and miſerable as others: for whereas ſome of them have thouſands, I ſee but little good they do. And indeed this is an Objection that I cannot tell how to ſhape an anſwer to it; ſave only that there are many *profeſſors* of religion, that are not *poſſeſſors* of it. They wear indeed *Chriſts livery*, but are none of his; neither do they know

know *God*, nor the power of *Religion*. For if they were indeed converted, and had the Spirit of *Chriſt*: they could not but be merciful and liberal, witneſſe *Zaccheus*, and they in the ſecond and fourth of the *Acts*. So far forth as we are godly, we are imitators of *the godly nature*. But in nothing do we more reſemble *God*, then when we are bountiful and beneficial to all that need our help. *God delights in mercy more then in ſacrifice*, Hoſea 6.6. And a merciful man is ſtricken to the heart with the miſeries of others; and is compell'd to help them if he can. *The power of religion and godlineſs lieth in the practice of it*, James 1.22. *By this ſhall all men know ye are my Diſciples, if ye love one another*, John 13.35. *Every one that loveth is born of God*, 1 John 4.7. If we love, we will not ſuffer, nor can we endure they ſhould want, whom we love.

Again, *God* whoſe our riches are (for only our ſins, can we challenge as our own) *commands us* to be pittiful and merciful, 1 *Pet.*3.8. *Luke* 6.36. *Micah* 6.8. *Chriſt was ſo*, 2 *Cor.*8.9. *Iſai.*25.4. *Matth.*15.32. *Mark* 8.2,7. And his precept to all believers is, *Learn of me*, Matth.11.29.

Believers did ſo, in all ages, *Cornelius gave much alms to the poor*, Acts 10.1,2. *Paul* did ſo, Acts 24.17. *Dorcas was full of good works and alms deeds which ſhe did*, Acts 9.36,39. *The good woman in the* Proverbs *ſtretched out her hands to the poor and needy*, Prov.31.20. Job *was a father to the poor*, Job 29.16. & 31.16, to 21. *Zaccheus* was a miſerable, wretched, and covetous extortioner: but when he was converted, he became as liberal. *Half my goods I give to the poor*, Luke 19.7,8,9. The *Primitive Chriſtians ſold their poſſeſſions, and goods; and parted them to all men as every one had need*, Acts 2.44,45. & 4.22, to 38. 2 Cor.8.14,15. The *believing Corinthians were willing, even above their power*, 2 Cor.8.2,3,4. And the like of *Abraham*, and *Lot*, and *Boaz*, & many others mentioned in *the word*. And indeed all that are truly converted & godly: *The righteous ſheweth mercy, and giveth*, Mat.5.7. Col.3.12. Pſal.37.21. So that if a man be uncharitable and unmerciful; he cannot be of the number of the faithful, however he may flatter himſelf. And indeed how are we like *Chriſt* and his people; if we have not the ſame minde, and ſpirit, and heart they had: if we walk not in their ſteps, and do not as they did? It was the very end why *Chriſt gave himſelf for us; that he might redeem us from all iniquity, and purge us to be a peculiar people unto himſelf, zealous of good works*, Titus 2.14. And therefore, *If we have not given our bread to the hungry, and covered the naked with a garment*; *God* will not own us, let our profeſſion be what it will, *Ezek.*18.16. And no marvel, for if we be uncharitable, we obey not but flatly *deny the Goſpel*; 2 Cor.9.13,14. *and ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord*, 2 Theſſ.1.8,9.

Thus I might proceed & make it alſo as plain: that he who hath no *true charity*, hath *no true faith*, no *true wiſdom*, no well grounded *hope*; *peace of*

Conſcience, or any other *ſaving grace* whatſoever. And that all *ſuch a mans religion is vain*, impure, falſe, hypocritical; where mercy to the poor is wanting as a companion: nor hath he any right or title to any of thoſe *gracious promiſes*, which are tendered by *Chriſt* in the *Goſpel*, but I think it fit, to preſume no further upon your patience. So having anſwered theſe *two Objections*, I proceed.

CHAP. XX.

IN the next place, look not alwayes to be ſolicited by thoſe that are in need, or by others in their behalf: The liberal man does daily ſeek out occaſion, to put his charity in practice. A man given to hoſpitality, will not ſtay, till the needy obtrude themſelves upon him, and crave entertainment, but he will ſeek, and invite them as *Abraham* did Nay, he will in a manner compell them, to enter into his houſe, if out of modeſty and baſhfulneſs they do refuſe it. As *Lot preſſed upon his gueſts greatly*, and the *Shunamite conſtrained* Eliſha *to eat bread in her houſe*. Thus the *faithful* have done, not only when there were no Innes to receive and lodge ſtrangers; but alſo after Innes and Taverns were erected, as appears by the example of *Lydia*, who beſought and *conſtrained* Paul *and his companions, to take lodging at her houſe*, Acts 16.15. and of the two *Diſciples going to* Emmaus; who taking *Chriſt* for a ſtranger, *conſtrained him to tarry with them that night*, Luke 24.29. It muſt then be the benefactors care, to prevent with his readineſſe their ſuites, who need his help; and like the *Aſtrologer*, he muſt *divine* at the wants of the poor before they lay them open, imitating the *Sun* which *giveth light, heat and vital influence*, without intreaty. He muſt be like the *inhabitants of the land of* Tema, who *brought water to him that was thirſty, and prevented with their bread him that fled*: yea, he muſt labour to be like *our heavenly Father*: Who as the *Pſalmiſt* ſpeaketh, not only *giveth us our hearts deſire, and with-holdeth not the requeſt of our lips*; but alſo *preventeth us with his bleſſings and goodneſs*, and often giveth before we ask, *Pſal.21.2, 3.* Wherefore what thou wanteſt in thy *hand*, ſupply with thine *heart*. For,

Who kindly doth ſmall gifts beſtow,
Outpoyſes great with churliſh ſhow.

He *gives well*, that *gives willingly*; *A Mite* freely given makes *a poor widow* liberal, as we may ſee by our *Saviours eſtimation*, or *valuation*, Luke 21.3,4. *God loves* both *a cheerful giver*, and a cheerful *thankſgiver*, 2 Cor.9.7. With *God* it is not *how good?* but *how well?* and with *what will* we do it? *Man* judgeth by the worth of the gift, *God* by the minde and ability of the giver. Yea, with ingenuous men, not the *gifts worth*; but the *givers will* is chiefly ſtood upon.

Beſides it is of ſingular uſe in the beſtowing of benefits: for as it maketh the gift much more acceptable; *Nam illud beneficium jucundum vi-*

ctum-

Eurúmque in animo ſcias, quod obviam venit. That benefit is moſt delightful, and will longeſt live in the minde of the receiver: which ſtayeth not till he comes to ſeek it; but commeth out to meet him in the mid-way. For it is a torment, and heavy burthen to an ingenuous minde, to crave: the which ſo preſſeth the heart, that oftentimes it maketh the blood to come into the face: which, who ſo with his readineſſe preventeth, doubleth the gift. And if this be omitted, the benefit loſeth ſome part of its grace: becauſe it is purchaſed with pain; and commeth not freely and without ſome coſt. *Nam non tulit gratis, qui cùm rogaſſet accepit.* There is nothing dearer, then that which is bought with the price of many prayers, and the benefactour alſo loſeth ſome part of his thanks; for a *benefit pierceth* the heart *like a dart*, diverſly, in reſpect of the divers manner of caſting it: *ſlighty* if it be caſt *faintly*, and *deeply* when as it commeth *forcibly*, and with a good will.

Beſides, it brings ſingular comfort to the party giving. It is ſaid, *Chron.* 29. that *the people rejoyced, when they offered willingly unto the Lord with a perfect heart: And* David *the King alſo rejoyced with great joy:* Verſe 9.

But if this hath been omitted, to prevent ſuites with our readineſs? Yet at leaſt the chearfulneſs of the heart muſt ſhew it ſelf in willing entertaining the firſt motion: and if our benefit have not ſought out him before he ſued, yet at leaſt let him finde it when he ſueth. *Atque etiam dum rogat erogemus:* and let us give whileſt he asketh: Or if neceſſary occaſion cauſeth any ſtay, yet let us not by any means ſeem to doubt, and deliberate whether we ſhall give or no. For, *Proximus eſt neganti, qui dubitavit nullámque meretur gratiam:* He that doubteth, deſerveth ſmall thanks, becauſe he is next neighbour to him that denieth. *Nam qui tardè dedit, diu noluit:* He that was ſlow in giving, was long unwilling.

CHAP. XXI.

NOw this *chearfulneſs* ſhews it ſelf *in* our *countenance*, *words*, and *actions*. For the *firſt*, benefits are to be done with a *chearful look*, a ſmiling countenance, and amiableneſſe of face: which floweth from the former, as the *ſtream* from the *fountain*. For as *a merry heart*, ſo a willing minde *makes a chearful countenance*, Proverbs 15.13. And this addeth much to the grace of a good deed: when the *eye* of the giver, telleth the receiver that the benefit beſtowed, is a token ſent unto him from a loving *heart*. Whereas contrariwiſe *a ſoure look*, much b'emiſheth it: as though the hand had ſtoln it from the heart at unawares, and the eye were diſpleaſed when it diſcovereth the theft. Yea, experience teacheth, that without this, the beſt entertainment findes no acceptance from the gueſts. For to ſee *Manum apertam & vultum clauſum:* An open hand, with a cloſe and cloudy look; is diſtaſtful to every man. We meaſure and eſteem *our welcome*, by the face and countenance; not by the *feaſt*, and

coſt of our hoſt. One may eaſily deſtroy the force of his *good deeds*, either with his *churliſh words*, or by his *grim looks*, as *Cicero* obſerves. And as *Piety* is often *wounded*, ſo *hoſpitality may be ſpoiled* with looks. *Vultus indicat virum hoſpitalem.* One may read in the face of a man, whether he be given to hoſpitality or no. For as a *mans wiſdom*, ſo an entertainers alacrity and hearty affection; *makes his face to ſhine*, and baniſhes all heavy looks. But a crabbed look like *a ſcar-crow*, *affrighteth the poor*, ſo as they cannot with any boldneſſe or confidence; come to ask relief, nor *feed* ſecurely *upon thoſe ſeeds* of beneficence, *which are caſt unto them.* Which makes the *ſon of Sirac* ſay, In all thy gifts ſhew a cheerful countenance, *Eccleſ.*35.9. Contrary whereunto is the practice of many: who either like *evil Nurſes*, are ſo *hard of milk*; that it cannot be *drawn* from them without pain and irkſomneſs; the which they expreſſe by their ſoure looks, and wreathed and wrinkled foreheads: or elſe cover the poors nakedneſſe, and relieve their wants, as *Noahs ſons* (with a better minde) *did cover the nakedneſs of their Father*, *with their faces turned* another way. For as ſome *brow-beat* the poor with proud, ſoure and ſevere looks: ſo there are others as bad as they, who *turn away their eyes and faces* from them; as though they were ſuch an eye-ſore, as might not be endured, nor be looked upon without grief and vexation.

A man would wonder to ſee how ſome men, out of a deſperate reſolution to give them nothing; will not ſo much as look upon their miſeries: leſt their *conſcious eyes*, ſhould *check their churliſh hearts*, and put them in minde of their *barbarous inhumanity*. But let ſuch be aſſured, that as they turn away their eyes from the poor, in the day of their miſery; ſo the Lord will turn away his face from them, in the day of their calamity: and *as they have ſtopped their eares at the cry of the poor*, *ſo they themſelves ſhall cry*, *and God will not hear them:* as it is, *Prov.*21.13.

Secondly, the cheerfulneſſe of the heart, appears in our affable and *courteous language*, to the party unto whom we do good: for *out of the abundance of the heart the mouth ſpeaks*, Matth.12.34. And ſurely then are theſe well ſuited together; *Quando adjicimus bona verba bonis rebus:* when we joyn *good words* with *good deeds*, which is to ſpeak to his heart who receiveth the gift, and doubleth the ſweetnes of any benefit. Where as to ſhew *ill looks*, ſo to give *ill words to gueſts* or *ſtrangers:* is to *feed them*, as the Proverb is, *with a bit and a knock.*

And what ingenuous heart, would not be better ſatisfied and contented, with *a reſpective denial of a benefit*; then with *a contumelious grant* of it? I would rather endure ſome extremity, then be beholding to *the alms of a churle*. Where is a good and courteous expreſſion, like that of *Laban*, to the *ſervant of* Abraham: *Come in thou bleſſed of the Lord*, *wherefore ſtandeſt thou without*, *ſeeing I have prepared thee houſe and room for thy Camels*, Gen.24.31. more then doubles a kindneſſe. Other notable

and

and eminent examples hereof, we have in *Lot*, and *Boaz*, and *Abraham* especially: who behaved themselves towards their guests, though strangers; rather as receiving then doing a kindness. And likewise in the *Macedonians*, of whom the Apostle testifieth, that *in communicating to the necessities of the Saints: they were to their power, yea, & beyond their power willing of themselves; praying them with much intreaty, that they would receive their gifts*, 2 Cor. 8. 2, 3, 4. It is not so now; yea, let men beprayed with much intreaty, they will not give: Yea, so contrary to this is the practice of many, that if they do give some small relief; they will be sure to *joyn with their alms, proud and insolent expostulations*, harsh words, bitter and upbraiding speeches: feeding the poor, *as they feed their untaught dogs*; which they would have at command: for when they *offer them meat*, they do withall *so sneap and rebuke them*; that they dare scarcely take it, but are ready to let it fall out of their hands and mouthes, for fear of beating. Now this turns a benefit into an injury: so that he doth not so much comfort the poor man by his gifts, as he doth vex and afflict his soul with his manner of giving, causing him in his heart to preferre a courteous refusal before a grant that is so soure and churlish. But you may usually observe, that this insulting *arrogancie is a weed that ever grows on a dunghil*; and that they are puft mindes and *base spirits*, *that love* thus *to trample upon inferiours*. Whereas *misery* with good natures, is made a *Loadstone of mercy*: it is contrarily made *a footstool for pride* to trample on: and nothing so midnights the soul of him that is fallen; as scorn & contempt: whence the *Spaniards* have their *Proverb*: *In the house of one that was hanged, we ought not so much as to name a rope*. It is no hard, nor unheard of thing; *With a gift to purchase an enemy. Nam injuriæ altiùs quam meritæ descendunt. Wrongs* pierce deeper then *gifts*; and the memory taketh faster hold of them; when as it easily suffereth these to slip out. whence that *Eccles.* 18. 15. My son, blemish not thy good deeds, neither use uncomfortable words when thou givest any thing, *Verse* 16. Shall not the dew asswage the heat? so is a word better then a gift. *Verse* 17. but both are with a gracious man, *Verse* 18. A fool will upbraid churlishly, and a gift of the envious consumeth the eyes: for as to shew ill looks, so to give ill words to guests or strangers, is to *give them good meat, and put pins therein*.

Thirdly, this cheerfulnesse shews it self in the *manner* of the action: when it is performed *readily* and *speedily*: but of this and that more fitly, in the *seventh Head or Division*: where we shall treat of the time, *when* we are to give our alms. Only let me minde you of this, that with these works of mercy; we must be sure to joyn the *affection* with the *action*, and the *action* with the *affection*; the one being as the *fountain*, the other as the *stream*; the one the *root*, the other the *fruit* that *floweth* and *springeth* from it. And as we are to take heed of bare *alms without mercy*: so much more

more of naked *mercy without alms* (which is that falſe viſard, and counterfeit of mercy: wherewith *Hypocrites* diſguiſe themſelves.) For as the Apoſtle *James*, ſpeaks *Chap.2. If a brother or ſiſter be naked and deſtitute of daily food; and one of you ſay unto him; Depart in peace, be ye warmed and filled; notwithſtanding you give them not thoſe things which are needful for the body, what doth it profit?* Verſe 15,16.

CHAP. XXII.

Sixtly, the next point to be conſidered, is the *quantity* of our alms, & *how much* we are to give: the which is not particularly determined in the *Scriptures*: becauſe there are ſo many circumſtances which alter the caſe, that *no certain rule* could be given: but it is left in ſome kinde to the diſcretion of the prudent *Chriſtian*; to give according to the occaſion offered more or leſſe, *as he ſhall be perſwaded in his minde*. And therefore the *Apoſtle* exhorting the *Corinthians*, to abound in this grace addeth; *that he ſpeaketh not this by commandement, but by the occaſion of the forwardneſs of others*, 2 Cor.8.7,8. and afterwards, 2 Cor.9.7. *Every man according as he purpoſeth in his heart, ſo let him give, not grudgingly, or of neceſſity, for God loveth a cheerful giver*. And this the nature of the work requireth: for giving is a free and liberal action: and therefore is to be done freely, and willingly, and conſequently cannot be done by all in the like proportion: beauſe their hearts are not alike enlarged with love and bounty.

But yet this in the general is required, that we give our alms not with a ſtrait and niggardly hand; but bountifully and largly: the which is implyed, by the Metaphor that the Scripture uſeth of *ſcattering and ſowing ſeed*, fitted by the *Apoſtle* to this action of giving alms, 2 *Cor.9.6.* which is uſually done with a bountiful and full hand, as alſo by that phraſe of *opening the hand wide, to the poor* and needy, *Dent.15.11.* and of *ſtretching and reaching out to the poor*, which phraſe *Solomon* uſeth to expreſſe the bounty of *the vertuous woman*, Prov.31.20. And in regard hereof, the act of giving alms is by the *Apoſtle* tearmed by the name of bounty, and oppoſed to covetouſneſſe, as being contrary unto it, 2 *Cor.9.5.* And plainly expreſſed, where he perſwadeth to this bounty by annexing that gracious promiſe, 2 Cor.9.6. *He that ſoweth bountifully, ſhall reap bountifully*, and maketh it to be an eſpecial *grace of the Spirit*, to abound in theſe works of mercy, *Verſe 8.* and an undoubted *ſigne of the ſincerity of our love*, 2 Cor.8.8. Whence his advice to them is, *As ye abound in every thing, in faith, in word, and knowledge, and in all diligence, and in your love towards us: even ſo ſee that ye abound in this grace alſo*, 2 Corinth.8.7.

Now he only is liberal and bountiful, who diſtributeth what he is able, and according *as God hath enriched him*, as the Apoſtle *Peter* enjoyns, 1 Pet.4.10. *As every man hath received the gift, even ſo miniſter the ſame*

one

one to another; as good ſtewards of the manifold grace of God. Yea, & that we may be the more able, and ſo the more bountiful and plentiful in good works: we are commanded to be careful & diligent in *preſerving* and *increaſing* of *our eſtates*, by all lawful means in *acquiſition* & *getting* by our honeſt & *painful labour* in our callings: and by our *frugal husbanding*, *and thrifty ſpending of our goods*; that ſo having greater plenty, we may be the richer in good works. Which being ſo, let every man I ſay, *as God hath enabled him do good*, and they *more good then others*, who have received *more goods then others*.

CHAP. XXIII.

But becauſe this rule alſo may ſeem yet too general: for, that the quantity and proportion is not particularly ſet down; the beſt way will be to examine what others have done in this caſe: for where the Law written does fail, we ought to obſerve what hath been the practice of the godly, that have gone before us. To which end take theſe inſtances, *Jacob* thought he could not diſcharge his duty, nor expreſſe his thankfulneſſe to *God* this way; except he gave *a tenth part* of his ſubſtance: his vow is *of all that thou ſhalt give me, I will ſurely give the tenth unto thee again*, *Gen.*28.22. and his *hand*, did ſecond his *tongue*. *Zaccheus* gave *half he had to the poor*; Luke 19.7,8,9. The *Primitive Chriſtians exceeded him*, Acts 2.44,45. and 4.22. *King Alfred* the firſt *King of the Anglo-Saxons*; beſtowed the *ſixth part* of his riches and rents upon the poor ſtrangers of the Countrey; and ſent every yeer little leſſe to *forreigne Caurches* without the Realm. *John of Alexandria*, ſirnamed the *Almoner*, did uſe yearly to *make even* with his revenues, and when he had diſtributed all to the poor, he thanked *God*, that he had now nothing left him but his *Lord and Maſter Jeſus Chriſt*; to whom he longed to flie with unlimed and unintangled wings. The *Lord Harrington* gave *the tenth* of his allowance to the poor, and other good uſes; beſides, what he gave as he walked and travelled abroad; which was not ſeldom nor little. Reverend Maſter *Whateley* Miniſter of *Banbury*, alſo gave *the tenth* both of his *ſpiritual* and *temporal means*; and was earneſt upon all occaſions (in private and publike) in preſſing this duty of liberality upon others. Biſhop *Hooper* at his houſe in *Worceſter*, had every day a great table full of poor people appointed by courſe; which he fed with wholeſome meat: who were firſt examined and inſtructed by himſelf, or others appointed by him in the chief principles of Religion. He was ſaid to be *ſpare of diet*, *ſparer of words*, *ſpareſt of time*, and only *liberal* in relieving *the poor*. *Queen Anne of Bullen*, ever carried about her a purſe for the poor; as thinking no day well ſpent, wherein ſome had not fared the better for her: yea, ſhe kept her maids and ſuch as were about her, always employed in ſewing and working garments for the poor: that there was neither time for idleneſſe, nor leiſure to follow fooliſh paſtimes.

ſtimes: ſo reſembling *Dorcas*, and the *good houſwife in the Proverbs*, *Chap.*31.19. *Maſter* Bradford *Martyr*, counted that houre loſt; wherein he did not ſome good with his *tongue*, *pen*, or *purſe*. Yea, in a hard time, he thought not much to ſell his *chains*, *rings*, and *jewels* for others relief. M. *George Wiſeheart a Scotch Martyr*, to the end he might do the more good, forbore *one meal in three, and one day in four*, for the moſt part; except ſomething to comfort nature; and would lie upon ſtraw, in courſe new canvas ſheets; which when ever he changed, he gave away. *Giles of Bruſſels Martyr, gave all he could poſſible ſpare*, to refreſh ſome with *meat*, ſome with *clothes*, ſome with *houſhold ſtuff*; and withall did miniſter *wholeſome exhortation and good inſtruction*, to thoſe he relieved: and amongſt the reſt, one poor w[illegible] brought to bed, wanting a bed; he ſent his own bed, lying himſelf in [illegible]. Yea, when he was in priſon he miniſtred to the reſt of his fellow-prisoners the beſt of his fare; and contented himſelf with the very courſeſt. Doctor *Taylors* cuſtome was once in a fourtnight, to call upon Sir *Henry Doyle*, and others of his rich Pariſhioners, to go with him to poor folks houſes, and there to ſee what they wanted in *meat*, *drink*, *clothing*, *lodging*, and other neceſſaries: and the like to others that had many children, or were ſick, being himſelf no leſſe free in his *ſpiritual alms*, as wanting other. Maſter *Fox* that wrote the *Book of Martyrs*, durſt never deny any that asked him ought for *Jeſus ſake*: inſomuch, that when he had bought himſelf ſhoes or the like; he would give them away before he came home, when he wanted the ſame himſelf.

Many ſuch inſtances I could give you, of ſome that are dead, and others yet living; that give ſome *a tenth part* of what they are able to expend, others *a fifth part*, others, that had they a thouſand pounds a year, would let it all go in good uſes; others that refuſe to keep Coach, horſe or man, or to be at any needleſs expence; but live privately and ſparingly; that they may the better diſcharge their duty, in giving all they can ſpare to pious and charitable uſes: and are ſo far from thinking they deſerve by it, that they count themſelves *moſt unprofitable ſervants*. But it were unfit to name the living, and I am loath to exceed in example recorded by others: Neither would you allow of it, if I ſhould be overprolix. I wiſh men would learn by theſe examples, and be provoked to ſpare ſomething from their ſuperfluities, yea, if need require (as in theſe times there be millions in need enough) even from their neceſſaries; that the poor diſtreſſed members of *Jeſus Chriſt*, might be relieved and comforted more then they are with their *ſix pence a week*, which is but enough to keep a dog. Nor can I think any thing more diſhonourable to *our Nation and Religion*; then our unmerciful, and unchriſtian like proviſion for the poor. And the time will come, that men will curſe themſelves, that they kept their Coaches, lived like Lords, got thouſands &

enough

enough, and *kept* it *as ill*: in letting millions periſh or pine for want of neceſſaries. I believe, yea, I know (if the *word of God* be true) that it had been better for them, to have afforded God his tithes, his *ſubſidia pro pauperibus*; which is, as I ſuppoſe, a portion, that may well be ſpared of moſt men. And the *Jews* had the *poor mans tithes*, as well as the *Levits*. But they will heap up wealth, and purchaſe land, as if they intended to ſhare the whole world amongſt ſome few; and the reſt were to be their vaſſals. But I fear they do not more *heap up riches*, then they *heap up wrath to themſelves againſt the day of wrath*; and that what St. *James* ſpeaks will be verified upon them, who ſaith, *Go to now ye rich men, weep and howle for your miſeries that ſhall come upon you; your riches are corrupted, and your garments moth-eaten; Your gold and ſilver is cankered, and the ruſt of them ſhall be a witneſs againſt you, and ſhall eat your fleſh as it were fire. Ye have heaped up treaſure together for the laſt dayes; Behold, that which is of you kept back from the poor, either by fraud or cruelty cryeth, and the cryes of them are entred into the eares of the Lord of Sabboth. Ye have lived in pleaſure on the earth, and been wanton; Ye have nouriſhed your hearts as in a day of ſlaughter, &c.* James 5.1, to 6.

And whatever men deem, our own abundance can ill ſtand with our engagement to others that lack. It is great injuſtice for us to be full, when others pine. And let rich men look to it: for great abundance cannot be both gathered and kept without a great deal of ſin, as *Eraſmus* obſerves. The poor are owners of our ſuperfluities, nor is it ſo much ours as theirs: yea, what is it other then *a plauſible ſtealth?* to feed our riot with the wants of the owners. Whence *Laurentius* is bold to affirm, That the *rich* offend more in not *giving* their *ſuperfluities*, then the *poor* do in *ſtealing neceſſaries*.

Wealth does not *damn* the *rich*, but when the getting or keeping of it does *damnifie* our neighbour or the poor. The *children of Iſrael* might freely uſe *Manna*; but what they hoarded up, either out of *diſtruſt*, *curioſity*, or *for wantonneſs*; would *corrupt and turn to wormes*.

CHAP. XXIV.

But yet herein, reſpect muſt be had to our ability, as Saint *Peter* ſaith; *Let him that miniſtreth, do it as of the ability which God hath given him*, not above his ability. It is not required that a man wrong himſelf, to relieve another. A man is not bound to pluck a thorn out of anothers foot, and put it into his own. No Law requires, that a man ſhould lie in the ſtreets; and let another lie in his bed. *Liberality* giveth with diſcretion, and is *the mean* between *prodigality* and *avarice*. *A good man*, ſaith the *Pſalmiſt*, *is merciful, and lendeth*, or giveth, *and will meaſure his affairs with judgement*, Pſal.112.5. *He conſiders wiſely of the poor*, Pſal.41.1.

Now wiſdome muſt herein be ſeen: *First*, in reſpect of *the giver*, it

must be according to his *ability* as *Acts* 11.29. and *secondly*, of *the receivers*, it must be according to their *neceſſity*, as *Acts* 4.35. Notwithſtanding in caſes of urgent neceſſity & great extremity: men are to ſtrain themſelvs, and to rack their eſtates above the reach of their ability; to preſerve their brethren, from being tortured in their perſons, upon the rack of neceſſity. For which the *Apoſtle* magnifieth the Chriſtian bounty of the *Macedonians*: who *even above their ability*; *contributed and communicated to the relief of the poor Saints*. And this our *Saviour* requireth, *Luke* 12.33. *Sell that you have, and give alms*. If a man want money, yet if he have money-worth that he may ſpare, he muſt ſell and give; and in ſome caſes all, even a mans poſſeſſion, as they did in the beginning of the *Goſpel*, Acts 4.34. And *John the Baptiſt*, Luke 3.11. requireth that *he who hath two coats, ſhould impart unto him that hath none: and that he who hath meat, ſhould do likewiſe*. Whereby is meant, that he who hath more then is ſufficient for the ſuſtentation of life, muſt communicate it unto thoſe who are in extream neceſſity, and in iminent danger of periſhing, as we ſee it practiſed by the faithful in *time of perſecution*, Acts 2.45. where in a common calamity, *They that had poſſeſſions and goods, ſold them, and parted them to all as every man had need*. Otherwiſe, unleſſe it be in theſe caſes of extremity, it is lawful to poſſeſſe not only thoſe things which are neceſſary to nature, but alſo to a mans eſtate and perſon: For we read that *Paul had a ſpare cloak at* Troas, 2 *Tim.* 4.13. And that our *Saviour* himſelf *had two coats* in his greateſt perſecution, *John* 19.23.

So that except it be in caſes of the greateſt neceſſity; we muſt obſerve a *golden Mean*. For we have not a *ſea* of ſufficiency, which cannot be drawn dry. No nor yet is our eſtate in it ſelf, *a ſpringing fountain*, which is no ſooner empty, but preſently it filleth again: but it is like *a pool of ſtanding water*, or as it were *a ſmall ſtream*, which is fed and ſupplied by the *ſpring* of *Gods* bounty, and therefore we muſt not let it flow out faſter then it commeth in, but ſtill preſerve the main ſtock, (unleſſe it be as hath been ſhewen in caſes of great neceſſity) and keep the pond in a convenient fulneſſe; letting the overplus continually run over to good uſes: for otherwiſe there will be an intermiſſion in the ſtream of our bounty; till the emptineſſe be repleniſhed; and *too much at one time*, will cauſe neceſſarily *too little at another*.

Wherefore, that we may conſtantly hold out in well doing unto the end: there is required that an equality and proportion be obſerved, in diſcreet fitting of our works of mercy and beneficence, unto our eſtate and ability; that they may match but not exceed it.

The wiſe *Husbandman*, doth not caſt all his ſeed into the ground: but reſerveth ſo much at leaſt, as will be ſufficient to maintain his family; and ſo *we muſt ſowe not all we have, but all which we can ſpare*; that through our indiſcretion we want not food before the time of *Harveſt*.

Now

Now herein is reſpect had to our ability, when *keeping* (as the Wiſeman counſelleth us) *our ciſterns and wels full: that our ſelves may drink* of them, *and letting the overplus run abroad to others in the ſtreets*, Prov. 5. 16,17. And this the *ſon of Syrach* adviſeth, According to thine ability, ſtretch out thine hand, and give: *Eccleſ.* 14.13. and give unto the moſt High, according as he hath enriched thee: & as thou haſt gotten, give with a cheerful eye, *Chap.* 35.10. An example of which Chriſtian diſcretion, we have in the faithful, *Acts* 11.29. *Then the Diſciples, every man according to his ability, determined to ſend relief unto the brethren.* And this the *Apoſtle* meaneth, where he requireth ſuch *an equality*, as *that ſome ſhould not be too much eaſed, and others too much burthened*: but that they ſhould indifferently out of their abundance, ſupply the wants of others, 2 *Cor.* 8. 13,14.

It is Gods expreſſe command, *Deut.* 16. *None ſhall appear before the Lord empty: every man ſhall give according to the gift of his hand, and according to the bleſſing of the Lord thy God which he hath given thee*, Verſe 16,17. *Let every man*, ſaith Saint *Peter*, *as he hath received the gift; miniſter the ſame one to another, as good diſpoſers of the manifold grace of God*, 1 *Pet.* 4.10. It is ſaid, *Acts* 11. *That the Diſciples every man according to his ability, ſent ſuccour unto the brethren which dwelt in Judea by the hands of* Barnabas *and* Saul, *Verſe* 29,30. The *Diſciples* in the *Primitive Church*, *every firſt day of the week*; *put aſide by himſelf, and laid up as God had proſpered him*, 1 Cor. 16.2. Let every one then give; *If he be not able to bring a Lamb*; *let him bring two turtle-Doves, or two young Pigeons*, what he can well ſpare, *Levit.* 5.11. Or if he cannot do ſo, let him at leaſt contribute his prayers: *To whom God hath given much, he requireth they ſhould give much: where he hath given little, he will accept of a little.* According to his proportion of grace, he expects our proportion of goodneſs, and he doth the will of God, who does the beſt he can to do it. They are written in the book of Life, ſaith *Bernard*, that do what they can to do it, though they cannot do what they ſhould.

CHAP. XXV.

ONly we muſt take heed, that we do not ſtraiten our ſelves in our own conceits; and make our ſelves believe our ability is leſſe, then it is: for this is the way to make *God* leſſen our ability of what it is.

It is uſual for men to ſay, I have little enough for my ſelf and mine: and therefore it is not required, that I ſhould give to others.

To which I anſwer, He that is all for himſelf, counts all (have he never ſo much) little enough.

Or *ſecondly*, perhaps thou ſpendeſt ſo much upon thy luſts; that thou art not able to ſupply the wants of others: which is the caſe of thouſands: for *the luſts of the fleſh, the luſt of the eyes, and the pride of life* are chargeable; they devoure all and make poor: they are able to ſpend

thousands a year, as one said, I have twelve thousand a yeer, yet I want money as much as other men. *One sinner destroyes much good*, Eccles.9.18. Rom.16.18. *They have sought out many inventions*, Eccles.7.29. and those consume their estates of which afterwards.

But *Thirdly*, dost thou think that it some others (that make conscience of this duty) had the estate; thou hast: that they could not, and would not do more good with it then thou dost?

Again, *fourthly*, *He that hath* but *two coats*, may think he hath little enough for himself: Yet *Christs bids him part with one to those that have none*: and the like to him that hath meat, *Luke* 3.11. And the rule which the *Apostle* sets down is: that a man *give according to that he hath*, be it more or lesse, little or much, 2 *Cor.*8.12. If then thou hast not two coats, nor wherewithall to have them: it will serve thee for a good excuse, otherwise not. But

Fifthly, How comes it that thou thinkest so much, but little enough for thy self? is not this self-love only? For if thy great abundance be little enough for thee: canst thou think so short a pittance as thy brother hath, much enough for him? Thou hast variety of food, divers pounds or hundreds, he hath scarce any thing: and must you alledge I have little enough? The measure we mete to supply the wants of others, is not the same that we measure to our selves, they are divers, and *divers measures are abomination to the Lord*, Proverbs 20.10.

Yet this is the sin of the whole Land: As it was *the sin of Sodom*, Ezekiel 16.49. so it is *the sin of* England: and let us look to it, for if we commit the same sins; we may well expect to meet with the same punishment, fire and brimstone. Or which is worse, hardnesse of heart, and everlasting punishment, *Matth.*24.50,51. I fear this Nation lieth under a curse for this very sin though they see or consider it not,

The poor able to work, are suffered to beg; the impotent, aged, & sick; are not sufficiently provided for; but almost starved, with the allowance of their *six pence a week* apiece; perhaps *two pence*, many have *nothing at all*. If we had either charity or mercy, we would think if so much be but sufficient for us; ô how far is it too little from sufficing them!

But men are generally most devilishly partiall: for otherwise why could not this Nation as well as *Holland* set their poor on work, and provide necessaries for those poor not able to work? that there might be no begging here, nor just complaint by reason of want; it is so in the *Low-Countreys*, not a man of their own Nation begs there. I hear the *Town of Maidstone*, and the *City of Dorchester*, and a few other places set the poor to work, and provide for them without begging: O that *London* and other places would do the like! *That there be no complaining in our streets*, Psal.144.14. If *men fearing God, and hating covetousness*, were appointed to receive that, which would be voluntarily given to effect this

good

good work: there would be stock enough to do it, and to supply all wants. Yea, the people of this Nation have been so bountiful, that a Law was made to restrain them: fearing that all the whole Land would be given to the *Poor*. The *Papists* will rise up in judgement against many of this generation: and is it not a sad thing, that they should be more forward upon *a bad principle*, then *Protestants* upon *a good one?*

This were a good and blessed work, very comfortable, of great necessity, attainable and honourable to this Nation; very acceptable to *God*, and to those in want, and to all good men. Surely *God* would greatly blesse and preserve those precious men; that having power, should also have hearts to further so blessed a work, and do so great good for those, who cannot help themselves. *God would give them a full reward*, 2 John 8. Nor do I utterly despair of seeing it effected: some thing and to purpose hath been done already; as I heare. And my hope is, that our no lesse *pious* and *charitable*, then *valiant* and *Noble Protector*; will not let it stick there: nor is my hope groundlesse, for it is known, he gives more money to the poor, then any I have heard of in our dayes, *thousands a year!* I would the rich would follow his steps. It is expected the *Lord* will use him, to do great things for the good of this Nation, especially to ease the oppressed, and to help those that cannot help themselves. The benefit and good whereof will (I presume) in time more appear; to the *glory of God*, and the *welfare of this Nation*, maugre all the peoples rage.

But wo to those mercilesse men that do hinder! (a too many *instead of helping* the poor, do *rob the poor*. One, even a *Justice of the Peace*, gave in his account of the poors money five hundred pounds short, as can be proved; it were a good deed to name him, for example to others:) or that would not be ready to further such a work. As, consider (I beseech you) what ought to be done in this case, what is our *duty*, and what will be our *doom* if we do not prevent it, by a timely *breaking off our sins by righteousnesse, and our iniquities by shewing more mercy to the poor*, Dan. 4.27. of which Christ hath given us a fair warning beforehand, *Matth.* 25. from *Verse* 41. to the end of the Chapter, which is a *Book-case, plain, and easie* for each of us to understand, that would not feel those flames.

It is not sufficient to give the poor something, unless they have sufficient for their need. *Thou shalt not harden thine heart, nor shut thine hand from thy poor brother: but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need in that which he wanteth*, Deut. 15,7,8. So *they parted their goods to all men, as every one had need*, Acts 2.44,45. *Neither was there any among them that lacked, distribution was made, according as he had need*, Acts 4.34,35,37. *If ye give not those things that are needful to the body: what doth it profit?* James 2.16. 1 John 3.17. *That their abundance might be a supply of their want: that*

there

there might be an equality, 2 Cor.8.13,14. I ſay not ſuch an equality, for every one to *have*, and *wear*, and *fare alike*: but that the neceſſities of every one, may be ſupplied. Yet it may be obſerved, that when *God* fed his people in the *wilderneſs*; there were among them *Princes* and *Rulers*: *God* could, but would not provide more, nor better for them then others, one meat for all. Alſo *God* preſcribed a like meaſure, an *Homer* for each man, the pooreſt had no leſſe, the richeſt had no more. What elſe doth it ſignifie to us? beſides his bounty; but this: that it is the will of *God*, that there ſhould not be ſuch an extream inequality of living among his people, *Exod.*16.16,17,18. Alſo that we ſhould not think any thing too much, nor too good; for the meaneſt of the Saints: for *Manna* is called *Angels food*, and *meat from Heaven.*

But do we in any proportion what we ought? or what the former Scriptures enjoyn? As conſider, *Pariſhes* allow their poor, perhaps *four pence a week for houſe-rent, a peny a week for apparel and houſhold-ſtuff, a peny a week for waſhing, a peny a week for firing, a peny a week for meat and drink*: an allowance able to make their skin cleave to their bones! or to make a mans hair ſtand an end that ſhall hear of it! If our ſelves were confined to this allowance, how ſoon ſhould we be weary of it? and yet if they do cry to *Church-wardens, Collectors for the poor, &c.* for what is allowed them, (if they could alwayes have it duly paid) they muſt ſo *crouch, and creep, and be ſo checkt and controlled*; that it would make them ſcorn to accept of it, did not hunger ſo pinch them, that they are compelled whether they will or no, not daring to anger their *good maſters*, for fear of being cut ſhort of that little.

CHAP. XXVI.

Firſt, But let men take heed what they do, and how they uſe theſe poor deſpiſed ones: for *Chriſt and his people are one*, Heb.2.11. 1 Cor.12.12. *He is hungry and naked in his members*, Matth.25.42,43. *If we neglect them, we neglect him; if we give them, we give to him*, Iſai.63.9. Matth.25.44. & 10.40.

Secondly, The precept runs thus, *Thou ſhalt love thy neighbour as thy ſelf*, Levit.19.18. Matth.19.19. (*a hard leſſon* for men in theſe dayes, wherein *the love of many waxeth cold* to *God* and *man*) yet as hard as it is, *Chriſtians* muſt learn it: If we ſee one in need that cannot help himſelf: we are to care for him, and provide for him in ſome proportion, as we would do for our ſelves; elſe how do we love him as our ſelves? We are willing to ſhare in all that *Jeſus Chriſt* hath; though we deſerve it not: it is but equal that he in his, ſhould ſhare in what we have, though they deſerve it not. *We ought to lay down our lives for the brethren*, 1 John 3.16,17. Aquila *and* Priſcilla *who for my life, laid down their own necks*, Rom.16.3,4. If ſo, then are we to lay down our eſtates for them: for that is leſſe. But

Thirdly,

Thirdly, If on the contrary, we neglect them: we our ſelves ſhall be neglected: you have lived without ſhewing mercy, and you ſhall die without receiving mercy. *Thou in thy life time haſt received thy pleaſure*, (ſayes *Abraham* to *Dives*) *and likewiſe poor* Lazarus *pains: now therefore is he comforted, and thou art tormented*, Luke 16. 5. It is the poor mans comfort, (if he be pious) that his condition is far better then the rich miſers: for if he have but *a ſmall ſhare in this world*, the other ſhall have *leſs in the world to come.*

Fourthly, They are thine own fleſh, *Hide not thy ſelf from thine own fleſh*, Iſa. 58.7, 11. and not to ſupply their wants to thy power, is to *be without natural affection*, 2 Tim. 3.3. yea, hereby, thou makeſt thy ſelf guilty of all the ſorrows, and ſufferings which thy not giving ſhall occaſion them. So that *the poor will cry againſt thee*; *and God will hear their cry, and take their part.* Pſal. 72.12. & 12.5.

Fifthly, What thou giveſt is not loſt, but *lent to the Lord* upon uſury: who will not only *repay it with an hundred fold increaſe here*; but with *ten thouſand fold increaſe hereafter*, Mark 10.30. Proverbs 19.17. *The merciful man does good to his own ſoul*, Prov. 11.17. So that it is not more *for want of grace*, then *wit*; that worldly men are all for heaping up here: ſince thoſe things are worthy moſt eſteem, which are of moſt uſe; and that is *grace, and peace, and a good conſcience*: for theſe *will ſtand us in* great *ſtead at all times*; *now*, and *hereafter*; and in all caſes, in *health, ſickneſs, death, day of judgement*, and *to eternity.* Whereas wealth without grace, hath no ſuch vertue. Indeed many will truſt men with thouſands, but not *God*: becauſe they do not know him, nor believe his *word.*

Sixtly, We ſhould give, becauſe we may come to want our ſelves. *Give a portion to ſeven, and alſo to eight: for thou knoweſt not what evil ſhall come upon the earth*, Eccleſ. 11, 1, 2. *Fire* may come, *thieves, oppreſſours, ſword, famine, over-flowing of waters, &c.* may come: therefore *make friends by giving to the poor*, Luke 16.9.

Seventhly, Give, becauſe *to give* is *the way to have*, Luke 6.38. as *part the fourth* plentifully proves. As we *ſowe* more or leſſe, ſo we ſhall *reap* more or leſſe. *Prov.* 11.25. 2 *Cor.* 9.6. yea, not to give, is a cauſe of poverty. *To with-hold more then is meet, tendeth to poverty*, Proverbs 11.24, 25. *He becommeth poor, that dealeth with a ſlack hand*, Proverbs 10.4.

Carnal reaſon will be apt to alleage, I would give; but I fear I ſhall want my ſelf: But the *Lord* ſaith, *He that giveth to the poor ſhall not lack*, Prov. 28.27. *In the dayes of famine, they ſhall have enough*, Job 5. 20. Many in theſe our dayes, have had great eſtates, now they have them not; yea, they have not bread to put in their mouthes: one cauſe is, they did not ſupply the wants of others; therefore they are taken from them, and they are in great want themſelves.

Eighthly, By being unmerciful to the poor, we not only bring the judge-

judgements of God upon our ſelves, James 2.13. even *all manner of miſeries*, Pſal.109.8, to 16. Job 20.19, to 25. & 31.16, to 23. Amos 6.1.7,8: Jer.5.28,29. But we bring *plagues upon our poſterity* alſo, Pſal.109. *Let his children be continually Vagabonds, and beg. Let there be none to extend mercy unto him, neither let there be any to favour his fatherleſs children. Let his poſterity be cut off &c. becauſe he remembred not to ſhew mercy, &c.* Verſe 9. to 17. So that a man cannot more hurt himſelf, and wrong his poſterity, then by not helping the poor members of *Jeſus Chriſt*, when they ſtand in need, nor is there a ſorer evil under the Sun, then to love money better then our ſelves, *Eccleſ.5.13. Matth.25.41,45.*

As knowing therefore the terrour of the Lord! we perſwade men, 2 *Cor.5.* 11. *But to whom ſhall I ſpeak, and give warning that they may hear? Behold their eare is uncircumciſed, they cannot hearken. Behold, the Word of the Lord is to them a reproach; they have no delight in it*, Jer.6.10. *But who ſo is wiſe, will conſider theſe things*, Prov.29.7.

And now to fall in where I left of. Haſt thou ability for unneceſſary expences? as drinking, feaſting, recreations, &c. For he only is liberal according to his ability, that beſtows no leſs in works of mercy, then he does in ſuperfluous and needleſs expences, and kindneſs to friends. He that reſembles the *Theſſalonians, who were forward according to their ability, and rather beyond it.* Or the *Macedonians*, of whom the *Apoſtle* ſaith, that *in great trial of affliction, their extream poverty abounded, unto their rich liberality: for not only to their power but beyond their power they were willing: and prayed the Apoſtles with great inſtance, that they would receive the grace, and fellowſhip of the miniſtring, which was towards the Saints*, 2 Cor.8.2. to 6. And ſo much touching the *quantity, or proportion*, of what we are to give.

Here ends the ſecond Part, *the other* ſix *follow.*

In *charity* to the *Poor*, (and that to the *bleſſings of this life*, all *felicity in the next* may be added) theſe two *Mites* are given to the *Rich.*

And that it may not be thought a *begging* buſineſſe, the *Meſſenger* is only to leave them with your *Servant*, and go his way. If you pleaſe to peruſe *theſe, and the other ſix Parts*: both *you* and the *Poor* may have great *gain* by it; and *God* the *glory*, which is all the *Author* aimes at.

Philarguromaſtix.

OR,

The Arraignment of *Covetouſneſſe*, and *Ambition*, in our great and *greedy Cormorants*. That retard and hinder Reformation, (All whoſe *reaches*, are at *riches*:) that make *gold* their *god*; and commodity the ſtern of their conſciences: that hold every thing *lawful*, if it be *gainful*: that prefer a little baſe pelf, before *God*, and their own ſalvations: that being *fatted* with *Gods bleſſings*; do *ſpurn* at his *precepts*.

Dedicated to all corrupt, cunning, and cruel

Governours, *Politicians*, *Officers*, *Judges*, *Lawyers*, *Projectors*, *Ingroſſers*, *Gripers*, *Waſters*, &c.

Together with the lively, and lovely

Characters, of *Juſtice*, *Thankfulneſſe*, *Contentation*, *Frugality*, *Liberality*:

Being a ſubject very ſeaſonable, for theſe Atheiſtical, and ſelf-ſeeking Times.

By *Junius Florilegus.*

Imprimatur, *Tho. Gataker.*

Chap. I.

HAving felt the *Cormorants* Pulſe, I find it to beat violently after gain. He were a skilfull *Phyſitian*, that could pick out the *greedy worm*, which maketh him ſo *hungry*. I will make the attempt, and leave

the iſſue to him, to whom nothing is hard. And that I may (if it be poſſible) pluck up Covetouſneſſe by the roots; I will (as near as I can) imitate our *Anatomiſts*, who in deſecting of a *Corpſe*, paſſe not by the leaſt *vein*, or *artery*, without a diſcovery, and paraphraſe upon the ſame. And ſo, that the profit (as I hope) ſhall recompence the prolixity.

True, he is ſuch a deep, that one may better tell the haires of his head, then the wickedneſſe of his heart. And whereas *Many ſinners* (which in my former Characters I have pointed out,) *have done wickedly*; *this* wretch *ſurpaſſeth them all.* Yea the ſprings and wards of his deceitful heart, are ſo divers and intricate; that it would be an impoſſible enterpriſe to decipher them all. Nevertheleſſe, I will (*God* aſſiſting me) acquaint you with ſuch words, actions, and cunning devices of his, as are moſt worth my diſcovery, and the *Worlds* notice: that being known and ſtigmatized, you may the better beware of him.

The *Covetous Cormorant*, *Miſerly Muckworm*, *Greedy Griper*, or *Cunning Politician*; is one that affects no life or quality for it ſelf, but for gain; all his reaches, are at riches. His *Summum bonum* is commodity: and gold is the *goddeſſe* he adores in every thing. Nor cares he how he gets, but what he gets. For he not only betters his eſtate, by making himſelf worſe; and impoveriſheth his ſoul, to inrich his body: But to purchaſe a great eſtate, he will ſell both ſoul, and body. Nor could he otherwiſe call his wealth his own: if he did not thus buy or purchaſe it with himſelf. Like *Silveſter* the ſecond, who to get the *Popedome*, gave himſelf to the devil.

If he be a Trades-man, he takes one and the ſame oath; to be the Cities Freeman, and moneyes bondſlave. He ſhuts the fear of *God* out of his heart, the ſame day he begins the world: And marries his Wife, and the World at once: to ſave the Charge of a double Wedding. He bids a good conſcience farewel for thirty years: charging it to meet him again, when he is *Alderman*. For his hopes, and deſires are as great; as his deſerts are mean.

Nor is he any niggard of his labour, or neglecter of time and opportunity. Its ever *Term* with him; his buſineſſe admits of no *vacation*, no holiday; ſcarſe of nights, or meal times. For he is ſo eager on his worldly occaſions; that he ſeldom feeles himſelf either ſleepy, or hungry: nor will they once give him leave, to think of his conſcience. He takes paynes, and parboyles himſelf in ſweat unreaſonably: and becauſe all ſervants (as he thinks) are Theeves: it much grieves him, he hath not an hundreth hands with *Briarius*; and as many Eyes with *Argus*: for he could and would imploy them all. Nor is there any end, or limit to be found in Covetouſneſſe. *Balaam* was ſo inflamed with the hope of *Balacks* gold: that he thought his *Aſſe* never went half faſt enough to it. *Numb.* 22. whence it is, that ſuch an one plots, ſtudies, contrives, breaks his peace, his ſleep, his brains to compaſſe his deſires. Neither will he ſpare, to plow furrowes on the backs of the Poor: Or run through the blood of Orphans to effect the ſame. For though he venture

his *eares*, his *neck*, his ſoul; he dares not deny his *ſlave*, his *dog*, his *devil avarice*. Wind, tyde, nor time; but it ſhall bring him in profit. Yea he will grow wealthy by *Plague*, *Famine*, or *War*, (like thoſe fowles that fatten with froſty weather,) And as for theſe *Civil wars*: we know to our coſt, that many of them are ſwollen in their eſtates, and minds: from a *toade*, to an *Ox*, as in the Fable. What are his ſeveral wayes to effect the ſame, in ſuch times: I dare not tell ye; for fear of teaching them: and my aym is to profit your ſoules, not to increaſe your eſtates. Neither will this Diſcourſe permit me, to be prolix. Only this, for matter of conſcience, he is like *Dorio* the Bawde in *Terence*: that was not aſhamed of the baſeſt actions, that brought her in benefit. Or *Caligula*: who could ſmell no difference, between gold got by oppreſſion; and that which was honeſtly come by. And indeed: how ſhould not that Eye be blind; which the *Devil* hath dawbed up, with the dirt of this *world*. *The gift blindeth the eyes of the wiſe, ſaith God; and perverteth the words of the juſt Exod.* 23.8. *Deut*, 16.19.

Chap. 2.

I Need not tell you of his procuring *Monopolies*, to rob the *Common wealth*: a wicked way to inrich one man, by beggering, or defrauding a multitude. Nor how politick he is, to ingroſſe a Commodity in the plenty, and neglect of it: that he may inrich himſelf when a time of *dearth* ſhall come. Nor of his hoording up Corn in a dear year: which is to make a private gain, of *Gods Judgments*, and to ſtarve the Poor. For he does what he can to ſtarve them. He curſes the *Hollanders*, for ſupplying us in times of ſcarcity: wiſhes that *Danſke* were as far as the *Molockoes*, And had rather have the frame of the World fall, then the price of his Corn. And the like in whatſoever this *Cormorant* deales; For he will be ſure to make the moſt of it. And not only in the price, but otherwiſe. For, for the emptying of other mens purſes, and filling of his own: he buyes by one ballance, and ſells by another. hath falſe *weights*, falſe *meaſures*, falſe *wares*, falſe *lights*, a falſe *finger*, a falſe *tongue*, a falſe *heart*, &c. Nor can you well make any bargain with him, without being overreached by him. As a bargain may ſometimes be as unmercifull, as a robbery: and haſty ſelling (which many poor men are oft put unto,) is commonly more diſadvantagious, then intereſt.

Let him be put in truſt; as *Joſeph* was by *Potiphar*: who *committed all he had to him*, *Gen.* 39.6. to 10. he is ſo far from dealing faithfully as he did: Or thoſe mentioned, 2 *Kings* 22. *whom Joſiah found ſo honeſt, that he would take no reckoning of them*, verſe 4. to 8. That he falls ſhort of the *unjuſt ſteward*, Luke 16. who cheared his *Maſter*, but of fifty, in an hundred. verſ. 6. For whatſoever he catcheth in his clawes, he will be ſure to hold: like the *Fiſh Polipus*, Or *a drowning man*; that holds all he can take hold on. And not onely ſo, but he will laugh in his ſleeve, and eſteem it a good jeſt; to ſee how his ſubtilty, hath couſened your ſimplicity in earneſt. But he is a *fool*, in thus playing the *knave*: for honeſty though it gain but little at once, yet it gains that little oft, and

long. whereas nothing but mere neceſſity, will bring a man into a *Trap*; wherein he hath once been taken. Nor make him joyn with a known *theef*, in his own *robbing*. I have known ſome, that by wronging, and couſening a Cuſtomer of a few ſhillings: have hindered themſelves the taking, of half ſo many thouſand pounds. And others that by their honeſt, and ſquare dealing: have gained ſuch credit; that the mere report thereof, hath procured them cuſtomars from all parts of the Land. And certainly a wiſe man would be honeſt: if it were but for his own ends. But *God* hath juſtly ordained, that he who will be *a knave* in one thing: ſhould be *a fool* in another. But to go on,

Suppoſe he ſhall be brought upon his *Oath*, when his couſening cannot be proved: as in *Iſrael, when any thing was delivered to a Neighbour in truſt; and he refuſed to reſtore the ſame; pretending it was ſtolne, Exod.* 22. 7,8,10,11. he will abſolutely forſwear himſelf; rather then acknowledg it, or make ſatisfaction. And the like is his dealing with *Orphanes*; if any ſhall be ſo ſimple, or unhappy; as to put him in truſt with their eſtates; and leave the care of their children to him: (though the greateſt obligation to a good mind, is anothers truſt: which to diſappoint, is matchleſſe perfidiouſneſſe,) he will diſcharge his truſt with a witneſſe. Much like that Taylor: who like a Knave as he was ſhrunk a Freeze Gown, to three dozen of Buttons. For he hath a Conſcience like a Barn Door: and can diſgeſt gold, and ſilver, as the *Oſtridge* doth Iron. Yea ſo vaſt is the gorge of his Conſcience: that he can ſwallow the greateſt crimes, and find no ſtrain in the paſſage. Yea he can carry them as lightly away, as *Sampſon* did the *Gates of the City*; and his back never complain of the burthen. Nor can you expect he ſhould be faithful to men: that is ſo unfaithful to *God*.

If he be a great dealer, and growes not rich that way: he will effect it another way. he will ſtudy tricks to uphold the credit of his wealth: and ſtill the nearer he comes to poverty; the more ſhew he will make of ſufficiency, untill he hath got twenty mens eſtates, perhaps *ten thouſand pounds* into his hands; And then in knavery he breaks, and gets more by this one trick, then if he had thrived never ſo well in his calling. For he will, if it be poſſible, ſo conceal his eſtate; that his *Creditors* ſhall be glad of *two ſhillings*, or *ten groats* in the pound.

Chap. 3.

OR if he likes not ſuch a courſe, leſt it ſhould keep him from ever riſing higher: He will venture all he hath, and what more he can procure; to purchaſe ſome *offices*. As well knowing this the ſpeedieſt way to wealth. And indeed how many by getting Office, upon Office; Or ſtepping from one degree of greatneſſe, to another: have rolled themſelves up like *a ſnow ball*; from baſe beggery, to infinite wealth. Together with right worſhipful, and right Honourable Titles; by unjuſtly ſcruing themſelves, into honours and offices. And Offices were uſually conferred, upon the worſt men: becauſe the worſt are forwardeſt to ſue for them. As in *Fothams Parable*; The *Olives*, *Vines*, and *Figtrees* refuſed

ſed the honour of governing; but the *Bramble*, will catch hold of the ſleeve for preferment, *Judg.9.15.* They that be worthy muſt be ſued to: as thinking it better to be worthy of honour, then to have honour: and reſolving they will ſo be honourable, as they may ſtill be honeſt. Whereas the unworthy, ſtudy more to be advanced, and grow rich; then to be worthy of that advancement, or wealth; by doing good in their places. Whence they are as induſtrious in climing; as *Briarius*: who even clambered to reach at the *Heavens*: and ſpeed thereafter. *Haman* was alwayes aſpiring, and lifting up his head: till it was lifted up *fifty cubits* higher, then he would have had it, *Eſter 7.* And *Saul* you know in *ſeeking Aſſes, found a Kingdome*: But *Abſalom* in *ſeeking a Kingdom, found a Gallowes*: And indeed how many have we known, like the *Frog* in *Æſop*? who thinking to ſwell till he was as big as an *Ox*; burſt before he came half way to it. Or if not ſo; they have reſembled *Caninus*, who was *Conſul of Rome* but ſeven hours. Or the *ſtones* on the top of a *Pinnacle*: which are the laſt erected, and the firſt that fall.

Secondly; the worſt men get the beſt places, and offices; becauſe they are better verſt in the way that leads thereto: And have liberty to uſe ſuch means; (viz. *flattery, bribery* and *bloodſhed*: the uſual ſtayers of the covetous, and ambitious,) as the deſerving dare not. Of the firſt, *Abſalom* may ſerve for an example, 2 *Sam.*15.5,6. Of the ſecond, that *Chief Captain*, *Acts* 22.28. Of the third, *Hazael*, 2 *King.*8.15.

Offices ſhould be given freely, to the moſt fit and deſerving; (As the *Stern* is committed to him, that is moſt expert, and skilful in *Navigation*,) that is, to *men of courage, fearing God, dealing truly, and hating Covetouſneſſe*, *Exod.*18.21. who will neither grow great by *buying offices*; nor rich by *ſelling them*: Neither grow rich by others bribes, nor honourable by their own. Nor can an honeſt man, buy ſuch bargains: For how can he *ſell cheap*, that *buyes dear*? Only a *Simon Magus*; who makes preferment his *god*, and *Mammon* his *Mediatour*, can afford to buy an *Apoſtleſhip*: that he may ſell the *Holy Ghoſt*, and ſo get money by him. And *Offices* have uſually been ſold, to ſuch as would give moſt for them: whereby all gainfull places throughout the Land; were ſold to ſuch, as made prey of the people. And from hence ſprings all our miſeries: For whereas that *Common Wealth* is moſt happy, and beſt governed; in which wicked men may bear no ſway, nor have any authority; as *Pittacus* obſerves. So on the contrary, that *Common wealth* is moſt unhappy; and worſt governed; in which wicked men do bear all the ſway, and have the chief authority.

I might heap up inſtances from the *Word*, *Hiſtories*, and *Experience* of all Ages of ſuch, as have attained great places; by means of cruelty, and intruſion. And therein make manifeſt, that none are ſo *Marble hearted*, and *ſavage minded* as the *Covetous*, and *Ambitious*. As not caring on whom they tread, ſo they may riſe. Yea woe to them that lye in the way of their aſpiring: Though they be *brothers*; yea *Fathers* (as in the caſe of *Abſalom*,)

tom,) they shall bleed: and the nearer they are, the more sure is their ruine.

Chap. 4.

AS for the discharge of his place, or office being obtained; it is this. First he resembles *Boniface* the ninth: of whom nothing could be demanded, were it never so unjust, or absurd; but he would grant it for money. But in case no money comes; He will imitate *Caligula*: who would deny all mens requests, were they never so modest, just, and reasonable. For like *Felix*, when he had to do with *Paul*, *Acts* 24. 26, 27, 28. He *looks that money should be given him* by each Party. As who will not give him *bribes*? rather then venture the losse of all: as the *Traveller* his *purse* to the *Theef* rather then venture his life, or limbs.

Or if either *Plaintiffs*, or *Defendants* cause be too *light*, in the *Ballance* of equity: It is but throwing in a *Bribe heavy enough*; and that Scale shall weigh down the other. for as a ballance stoopeth to that side, whence it receiveth most weight: so he favours that party most, that giveth most. And what *Court* was there almost, in the Land? where *Justice* was not bought and sold. Might not the worst cause? Or the foulest crime find favour? if the parties would be at the cost to purchase it. As it fared with *Claudius*, who defiling the fair *Matron Obelina*, as he found her praying in the *Temple of Minerva*: being condemned for *sacriledge*, escaped punishment by bribes.

Nor is he any whit ashamed, or afraid to take bribes: For as *Custome* hath brought that into *credit*, which otherwise would be set in the *Pillory* and *stigmatized*: so in case any dare question him; he can answer the *Supream Magistrate* in the words of that *chief Captain*, *Acts* 22. 28. *with a great sum obtained I this Office*, as thou very well knowest; which is enough. For the one but *sells* that by *retail*, which the other sold him in *grosse*: And so making the case his own, conscience tells him, that he who hath *bought* his place *dear*; cannot *sell cheap*, Or afford the *Client* a reasonable peniworth of *Justice*. Unlesse he means to live by the losse; and he that so buyes, hath no such meaning.

Chap. 5.

AND to speak rightly, who but the *Supream Magistrate* hath been the cause of all? in selling Offices to such, as would give most. and filling all gainful places in the Land with such, as sought not the peoples good; but the peoples goods, *Ezek.* 22. 27. The *Common wealth* (as *Plato* well observes) like *a Fish*, commonly first *putrifies*, and *rots* at the *head*: for *as the Governour of the people is, so are his Officers*; *and what manner of man the Ruler of the City is*; *such are they that dwell therein*, *Eccl.* 10. 2. *Subjects* follow the example of their *Princes*, as certain *flowers* turn according to the *Sun*. And as all subordinate greatnesse flowes from the head: so do commonly also their dispositions. *Augustus* a learned *Prince*, fill'd *Rome* with Schollers. *Tiberius* filled it with dissemblers. *Constantine* with Christians. *Julian* with Atheists. A sick head, makes a distempered

ed body. *Of a Prince that hearkeneth to lyes, all his servants are wicked.* *Prov.*29.12. And for the most part, they that should lead the way to all vertuous actions: are the Ringleaders of all mischief, and dissolute courses. Indeed *the Kings of the Earth*, should be *nursing Fathers* to the Church: but both the Word, and experience of most ages shew; that *they band themselves, and the Princes assemble together against the Lord, and against his Christ*, *Psal.*2.2. God is so far, from making every one good whom he makes great: that *Not many Noble are called*, as *Paul* speakes, 1 *Cor* 1.26,27. and the Scripture hath left it upon Record; that of *twenty Kings of Judah, six* onely were *godly*: and of *eighteen Kings of Israel, all but two* were *wicked*. and yet this nation was *Gods* peculiar, and chosen people out of all the world.

O that they who sit at the *Helm!* would discharge their parts: and then things would soon be mended. The way to *purge* the *streams*, is to begin at the *Fountain*. Let them that govern in chief *fear God*, and be *free from Covetousnesse*. *A King by judgment maintaineth the Country: but a man receiving gifts, destroyeth it.* *Prov.*29.4. Nor would it be any disparagement to their greatnesse; but a great honour; to follow the examples of *Samuel*. 1 *Sam.*12.3,4. And *Moses*.*Numb.*16.15. And indeed it is too base and sordid for honour to be covetous. But return we to the *Miserly Muckworm*; for I may seem to have left him, and be gone quite out of my way.

Chap. 6.

THese base, and servile spirits; that love money better then themselves: will do any thing to please *Princes*. They will sooner follow the *command* of their *Lord*, or *Prince*: then the *precept* of their *God*. Let *Saul* but command *Doeg*, to *murther the Priests*: he will run upon them, and quickly dispatch them. 1 *Sam.*22.18. Let *Jehu* but command the *Rulers, Elders, and great men of Samaria, to slay seventy of their Masters sons*, *off goes their heads*, so soon as they receive the *Letter*, 2 *Kings* 10. 6,7. If *Nebuchadnezzar* charge the *Princes*, and *Officers*, to adore his new erected *Idol*: when the *musick* gives warning: they instantly fall down upon their knees. *Dan.*3.1. to 8. *John* shall not want a Deaths-man; if *Herod* but send for his head: so not long since, if the *King* would have *wickednesse established for a Law*: his *Judges*, and *Officers*, (some of them) were as ready to do it, as he to have them. *Cowards*, and *Covetous men*; are *slaves* to those above them, *Sicophants* to those equal with them, *Tyrants* to those under them. When the *Hart* is made *Judge*, between the *Woolf* and the *Lambs*; as in the *Fable*: it must needs go on the *Wolves* side. *Cambyses* falling in love with his Sister, asked the *Judges*; whether it were lawful for him to marry her? They answered, they had no such law: but they had another, that the *King* might do whatsoever liked him; whereupon he married her. Our times have been blest with many such *Judges*, and other *Officers*.

Nor would these, be swayed by his *Majesty* onely: For when in justice they could not but punish a malefactor: might not the *Protection* of some

great Lord, be procured to deliver him? so that the *Law* might put up his dagger: For by this means a lewd person needed not fear to offend; that had a great man to his friend; or had not a great man to his enemy. The *Robber* rifles a *passenger*, is apprehended and indited: the boory he giveth to some mighty one, to procure his pardon and escapes. Thus the poor traveller is robbed doubly; both of his money, and all relief of the *Law*; and the protector of the lewd person is become the greater thief. A poor sheep-stealer is hanged, for stealing of victuals; compelled peradventure by necessity of that intollerable cold, hunger, and thirst, to save himself from starving. But a great man in office, may securely rob whole Provinces, undo thousands, pill and poll, oppresse, flea, grind, tyrannize, inrich himself by spoyles of the Commons; be uncontroleable in all his actions, and after all be recompensed with turgent Titles, honoured for his good service, and no man dare find fault with him, or mutter at the matter. much like the justice of *Domitius*, who alwayes punished the poor, and those that were of no power: but the rich and mighty he pardoned. These are theeves, not for taking purses by the high way, but bribes in their chambers. *Hosea* 4.18. Their language is give; and the theeves is but deliver: now what is the difference, betwixt give, and deliver? yet often (give) walks in *Chains of gold*, while deliver lyes in *chains of Iron*. These are theeves in folio; Cathedral, and Metropolitan theeves: *loving gifts, and taking bribes to undo the widow, and fatherlesse.* yea many whole Families, and their posterity. This made *Socrates* laugh to see, a *Judge* severely to punish others; and do worse himself: to see little theeves, riding in Carts to the Gallowes; and great theeves in Coaches to condemn them. *Minuta puniuntur, magna in triumphis feruntur.*

Chap. 7.

Let these things be considered, and then tell me, whether we might not complain of our times, as the *Prophets* of former times, and say? *In their hands is wickednesse, and their right hand is full of bribes. Psal.* 26. 10. *They are turned aside after lucre, and take rewards to pervert judgment.* 1 *Sam.*8.3. *To passe over judgment, and the love of God, Luke* 11.42. *The Prince asketh, and the Judge judgeth for a reward: therefore the great man speaketh out the corruption of his soul, so they wrap it up. Micha* 3.11. & 7. 3. *Zeph.*1.12. *Thy Princes are rebellious, and companions of theeves: every one loveth gifts, and followeth after rewards. They judge not the fatherlesse, neither doth the widowes cause come before them. Esay* 1.23. *Her Princes in the midst of her, are like Wolves, ravening the prey, to shed blood, and to destroy soules for their own covetous lucre. Ezek.*22.27. *The best of them is as a briar, and the most righteous of them is sharper, then a thorny hedge. Micha* 7. 4. yea they were so *frozen in their dregs*, *Zeph.*1.12. that if one were found either in *Parliament*, at *Councel Table*, in *Star-Chamber*, *High Commission Court*, any *office* in the *Kingdom*; or ordinary *Court of Judicature*; that in the worst and most desperate times; durst keep a good conscience, and not do as the rest, that would not upon all occasions *speak good of evil, and evil of good*, prostitute their *tongues*, and *pens*, and *wits*, and *wills*, and *consciences*,

conſciences, and *ſoules*, all that they had to ſerve the times, and turnes of *Princes*: That would *honour greatneſſe*, but *imitate goodneſſe* onely: like the *Lord Cook*, *Sir Randal Crue*, *Sir John Elliot*, and many others: he was wondered at as an *Owl* among the reſt of the *birds*. as it fared with thoſe three worthies, *Shadrach*, *Meſhach*, *and Abednego*, when they refuſed to do, as the reſt of the *Princes*, *Governours*, *Captains*, *Judges*, *Treaſurers*, *Counſellors*, *Sheriffes*, *and all the Rulers of the Provinces under Nebuchadnezzar*. *Dan.* 3. Or as it fared with *Daniel* ſingle; when of all the *hundred and twenty Princes*, he refuſed to obey the *King* in his wicked command. *Dan.* 6. Or as it did with *Micha*, amongſt thoſe *four hundred falſe Prophets*: when he would not ſpeak againſt his conſcience, and flatter the *King* to his deſtruction, as the reſt did. 1 *King.* 22.

But might not our *Senators* before ſpoken of, have ſaid to their *Soveraign*; as *Socrates* ſaid once to his *unjuſt Judges*? Surely we deſerve recompence, inſtead of rage. Yea and I think, we may make application to ſome *Officers*, and *Judges*, of later times; of what *Comincus* ſpeaks of the *Battel of Montlehery*: viz. that ſome loſt their places, and offices for running away; which were beſtowed upon others, that fled ten Leagues further. for as they ſay, Never ſo much bribery in all ſorts of Officers, as now: which is a horrible ſhame, in ſuch reforming times.

Chap. 8.

NOr did their wickedneſſe, confine it ſelf within their own boſomes: but by their examples, all the people of the Land (except ſome few deſpiſed ones) were infected: for doth not experience ſhew? that *the faithful are failed, from among the children of men*. *Pſal.* 12.1. *that none calleth for juſtice, none contendeth for truth*; *they conceive miſchief, and bring forth iniquity*. *Iſa.* 59.4. That *all ſeek their own, and not that which is Jeſus Chriſts*. *Phil.* 2.21. That *all are gone out of the way, they are all corrupt, and have done abominable wickedneſſe*; *there is not one that doth good*, *Pſal* 14.1,2,3. & 53. 1. So that if ever that Counſel of *Jeremy*, and *Micha*, *Let every one take heed of his neighbour, and truſt ye not in any brother: for every brother will uſe deceit, and every friend will deal deceitfully*. Jer. the 9.4. *Truſt ye not in a friend, neither put ye confidence in a Counſellour*; *keep the doores of thy mouth, from her that lyeth in thy boſome*. *Micha* 7.5.) were duly to be obſerved; it is in our dayes. For is not the *City*, and *Country* become as *a common priſon of cheates*? ſtarving as much from juſtice, honeſty, and Religion; as a picture does from a man? though ſome are worſe then others.

And what care men, ſo they get money, and great places? though they loſe their ſoules. As theſe bribe-takers, *multiply unjuſt gain*, *and grow rich above meaſure*: *even their houſes are full*, *and they are thereby become great, and waxen rich*; *they are grown fat and ſhining*; *they do overpaſſe the deeds of the wicked*, *they execute no judgment*, *no not the judgment of the poor and fatherleſſe*: *yet they proſper*, Jer. 5.27,28. But what followes in the next verſe? *Shall I not viſite for theſe things*, *ſaith the Lord*? *Or ſhall not my ſoul be avenged on ſuch a nation as this*? verſ. 29. Yes: *the*

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day of their visitation cometh, now shall be their perplexity, saith God. Micha 7.4. I will ease me of mine adversaries, and avenge me of mine enemies. Isai 1.24. And I think *God* hath been as good as his word. Our very eyes have seen it, or our eares heard of it; both in *England*, *Scotland*, *Wales*, and *Ireland*. True, wilful and wicked men will not see, what they do and cannot choose but see: How when God hath any exploit to perform, and intends successe: he raiseth up the hearts of some chosen Instruments, with heroical motions, and resolutions of courage, with contempt of all danger for atchievement. When all hearts are cold, and dead; it is a sign of intended destruction. But to leave such, untill time and experience hath taught them more.

Chap. 9.

NOw what is the reason of all? but Covetousnesse. I must do as my *Soveraign*, Or such great men will have me, or I shall lose my Place, which I bought so dear: and so undo my self, and all mine. But the *King of kings* will one day, condemn you both: him for commanding, and thee for yeelding: And recompence your obedience with Fire, and brimstone. And not seldom have such, their deserved recompence; sooner then they expect it. *Ferdinando* the fourth, adjudged two *Knights* to death; more through malice, then out of justice: but one of them cryed out, O unjust *King!* we cite thee to appear within thirty dayes, before the Tribunal seat of *Jesus Christ*; to receive recompence for thine injustice: upon the last of which dayes; he dyed, as *Paulus Diaconus* testifies. *Demetrius* having received many requests, and supplications of his subjects; threw them all into the water, as he went over the Bridge: whereupon, his subjects conceived such an hatred against him; that his Army forsook him, and yeelded to *Pyrrhus*: who drave him out of his *Kingdom* as *Diodorus* sets it down. I confesse it is a miserable thing, to fall in to such times: in which men must both speak what they think not, and do what they approve not. As *Tacitus* that great States-man speaks. Yea as wise *Plato* could say, that *Common wealth* is like to go to wrack: where *Magistrates* rule the *Lawes*, and not the *Lawes* rule *Magistrates*. To which accords that of the *Oracle*: The *Sibarites* desirous to know from *Apollo*, how long their prosperity should last? were answered; that so soon as they began to prefer men, before *God*; their state should be destroyed. And to speak the truth in plain English: (as now we may do blessed be *God*.) He is not a *King*, but a *Tyrant*: whose *will* swayes, and not the *Law*. as wise *States men* have been bold to affirm. But what of all this? An honest man will do nothing to please any, whereby he shall displease *God*. He will answer the *King*, you bound me by oath at my first entrance; that I should in all cases give judgment, according to law. *Agesilaus* being requested by his *Father*, to give a sentence against equity: graciously denyed him, saying: You have taught me, O Father, from my youth, to obey the Lawes: and therefore I will now obey you therein, in judging nothing against the *Lawes*. And *Benevolus*, when *Justina* the *Arian Empresse* proffered him great preferments, to have him instru-

inſtrumental in a ſervice; which could not be done with a good conſcience, anſwered; What do you promiſing me an higher degree of preferment, for a reward of impiety; yea even take this from me, which already I have; ſo I may keep a good conſcience; And forthwith gave her his *Girdle*, the *Enſign of his Honour*. And of ſuch a ſpirit, was *Sir Thomas Moor*: who made great ſuit to the *King*, to be diſcharged his *Lord Chancelorſhip*; that ſo he might not againſt his conſcience; ſpeak, nor act any thing, about the *Kings* marriage with *Queen Anne*.

A *Judge* truly fearing *God*, is in Juſtice and piety, as immoveable as a *Rock*: Like *Fabricius*, of whom *Pyrrhus* (though his enemy) gave this praiſe, that a man might as ſoon turn the *Sun* out of his *courſe*; as him from truth and honeſty. as *Plutarch*, and *Eutropius* report. Or like *Ariſtides*, who *feared not the King*, nor would *favour his own Father*; and for his impartial dealing in all matters: was ſirnamed the Juſt. Or *Epaminoudas*, whom all the riches of the world, could not withdraw from the leaſt duty to his *Country*. as *Ælian* reports. Or the *Midwives*, who (though weak Women) would not do as the *King of Egypt* commanded them: but *preſerved alive the men Children*, *Exod.* 1. 17, 20, 21. Or the *wiſe men*, *Matth.* 2. 1. to 13. who turned their backs upon *Herod*; when in his command he intended miſchief. Or the *Martyrs*, who would *burn*, rather then *turn*. Vertue, and piety is ſuch a thing: that neither power can force her, nor wealth win her, nor any thing in the whole World corrupt her. One that feares *God*, and hath a good *conſcience*; is like *Fire*, that cannot be forced downwards. When *Pyrrhus* tempted *Fabricius*, with money and promiſes of honour: And ſeeing that would not do, threatned him with *Elephants*, and ſtrange things, he anſwered: *I fear* not thy *force*, and I am too *wiſe* for thy *fraud*. The *Prince of Conde* being taken priſoner, by *Charles the ninth of France*; and put to his choyce, whether he would go to *Maſſe*, or be put to *death*, or ſuffer perpetual *impriſonment*? anſwered: the former I will never do by *Gods grace*; as for the two latter, let the *King* do with me what he pleaſeth; For *God* I aſſure my ſelf *will turn all to the beſt*. When *Modeſtus* the *Emperours Lievtenant*, threatned to kill *Bazil*, he anſwered: if that be all I fear not, yea your Maſter cannot more pleaſure me, then in ſending me unto my heavenly Father; to whom I now live, and to whom I deſire to haſten. And another time being threatned with bonds, baniſhment, Confiſcation, cruel torture, death, &c. he bad him fright *babies* with ſuch *bugbeares*; his life might be taken away, but not his comfort; his head, but not his crown. Yea quoth he, had I a thouſand lives, I would lay them all down for my *Saviours* ſake; who hath done abundantly more for me. And when they offered him money and preferments, to tempt him, he anſwered: can ye give me *money* that can laſt for ever, and *glory* that ſhall eternally flouriſh? *John Avdely* profeſt to *Bonner*, when he told him of burning; and how ill he could indure it: that if he had as many lives, as he had haires on his head; he would loſe them all in the fire, before he would loſe his *Chriſt*. *Jerom* writes of a brave *Woman*, that being upon the *wrack*; bad her *perſe-*

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tutours do their worſt, ſhe was reſolved rather to *dye*, then *lye*. They will never fear to be killed, who by killing are ſure to be crowned. Here he that reads, will take occaſion to cenſure me; (perhaps count me a Fool,) for putting ſo many plums in the pot of one kind: But thou mayeſt rather think thy ſelf worthy of cenſure, for I do it onely to ſhew thee thy folly: for ask thee which example thou wouldeſt have left out? thou knoweſt not. Yea thou wouldeſt rather have more put in, that thou never yet heardeſt. If ſo, learn to be more wiſe, or at leaſt more charitable: or rather confeſſe, that *Sloth fits and cenſures, what the induſtrious teach: Foxes love to diſpraiſe the Grapes, they cannot reach.*

I deſire to imitate thoſe *Authors* that I like beſt, and find moſt efficacious: And (ſince nothing will pleaſe all) I would pleaſe them that are of my own dyet: And thoſe I gueſſe to be the moſt, and to have the greateſt need of ſuch diſcourſes, as *inform the judgment*; and are likelieſt to *work upon the affections*, and *ſave the ſoul*. And to confeſſe that, which ſome will ſay is an errour, I would rather (if *God* ſo pleaſe) be an inſtrument to convert one ſoul, then to build up many: and I wiſh more of the *Miniſtry*, were of my mind. But go we on:

Chap. 10.

Such as fear *God*, if higher powers injoyn them things againſt him, who is higheſt of all: they will *rather obey God then man. Acts* 4. 19. Yea in this they are like *God* himſelf: who *accepteth not the perſons of Princes, and regardeth not the Rich, more then the poor. Job* 34. 19.

And were *Princes* ſo wiſe as they ſhould be: they would bleſſe *God*, that they had ſuch *impartial Judges*. *Henry the fourth of England*, when the *Prince* his eldeſt ſon, was by the *Lord Chief Juſtice* for ſome great miſdemeanure, *committed to priſon*: he thanked *God* that he had a Son ſo obedient, and a *Judge* of ſuch *impartial, and undaunted courage*. And when a *Judge* is once found to be ſo impartial: no man will dare, once to ſollicite him in any diſhoneſt, or unjuſt cauſe. As *Cicero* writes of *Cato Cenſorius*, *to his eternal praiſe*. But for want of ſuch *Princes*, and *Judges*: *Judgment is turned backward, and juſtice ſtandeth afar off*; For *Truth is fallen in the Streets, and equity cannot enter*. As *God* complaines. *Iſay* 59. 14. *As a roaring Lyon, and an hungry Bear: ſo is a wicked Ruler, over the poor people.* As wiſe *King Solomon* makes the reſemblance. *Prov.* 28. 15, 16. And the *Prophet Micha*, *Chap.* 3. *They eat alſo the fleſh of my people, and flea off their skins from their bones, verſ.* 3. But

Thirdly: as theſe covetous *Judges*, and *Officers* will do any wicked act, for *Great ones* out of *fear*: ſo they will do the ſame for *friends*, or Allyes out of *love*, and to ſave their own purſes: Or againſt *Enemies* out of malice. He that puts on a *publick Gown*, ſhould put off a *private perſon*: like *Cleon the Lacedemonian*; who when he undertook publick affairs; called all his friends together, and told them: that he now diſcharged himſelf of all friendſhip; in that it too often cauſed men to ſwarve from Juſtice and equity. But how common is it with theſe *corrupt Magiſtrates*, to make a *bad cauſe good*, or a *good bad*; either to *revenge a wrong*, or to

do

do a pleaſure. To ſpeak, or act partially; according to the intereſt he hath in the Cauſe, or the patient. But what ſaith *Solomon? It is not good, to have reſpect to any perſon in Judgment: for that man will tranſgreſſe for a peece of bread. Prov.* 24.23. & 28.21. He that *God* hath deputed as *Umpeer*, between party and party: ſhould ſay to *Fathers*, *Brethren*, and *Children*; whether *Natural*, or *Political*; I know ye not. That is, neither *nighneſſe*, nor *Highneſſe*, ſhall make me play the Huckſter, with *God*, the *Law*, or my *Conſcience.* *Neighbourhood* is my friend, *Alliance* is my friend, *bounty* is my friend; But *Juſtice* is my friend, a *good Conſcience* is my friend, and *God* is my friend above all. Wherefore without reſpecting the perſon, Or expecting the gifts of any: I will do what theſe friends, would have me. Like *Papinian*, who being commanded by the *Emperour Caracalla*; whoſe Steward and familiar he was; to defend him in an unjuſt cauſe, would not do it. Or like *Phocion*, who refuſed to help his ſon in law *Carillus* in judgment, being accuſed for bribery: ſaying, he had made him his friend and Ally; in all juſt, and reaſonable matters, and in them onely. Or *Sir Thomas Moor*, who upon the like occaſion told his ſon in Law: that were he to decide a cauſe, between his Father whom he loved dearly; and the *Devil* whom he hated extreamly: he would deal impartially, and do the *Devil* right if his cauſe were good. And when another of his ſons in law, that had a cauſe depending before him in *Chancery*; and preſumed too much on his favour: when he would not be perſwaded by him, to agree to any indifferent compoſition; he made a flat decree againſt him. Or *Seleucus*, who when his ſon was taken in Adultery; to ſatisfie Juſtice, and in ſome ſort the people who intreated for him: cauſed one of his ſons eyes, and another of his own to be puld out. The law requiring both, of the party's offending. Or *Antonius Venerius Duke of Venice*; who ſuffered his ſon to dye in priſon, becauſe he had raviſhed a maid. Or *Mardus*, who ſate in judgment upon his ſon *Cartanes*; and would have put him to death: but that *Artaxerxes* ſeeing his Juſtice, pardoned his ſon. Or laſtly *Noah*; and *Abraham*: *Abraham* would *ſacrifice his ſon*, rather then diſpleaſe *God*: *Noah* did curſe his own ſonne, rather then he would diſpleaſe *God*. Shewing that we ſhould not ſpare our own bowels, when God would have them puniſhed. But do as the *Fathers, and Mothers of Idolaters, Drunkards, and Blaſphemers* did in the *Law*: who *brought the firſt ſtone to put their ſons to death. Deut.* 21. 18, 19, 20, 21. And indeed he onely, whom neither *Clamor*, nor *Rumour*, nor *Terrour*; Neither furious *paſſion*, nor melting *compaſſion*, can divert from *Juſtice*; is fit to be a *Judge*. He who reſembles *Philip*, and *Alexander* his ſon: who when any came to complain, ſtopped one of their eares; which they reſerved for the *defendant*. As *Plutarch* affirms. And ſuch an one in good turnes, will not owe more then he muſt: in evil owe, and not pay. Yea he hates, and ſcorns to pay private wrongs; with the advantage of his Office; and if ever he be partial, it is to his Enemy. Obſerving well what *God* ſaith, *Exod.* 23. 3. *Levit.* 19. 15.

I might in the fourth place be as large, in shewing how these *Covetous*, and *corrupt Judges*, and *Officers* will do any evil, or omit any good in the discharge of their places: to content (Or for fear of) the People: But I study brevity. Though what I speak to, I love to prove fully. Because he which throwes his dagger at a Theef, must be sure to hit him home: otherwise he disarmes himself, and strengthens his Adversary. You may please to read *Mark* 6.26,27. & 11.18. & 15.15. *Matth.* 14.3, 4,5. & 21.45,46. *Luke* 20.19. & 22.1,2. *John* 19.12. to 17. *Act.* 25.8,9. where are notable examples of Governours; omitting good, and doing mischief to please, or for fear of the people. Which our own experience at home, may serve to amplifie.

Chap. II.

NOw besides these, there are many others; that without controle *rob the Common wealth, gull the people*, and are no whit ashamed of it. I mean *Corrupt Lawyers*; who are also *Merchants* in this *Trade of Covetousnesse*, and selling of men. As come to this Covetous Wretch if he be a *Lawyer*; He sits in his *study* like a *Fox* in his *Burrough*; glad to spye a *Goose* that hath *feathers* on his back: declare unto him your cause, ask him what he thinks of it; he will perswade you it will bear a *strong action*, be it never so *weak*. As he is like to have good counsel, that fees the *Devil*. A simple *swayne*. went to a *Lawyer*, and told him *Sir*: And it shall please *your Gentlemanship*, I would have *proces* for one, that hath called me a *Mechanick fellow*: So you shall quoth the *Lawyer*, for that will bear a very good action. The *Lawyer* that careth not to deal unfaithfully: is like some *Christall Glasse*, which flatteringly sheweth every man a *fair face*, how *ill favoured* soever it be. These are Abettors that set men on; their *Cockpit* is *Westminster Hall*, and while their Clyents peck out each others eyes, they pull their feathers. *Absaloms* tongue is in their heads; and as he *stole away the peoples hearts*, so these steal their estates. And no cause so bad, but they will undertake it either for gain, or glory: as he gets most fame, and the greatest practice; that can make a *bad cause good*, and a *good bad*. Whence it is *they bend their tongues, like Bowes for lyes*. As *Jeremy* hath it, *Chap.*9.3. *that they may overthrow the right of the poor in his suit*. As *Moses* hath it, *Exod.*23.6. see more *Esay* 32.7. For they *will devise some wicked counsel* or other: (if they be paid thereafter) *to undo the* adverse party, *with lying words*. And commonly, they are like *Cælius*: that could plead better against a man, then for him, as *Plutarch* speaks. Yea some of them fall not far short of *Carneades*; of whom wise *Cato* confest; that while he disputed, scarse any man could discern which was the truth. So *they turn judgment into wormwood, Amos* 5.7. *and forge wrong for a Law*, as the *Psalmist* speaks, *Psal.*94.20. Have you not heard of a *Lawyer?* that *pleaded a case* very strongly on the one side; yet before the *Tryal* of it, being advanced to the *Bench*; he adjudged it on the other. But had he been like *Joseph the Counseller*; whom the *Holy Ghost* stiles *a good man, and a just*, *Luke* 23.50. he would neither refuse to plead a just

cause,

cauſe, (as they will do, when great ones are concerned in it) nor prefer one that is unjuſt: Becauſe *he that juſtifies the guilty*, or refuſeth to vindicate the Innocent in this caſe; transfers the guilt to himſelf.

Or if this *wretch*, finds it more for his profit; he will ſee an end of the Clyents money, before the Client ſhall ſee an end of his cauſe. He will delay the Hearing; untill he hath inriched himſelf, and beggered his Clyent: perſwading him his Title is good, till his patrimony be conſumed; And he hath ſpent more in ſeeking, then the thing is worth, Or the other ſhall get by the recovery. One asking, how he ſhould have a Suit laſt him ſeven years? was anſwered, You may have *a Suit in Chancery*, that will laſt you twenty years: Another delivered in a *Petition* to *King James*: I was four years compaſſing the *World* with *Sir Francis Drake*, and there was an end of that: I was three years with *my Lord of Eſſex* in *Ireland* Wars, and there was an end of that: I have had a Suit in *Chancery* this ſeventeen years, but I fear I ſhall never have an end of that. Which conceit procured him a quick diſpatch, but no thanks to the *Lawyers*.

He that goes to Law, hath a *Wolf* by the eares: if he proſecute his Cauſe, he is conſumed; if he ſurceaſe his Suit, he loſeth all: what difference? There are not a few procraſtinating, or rather proterminating *Attorneyes*, and *Advocates*; that like him *Prov.* 3. 28. will ſay unto a Clyent every day, *come again to morrow*: and yet procure his *ſtrife* from *Term* to *Term*; when this *Term* he might procure his *peace*. Becauſe he hath an action to his Clyents purſe, as his adverſary hath to his Land: That can ſpin one Suit, throughout three generations; and lengthen the threed of a mans cauſe; till he ſhall want weft. Or if he weave the Web to day, he can by craft like *Penelope* unweave it as much to morrow. Dealing with his Clyent, as ſome *Chirurgions* do with their *patients*: who will keep the *wound raw*, and open; that they may *draw* out of it the more *money*. So that often the *recovery* of a mans right by *Law*, is as dear; as if he had *bought* it by *purchaſe*.

Chap. 12.

O The unſufferable knavery, and wickedneſſe of ſuch *Lawyers*; were I able to tell it you, (For to me *Law latine* (a kind of Canting) is more irkſome; then either *Iriſh*, or *Welch*,) They will ſell both their ſpeech and Silence, their Clients Cauſes, their own conſciences and ſoules. While the golden *ſtream runneth*, the *Mill grindeth*: when that ſpring is dry, they adviſe them to put it to Compremiſe, and let their Neighbours end it. The fooles might have done ſo before, ſaved ſo much money, and ſhewed themſelves *Chriſtians*. 1 *Cor.* 6. 5. to 9. For a *Chriſtian* indeed, is like him that ſaid to a *Lawyer*, offering to right his wrongs, and revenge him of his adverſary by Law: I am reſolved rather to bear with patience, an hail ſhower of injuries; then ſeek ſhelter at ſuch a Thicket, where the Brambles ſhall pluck off my fleece; and do me more hurt by ſcratching, and tearing; then the ſtorm would have done by

halling.

hailing. I care not for that *Physick*, where the *remedy* is worse then the *disease*.

And yet abundance of men (as if they were bereaved of their very senses,) are more eager to cast away their money, then *Lawyers* are to catch it: being like so many *Fishes*, that will contend for a *Crum*; which falls into the *water*. Nor will they ever give over, untill an empty purse parteth the fray. Yea they will spend their *goods*, *lives*, *fortunes*, *friends*, and undo one another to inrich an *Harpie Advocate*: that preyes upon them both. Or some *Corrupt Judge*; that is like the *Kite* in *Æsop*: which when the *Mouse*, and *Frog* fought, carried them both away. Which made one *Lawyer* build an *Hospital* for *Fooles*, and *Mad-men*, saying: of such I gat my means, and to such will I give it. And generally, *Lawyers* get the greatest Estates (if not the *devil* and all) of any men in the Land. They are like the *Butlers box*, which is sure to *get*, though all the *gamesters lose*. And it were good these earthen boxes were broken: that their goods got by bribery, wresting the Law, and delaying of suits; might be brought within a *Premunire*, and they made to disgorge themselves. As a *Fox*, which goeth lank into the *Henroost* at a little hole: when he hath well fed, is forced to *disgorge* himself before he can come forth again. Or that they were hanged up, as *Galeaze Duke of Millain*, caused a *Lawyer* to be served, for delaying a Suit against a manifest and clear debt. Or rather, that the whole Number of such *Lawyers* might be *pitcht over the bar*; and turned out of *Courts*, without hope of ever returning. And happy it were for the *Nation*: for were this course taken, and all contentious *Sutes* spued out, as the surfeit of *Courts*; it would fare with us, as it did with *Constantinople* when *Basil* was *Emperour*; who coming to the *Judgement seat*, found neither *plaintiffe to accuse*, nor *defendant to answer* for want of suites depending. Or as it did in our *Chancery*, when *Sir Thomas Moor* sate there as *Judge*: who made such quick dispatch in hearing causes; that after two years and an half; having one day heard and dispatcht the first cause; calling for the next: answer was made, that there was no more causes to be heard. As is there upon record, still to be seen. It were well for *England*, if it had *more Sir Thomas Moores*: whom all the riches in the world could not draw, to do the least peece of injustice. As is recorded of *Epaminondas*. And yet what should hinder? for now great men may be honest if they will; without hazarding their heads, to the will of a wicked *Tyrant*.

At *Fez* in *Africk*, they have neither *Lawyers*, nor *Advocates*: but if there be any controversies among them: both parties *Plaintiffe*, and *Defendant* with their *witnesses* come to their *Alfakins*, or *Chief Judge*; and at once without any further *appeal* or *delayes*; the *Cause* is *heard* and *ended*. But what *multitudes*? what *millions of Lawyers*, *Attorneyes*, *Advocates*, *Solicitors*, *Parrators*, *Petty-foggers*, have we, when there are *six thousand Attorneyes*, in the *Court of Common Pleas*; as some Writers affirm. And how far are we from being blest, with such quick dispatch in our Suits, Or trying Causes at so cheap a rate. Certainly this would be looke into, and some way redrest.

Chap.

And ſo you have a *twentieth part* of The *Covetous, Cormorants, Character* for a taſte, or pattern: The other *Nineteen*, when it ſhall pleaſe the *Stationer*. Onely, to this ſmall cantle or *ſcantling* of his *Diſcovery*: take the like *Fragment*, tending to his *Recovery*: in

The Copy of a *Letter*, writ to a *Factor* in Forraign parts: who ill diſcharged the truſt, and confidence of his deſerving *Maſter*.

Kind Sir,

VVEre there no other ground of my writing, th's were enough: I have a publick ſpirit, and love to do good offices; though I ſhould purchaſe ill will for my pains. But the lively reſemblance of my ſelf, which I once ſaw in you, your making choyce (as I ſuppoſed) of thoſe true riches, that being once had, can never be loſt. And your offering to my view thoſe lines of a rare *Author* (which did not a little pleaſure me) propound themſelves to me, as a great ingagement. Beſides my love too, and hopes of you formerly were not greater, then is now my fear. And poſſible it is, I may prove another *Phetion* unto you, who when a friend of his would have caſt himſelf away, ſuffered him not, ſaying; I was made thy friend to this purpoſe. So you have my Apology; or if you ſhall further ask why I take this pains? turn to *Levit.* 19.17. Heb. 3. 13. and you have there both my anſwer and warrant.

You cannot think much, that Mr. *N.* ſhould acquaint me (of all others) with what Monies you have long ought him; and how little conſcience you make of paying thereof.

But that you ſhould ſo uſe ſo good a Maſter; to whom alſo you were once bound by Oath (if you remember) moves wonder in me to aſtoniſhment.

To *do unto others, as you would have others do unto you*, is a point agreed upon by all, even *infidels* that expect not another life; nor once dream that they have immortal ſoules. And I need not ask any more, then that you would ask your own conſcience, whether you would be ſo dealt withall? But here what I ſhall ſpeak to you from the mouth of *God*.

I grant the caſe is common with *Atheiſts*, who believe not that there is a *God*, a *Heaven*, a *Hell*, a *day of judgment*: nor that *every man ſhall be rewarded according to his deeds, be they good or evil*. But that you ſhould manifeſt your ſelf to be ſuch an one, makes me to cry out, *O the depth!*

Good ſir bethink your ſelf, for there is not a more infallible Character of a wicked man, in all the Book of *God*. *The wicked borroweth, but payeth not again*, Pſal. 37.21. As for *a good man, he breaks not his promiſe, though he be damnified by the performance*, Pſal. 15.4. You cannot be ignorant, that *with what meaſure ye mete to others here, God will meaſure it to you again hereafter*,

ter, Matth.7.2. That the *Law of God*, under the penalty of his curſe, *requireth to reſtore whatſoever hath been committed to you in truſt*, Levit. 6. 2, 3. Numb. 5.6,7,8. Nor that *there is a flying Roll, a winged curſe for him that gets riches by robbery, and oppreſſion: that ſhall* not only *purſue him*, but even *enter into his houſe, and conſume it with the timber thereof, and the ſtones thereof*, Zach. 5.3.4. of which I might heap up inſtances. As O the multitude of examples of thoſe, that have miſerably periſhed for their falſhood, and perfidiouſneſſe, in betraying the truſt that they have undertaken. And this you may boldly build upon; There is no fruit, but ſhame and death to be gathered from the forbidden Tree, whatſoever *Satan* may ſeem to promiſe.

Nor is it alwayes the lot of thoſe, that care not how they get wealth, to become rich, *Eccl.* 9. 11. For get men never ſo much, *without Gods bleſſing*, even *all their getting of great wages, is but putting money into a bag with holes*, as the *Prophet Haggai* ſpeaks, *Hag.* 1.6. much more, *he that getteth riches, and not by right*, Jer.17.11. *Except the Lord build the houſe, they labour in vain that build it. It is in vain to riſe early, and lye down late, and eat the bread of carefulneſſe*, Pſal.127.1,2. *'Tis onely the bleſſing of the Lord, that maketh rich*, Prov.10.22. Yea, have not you found it ſo? I dare ſay, reckon from that very hour, wherein you firſt reſolved to cozen, (if ever you ſo reſolved) and you will find, that you never ſince proſpered.

Or in caſe he that reſolves to be evill, making no conſcience how he comes by his riches, ſo he have them; have his hearts deſire: his riches prove but the aggravations of his ſin, and additions to judgment. For *God* doth not onely withdraw his bleſſing from, but even ſend his curſe with the riches he beſtowes; ſo that it becomes their bane. *He gives it them in wrath, and for their hurt: as he did a King, and Quailes to the Iſraelites*; for which ſee *Hoſ.*13.11. *Mal.*2.2. *Pſal.*69.22. *Eccl.* 5.13. & 8. 11,12. I pray turn to the places, for I cannot ſtand to amplifie it.

Nor ſhall he alone fare the worſe; for *God* hath threatned to *bring plagues upon the Children, and childrens children of ſuch an one; unto the fourth generation*, Exod. 25. and more paticularly, that *they ſhall be vagabonds, and beg their bread; ſo that none ſhall extend mercy, or favour unto them*, Pſal. 109.7. to 17. *God* will make thoſe Children beggers, for whoſe ſakes the Father hath made many beggers.

Nor is this all, in any degree: For *there is no end of plagues to the wicked man*, Prov.24.20. Without paying, or reſtoring (ſo far as a man is able) there is no being ſaved: for as humility is the repentance of pride, abſtinence of ſurfeit, almes of coveteouſneſſe, love of malice: ſo onely reſtitution, is the repentance of injuſtice. And he that dyes before reſtitution, dyes in his ſin; and he that dyes in his ſin, cannot be ſaved. And indeed repentance, without reſtitution; is as if a Theef ſhould take away your purſe, ask you pardon, ſay hee's ſorry for it; but keeps it ſtill: in which caſe you would ſay, he did but mock you.

Now *what ſhall it profit a man, to gain the whole world*, if he gain Hell with

with it; *and loſe* both Heaven, and *his own ſoul*, Matth. 16.26. What is it to flouriſh for a time, and periſh for ever?

A man would think, that *Achan* paid dear enough for his goodly *Babyloniſh garment*, the *two hundred ſhekels of ſilver*, and his *wedge of gold* which he covered, and took away: when *He, his Sons, and Daughters, his Oxen, and Aſſes; his Sheep, and Tent; and all that he had, were ſtoned with ſtones, and burnt with fire*: if that was all he ſuffered, *Joſh.* 7.18. to 26. But to be caſt into *Hell*, to lye for ever in a bed of quenchleſſe *flames*, is a far greater puniſhment. For the ſoul of all ſufferings, is the ſufferings of the ſoul; and in reaſon, if *Dives* be *tormented in endleſſe flames*, for not giving his own goods to them that needed, *Luk.* 16.21,23. *Matth.* 25.41, to 43. What ſhall become of him, that takes away other mens? If that *ſervant in the Goſpel, was bound to an everlaſting priſon*, that onely challenged his own debt; *for that he had no pity on his fellow, as his Maſter had pity on him*: whither ſhall they be caſt, that unjuſtly vex their Neighbours, quarrel for that which is none of theirs, and lay title to another mans propreity? If he *ſhall have judgment without mercy, that ſhewes not mercy*, Jam. 2.13. What ſhall become of ſubtraction, and Rapine, *Pſal.* 109.11. Oh the madneſſe of men! that cannot be hired to hold their finger for one minute, in the weak flame of a farthing *Candle*; knowing it ſo intolerable: and yet for trifles, will plunge themſelves body and ſoul, into thoſe endleſſe and everlaſting *flames of hell* fire.

If a *King* threatens a *Malefactor* to the *Dungeon*, to the *Rack*, to the *wheel*, his bones tremble, a terrible palſie runs through all his joynts: But let God threaten the unſufferable tortures of burning *Topheth*; we ſtand unmoved, undaunted. But *be not deceived, God is not mocked*, Gal. 6.7. *And it is a fearful thing to fall into the hands of the living God*; *who is a conſuming fire*, Heb. 12.29.

True, *He that maketh gain, bleſſeth himſelf*, as the *Pſalmiſt* ſpeaks, *Pſal.* 10.3. Yea, if he can, (I mean the cunning *Machevilian*, whom the *Devil* and covetouſneſſe hath blinded) any way advantage himſelf, by anothers ruine; and do it politickly: how will he hug himſelf, and applaud his own wiſdome! *Hab.* 1.13. to the end. But by his leave, he miſtakes the greateſt folly, for the greateſt wiſdome: For while he cozens other men of their Eſtates; *Sin* and *Satan* cozens him of his ſoul, ſee *Job* 20.15. 1 *Tim.* 6.8,10. And woful gain it is, that comes with the ſoules loſſe. And how can we think thoſe men to have reaſonable ſoules, that eſteem money above themſelves! That prefer a little baſe pelf; before *God*, and their own *ſalvation*.

Nor are there any ſuch fooles, as theſe crafty knaves: For as *Auſtine* ſpeaks; If the *Holy Ghoſt* term *that rich churl in the Goſpel a fool*, that only *laid up his* own *Goods*, Luk. 12.18,20. find out a name for him that takes away other mens?

Theſe things conſidered, (*viz.*) the curſe of *God* here, both upon the party, and his poſterity: and the eternal wrath of *God* hereafter; toge-

ther with the folly and madneſſe of preferring *Earth*, yea *Hell*, to *Heaven*; time to *eternity*, the *body* before the *ſoul*; yea, the *outward eſtate*, before either *ſoul* or *body*) exempt your ſelf out of the number of thoſe fooles, as little *Zacheus* did: what you owe, pay it; if you have wronged any man of ought, reſtore it; though you part with a great part of your Eſtate. Yea, admit you ſhall leave your ſelf a begger, do it: for (as you ſee) there is a neceſſity of it: Yea, there is wiſdom, and gain in it; for when all is done, *how to be ſaved is the beſt plot*: And better it is to caſt your evil gotten Goods over-boord, then make ſhipwrack of Faith, and a good Conſcience, read *Job* 20. from verſ. 5. The *Merchant* will caſt even his *Bullyon* into the *Sea*, to ſave himſelf. And he that is troubled with an *aking tooth*, finds it the beſt way to pluck it quite out.

Here I might ſhew you, both from the Word, and a world of inſtances, that reſtoring and giving rather then ſinning, is the way to grow rich; I mean in pecuniary riches, ſee *Prov.* 11.24. & 28.27. *Mark* 10.29,30. *Mat.* 6.33. 2 *Cor.* 9.6,9,10,11. 2 *Chron.* 25.9. & 27.6. *Deut.* 7.13. to 16. & 28.1. to 14. 2 *King.* 6.25. to *Chap.* 7. *verſ.* 17. *Pſal.* 34.9,10. & 37.26,28. & 112. 3. & 37.3,4,5. *Luke* 18.29,30. *Mark* 4.24. *Hag.* 1. 2. *Chapters*, *Mal.* 3. 10, 11, 12.

But I fear leaſt addition in this caſe, ſhould bring forth ſubſtraction: Yea, if this weary you nor, its well; for I may conjecture, that time, and the deceitfulneſſe of riches have wrought in you a change, ſince we were firſt acquainted. Wherefore before I go any further, a queſtion would be asked.

Doth Covetouſneſſe reign in you? Are you yet bewitcht with the love of money? Is your heart riveted to the Earth? Are you already inſlaved to this ſin? Do you make Gold your God? and Commodity the ſtern of your Conſcience. For if ſo, all labour hitherto is loſt; and all that can more be ſaid, will be to no purpoſe: Yea, it is to no more end to admoniſh you, then to knock at a deaf mans door, or a dead mans grave; and that for ſundry reaſons.

Firſt, Becauſe, as there is no colours ſo contrary, as white and black. No elements ſo diſagreeing, as fire and water: ſo there is nothing ſo oppoſite to grace, and converſion, as covetouſneſſe. And as nothing ſo alienates a mans love from his vertuous Spouſe, as his inordinate affection, to a filthy ſtrumpet: ſo nothing does ſo far ſeparate, and dimiuiſh a mans love to *God*, and heavenly things: as our inordinate affection to the World, and earthly things. Yea, there is an abſolute contrariety, and impoſſibility between the love of God, and the love of Money: *Ye cannot ſerve* God *and Riches*, Luk. 16.13. All thoſe that doted upon *Purchaſes*, and *Farmes*, and *Oxen*; *with one conſent, made light of it, when they were bid to the Lords Supper*, Luk. 14. 16. to 21. The *Gaderens*, that ſo highly priſed their *Hogs*: would not admit *Chriſt* within their *borders*, Luk. 8.37. *Judas* that was coverous and loved money, could not love his Maſter: and therefore ſold him. When *Demas began to imbrace this preſent world*: *he*

ſoon

ſoon forſook Paul, and his ſoul-ſaving Sermons, 2 *Tim.* 4. 10.

If a mans affections be downward, his hope and inheritance cannot be above. And they that expect no life after this, will make as much of this as they can.

Secondly, If a covetous man do repent, he muſt reſtore what he hath wrongfully gotten, which perhaps may amount to half, or it may be three parts of his Eſtate at a clap: which to him is as hard, and harſh an injunction, as that of *God* to *Abraham*, *Gen.* 22. 2. *Sacrifice thy Son, thine onely Son Iſaac.* Or as that of *our Saviours to the young man*, Luk. 18. 22. *Sell all that ever thou haſt, and diſtribute unto the poor:* And is there any hope of his yeelding? No, *Covetouſneſſe is idolatry*, Epheſ. 5. 5. Col. 3. 5.

And Gold is the covetous mans God: and will he part with his God, a certainty for an uncertainty? No. A godly man, is content to be poor in outward things, becauſe his purchaſe is all inward: but nothing except the aſſurance of heavenly things, can make us willing to part with earthly things. Neither can he contemn this life, that knowes not the other: and ſo long as he *keeps the weapon* (evil gotten goods) *in his wound*, and reſolves *not to pluck it out* by reſtoring: how is it poſſible he ſhould ever be cured? Whence it is that we ſhall ſooner hear of an hundred *Malefactors* contrition at the *Gallowes*; then of one *covetous Mizers* in his *bed*. To other ſins, *Satan* tempts a man often: but covetouſneſſe is a *fixe*, and *recovery* upon the *purchaſe*. Then he is ſure of him; as when a *Jaylor* hath lockt up his *Priſoner* ſafe in a *Dungeon*, he may go play.

Thirdly, Covetous men, are blind to all dangers; deaf to all good inſtructions: they are beſotted with the love of money, as Birds are with their bane. Yea they reſolve againſt their own converſion: The *Scribes* and *Phariſees who were covetous: ſhut their eyes, ſtopt their ears, and barrocadoed their hearts* againſt all our *Saviour* did, or ſaid. Yea, they *ſcoft at his preaching*. And of all ſorts of ſinners, that *Chriſt* preached unto: he was never ſcorned nor mockt but by them; *when he preached againſt Covetouſneſſe*, Luk. 16. 14. And well may rich worldlings, ſcoffe at *Chriſts* poor *Miniſters*: when they think themſelves as much wiſer, as they are richer. And commonly, the *cunning Polititian* is wiſer then his *Paſtor*; or indeed any of his *plain dealing Neighbours*; by five hundred, if not by five thouſand pounds.

Theſe things conſidered, no wonder that our *Saviour* expreſly affirmeth, that *it is eaſier for a Camel to go through the eye of a needle, then for a rich man* (that is, a covetous rich man) *to enter into the Kingdom of Heaven*, Luk. 18. 25. and the *Apoſtle, That no covetous man can look for any inheritance in the Kingdom of Chriſt, and of God*, Epheſ. 5. 5. 1 Cor. 6. 9, 10.

Secondly, Hence it is, that in all the Word of *God*, we read *not* of *one* that was *covetous, but Hypocrites*: as *Laban*, and *Nabal*, and *Judas*, and the *rich Fool*, and the *Phariſees*. For though *Zacheus* (before he met with *Chriſt*) knew nothing but to ſcrape: yet ſo ſoon as *Chriſt* had changed his heart, all his mind was ſet upon reſtoring, and giving, *Luk.* 19. 8. which alſo was a miracle, like his curing of him that was *ſick of the dead Palſie*, Matth. 9. 2.

to

to 7. And *Christ* did some miracles which none of his *Apostles* were able to do, *Matth.*17.16.

And indeed, it is a sin so damnable, and inconsistent with grace: that of all sins, the *children of God* have *cleared themselves from Covetousnesse*, when they would approve their integrity before *God* and *Men*. Thus did *Samuel*, 1 Sam.12.3. and *Jeremiah*, Chap.15.10. and *Paul*, *Act.*20.33. and *Job*, Chap.31.24,28. and *Agur*, Prov.30.8. and *David*, Psal.4.6,7. and *Solomon*, 1 *King.*3.5,9. and *Zacheus*, and in fine all that fear *God*, 1 *Cor.* 7.30,31,32. Their expressions are very remarkable: but I may not stand to repeat them.

We find many acts of deception in the *Saints* infirmity in those acts: But covetousnesse, that idolatrous sin we find not. Once *Noah* was drunk with wine, never drunk with the *World*. *Lot* was twice incestuous, never covetous. *Peter* denyed his Master thrice; it was not the love of the World, but rather the fear of the World that brought him to it: for he had denyed the World, before he denyed his Master. Once *David* was overcome with the flesh, never with the World. Grace may stand with some transient acts of naughtinesse, but never with covetousnesse: those were acts, avarice is an habite.

Covetousnesse is flat idolatry, which makes it out of measure sinful, and more hainous then any other sin, as appears, *Col.*3.5.*Ephes.*5.5.*Job* 31.24, 28.*Jer.*17.5. 1 *Tim.*6.9,10. Fornication is a foul sin; but nothing to this: that pollutes the body, but covetousnesse defileth the soul: and the like of other sins. Yea, it is such a sordid, and damnable sin; that it ought *not once to be named among Christians*, but with detestation, *Ephes.*5.3. Nor ought covetous persons to be admitted into Christian society, 1 *Cor.*5.11.

Thirdly, From hence it is; that the whole *Bible*, all the *Sermons* men hear; yea, the *checks* of their own *consciences*, and the *motions of* Gods *Spirit*, *judgments*, *mercies*, and what else can be named, prove altogether *ineffectual*. And that there is so small a part of the world, scarce one of an hundred, that runs not a whoring after this Idol: and is not in too great a degree covetous. That *from the least, even unto the greatest, every one is given unto covetousnesse, and to deal falsly*, Jer.6.13. & 8.10. (For I may speak it with fear and trembling) where shall we find a just *Cato*, *Rom.* 13.7. Where can we meet with a sincere single hearted *Nathaniel*, *in whose spirit there is no guile*, Joh 1.47. where with a *Job*, *an upright and just man*, Job 1.1. Where with a *Samuel*, that can be acquitted by himself in private, by others in publick, by *God* in both, 1 *Sam.*12.3. where with a *Paul*, that can say, *I have coveted no mans silver nor gold*, Acts 20.33. & 24.16. where with one that *does unto all others, as he would have others do unto him*, as our *Saviour* requires, *Mat.*7.12. Where is a *Jonathan*, 1 Sam.23.16,17. or an *Eliezer*, *Gen.*15.2. to be heard of, that is not troubled at, but can rejoyce in their welfare; by whom themselves are deprived of great honour, and Revenues. O that I could be acquainted with three such men.

And yet *Justice* is the *mistresse of all vertues*; and the truest trial of a good

good man. For as the *Touch-ſtone tryes Gold*, ſo Gold tryes men: and there is little or no danger of that ſoul, which will not bite at a golden hook.

Miniſters wonder that their *Sermons* take no better; That among ſo many *Arrowes*, *none* ſhould *hit the mark*: but *God* tells us the reaſon, *Ezek.*33. *They ſit before thee, and hear thy words: but their heart goes after their covetouſneſſe*, verſ. 31. O this golden Devil, this *Diana* hath a world of worſhippers: For how to gain, is every mans dream from ſun to ſun, ſo long as they have one foot out of the grave. Yea, it deſtroyes more ſoules, then all other ſins put together, as the *Apoſtle* intimates, 1 *Tim.*6. 10. But were men ſo wiſe, as they think themſelves: Yea, did they but truly love themſelves, and covet to be rich indeed, and not in conceit onely: they would both know and believe, that *better is a little with righteouſneſſe, then great Revenues without equity*, Prov. 16.8. And (to omit all that hath been formerly ſaid) that ill gotten goods, lye upon the conſcience; as raw meat upon a ſick ſtomack; which will never let a man be well, untill he hath caſt it up again by reſtitution. That ſin armes a man againſt himſelf; and our peace ever ends with our innocency: That guilt occaſions the conſcience, many a ſecret wring; and gives the heart many a ſore laſh. Or if *Satan* finds it advantagious, to lull us aſleep for a time; yet when *death beſiegeth the body, he will* not fail to *beleaguer the ſoul*: and that then there will be *more eaſe in a neſt of Hornets*, then under the *ſting* of ſuch a *tormenting conſcience*. And certainly, did you know what a good conſcience, and *the peace of God which paſſeth all underſtanding* is; you would think it more worth, then all the worlds wealth, multiplyed as many times, as there be *ſands on the Sea ſhore*, that any thing, that every thing were too ſmall a price for it. That things themſelves, are in the inviſible world: in the world viſible, but their ſhadowes onely. And that whatſoever wicked men enjoy, it is but as in a dream: that their plenty is but like *a drop of pleaſure*; before a *river of ſorrow*, and diſpleaſure: and whatſoever the godly feel, but as *a drop of miſery*, before *a river of mercy and glory*. And laſtly, That ſhallow honeſty will prove more profitable in the end, then the profound quickſands of craft and policy.

Wherefore *let your converſation be without covetouſneſſe, and be content with that you have* (I mean remaining, after you have faithfully, and impartially given to every man his own.) *For God hath promiſed, never to leave nor forſake you*, if you will relye upon him, in the uſe of lawful means onely, *Heb.* 13.5. And (with which I will conclude,) *bethink your ſelf now* I beſeech you, rather then when *it will be too late*; when the *Drawbridge* is takn up, and when *it will vex every vein of your heart*; *that you had no more care of your ſoul.*

R. Y.

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The ſecond Part of *Philarguromaſtix*.

OR,

The Arreignment of *Coveteouſneſs*, and *Ambition*, in our great and *greedy Cormorants*. That retard and hinder Reformation, (all whoſe *reaches*, are at *riches*:) that make *gold* their *god*; and *commodity* the *ſtern* of their *conſciences*: that hold every thing *lawful*, if it be *gainful*: that prefer a little baſe *pelf*, before *God*; and their own *ſalvation*: that being *fatted* with *Gods Bleſſings*; do *ſpurn* at his *Precepts*.

The ſecond Impreſſion much inlarged

By *R. Younge*, Florilegus.

Imprimatur, Thomas Gataker.

CHAP. 13.

IN the former part I have ſhewn, how the *Common-wealth* hath been *robbed, defrauded*, and *abuſed* by *Monopoliſts*, *Ingroſſers*, *Lawyers*, and all kindes of corrupt *Officers*: and how the *Supream Magiſtrate*, hath been the ſole cauſe of all. Whereby they have *gulled* and *cheated* the *People* without controule, or once being aſhamed of it. I have likewiſe declared, what every of them in their ſeveral places ought to *do* or *ſuffer*, and be ſerved for their baſeneſs. Which was as much, as I could at firſt afford *in forma pauperis*. And now finding that it hath bin as *acceptable* to the *honeſt* and *innocent*, as *diſtaſtful* to the *galled* and *guilty*: (nor did I ever expect by carrying my *ſaddle* to ſhame my *horſe*) I am willing at the ſame rate, to add the like ſcantling about *corrupt Judges*: and to hint a way, how this *Nation* may become more *happy* and *flouriſhing* then ever. The *former Part* conteined twelve Chapters, the thirteenth begins and goes on thus.

Nor would *Delinquent Judges*, and *Officers* be diſpens'd withall: but ſeverely puniſhed according to their ſeveral demerits. His *Highneſs* ſhould do well to ſerve them, as *Combyſes* ſerved *Siſamnes* a *corrupt Judge*: who cauſed his *skin* to be *flayed off*, (though his very friend) and *nailed over the Judgement-Seat*; for example to thoſe that ſhould ſucceed in his place. And this would make others afraid, and that *fear* would keep them *honeſt*. Which neither the *Oath* they take, nor their *conſciences* will do. For every *Judge* as he hath a conſcience, ſo he is *ſworn* to judg uprightly, to *take no*

bribe, &c. O that this *conſcience* might ever give the *Judgement*! But wo is me, how often are the *Laws altered*, *miſconſtrued*, interpreted *pro* and *con*; made as a Noſe of wax; A Cauſe good to day, bad to morrow; yet ſtill the ſame caſe; His opinion firm, yet ſentence prolonged, changed, reverſed, as the *Judge* is made by *friends*, *bribed*, or otherwiſe *ſtands affected*. As O the *wicked hearts*, and *wide conſciences* of ſome *Judges*; as well as of *Atturneys*, and *Lawyers*: Who like *Burs* hang together, and like *Andirons*, hold up their *Clients*, till they *burn each other* to Aſhes. They receive warmth by theſe, theſe by them their deſtruction. They are *Bawds* that live by other mens loſs: And become rich by making others poor; whoſe felicity is in bringing others to miſery, *and making merchandize of the poor*. Theſe be *Gowned Vultures*, *Harpies*, *Devils* in the ſhape of *men*. Theſe are far from being *Peace-makers*; *to whom the Kingdom of Heaven is promiſed*. And ſhould they not be all ſerved alike? and in the ſame manner before ſpecified?

Nor can his *Highneſs*, as I conceive (I mean when other affairs will give leave, if he ſeeks the *publick good*, and not his own *private gain*: If he intends not by receiving gifts, to ſell his own liberty (which I do not in the leaſt fear:) for thoſe *Governours* that are plain-hearted themſelves, are the bittereſt enemies to deceit in others,) do leſs then compel them to reſtore, what they have unjuſtly gotten. Like *Conſtantine the Great*, who cauſed *Proclamation* to be made; that if there were any, of what place, eſtate, or dignity whatſoever, *Judges*, *Earls*, *Friends*, or *Palatines*; that had not dealt uprightly and juſtly, every man ſhould be freely admitted to appeal to him; and upon proof they ſhould make ſatisfaction, and further ſuffer as the caſe deſerved. Yea, and I hope, having done this, he will diſcard them all; after the example of *Alexander Severus*, who in the beginning of his Reign, *diſcharged all them* that were known to be vicious *perſons* from their *Offices*, and forced them to make *reſtitution* of all that they had taken *bribes* of, or *defrauded*; and from thence-forth to live of their own proper labour. Nor would he ever keep in his *Court*, any ill diſpoſed perſon; or ſuffer any though never ſo neer to him in blood, once found faulty, to eſcape unpuniſhed; as *Lampridius* delivers it. And this is of great concernment, for, *take away the wicked from the King*, (or thoſe that govern in chief) *and his Throne ſhall be eſtabliſhed in righteouſneſs*, *Prov.* 25.5. whereas let them remain, they will but prove like the *Canaanites* (not caſt out by the *Iſraelites*, as *God* commanded) who *became* by his juſt judgement, for their neglect a *ſnare*, *and deſtruction unto them*; *a whip on their ſides*, *and a thorn in their eyes*, Judg. 2. 3. Joſhua 23.13.

And full well they deſerve it, for they ought to be *indicted*, not onely for *Bribery*, but for *Perjury* alſo. As moſt baſely perjured they are; for among other things in their Oath, when they are made *Judges*, one is, that

that they ſhall *take no bribes*, or *gifts*. Which Oath, if they had the like care to keep, would cauſe them to imitate Sir *Thomas Moore*; who, when two great *ſilver Flaggons* were ſent him by a Knight, that had a *Suit* depending in his *Court* (though gilded with the ſpecious pretence of gratuity) ſent them back again, filled with his beſt Wine: ſaying, *If your Maſter liketh it, let him ſend for more.* And when his Lady at another time, offered him a great *bribe*, in behalf of a Suppliant, he turned away with theſe words; *Gentle* Eve, *I will none of your Apple.* It will be long enough, e're you hear the like of the ſe *Cormorants* I am ſpeaking of; whom I may liken to that *Lord Chief Baron*, who when one offered him fourſcore *Pieces*, proteſting, That no living ſoul ſhould know it, anſwered; Make it up *an hundred*, and then let all the *Town* know of it.

Yea, this would alſo keep them from ſuch *vaſt eſtates* as uſually they leave behinde them: We read of Sir *Thomas Moore*, that having been of the *Kings Counſel*, and gone through many *Offices*, beſides his *Lord Chancellorſhip* for almoſt twenty yeers together: after his debts were paid, he had not (his *Chain* excepted) left, the worth of *an hundred pounds* in moveables; and his Land before his Mother-in-law died (who ſurvived him many yeers) did not amount to above fifty pounds *per annum*. Nor was he ever a prodigal ſpender.

CHAP. 14.

THeſe being caſt out, proviſion would be made (if I may be worthy to adviſe) that none come in their places, but ſuch as *fear God*, *hate covetouſneſs*, *love godlineſs*, *and deal uprightly*. *Alexander Severus*, *Adrian*, and other *Emperours of Rome*, would call to their *Counſel*, and put in places of *Judicature* not their Favourites; but men learned, grave, experienced, of good conſcience and known integrity.

Aurelianus the Emperour, was ſo fearful of placing an unworthy man in the Seat of *Judicature*, that he never admitted any to the dignity of *Senator*, but ſuch as none could juſtly except againſt, and then with the conſent of the whole *Senate*.

Then that they may continue ſo, and diſcharge the truſt they are put in; *His Highneſs* may pleaſe to follow the example of theſe enſuing preſidents: (I am bold, though much unworthy to advize) *Antiochus* had that care, to have *juſtice adminiſtred*, that he writ to all the *Cities* in his *Kingdom*, that they ſhould not execute any thing he commanded, if it were contrary to Law. And the *Emperour Juſtinian*, commanded the *Lawyers* to *ſwear*; they ſhould not plead in an evil or unjuſt cauſe. That *Law*, which was made in the ninth *Parliament of* James *the Firſt*, *King of Scotland*; did enjoyn all *Counſellours* and *Advocates*, before they *pleaded* any temporal cauſe; to take oath and ſwear, that they thought the *Cauſe* to be *good* they *pleaded*. *Antoninus*, never ſent any *Prætor* or other *Officer of State*, to *govern* any *Province*, but who were free from *pride* and *covetouſneſs*. And

withall cauſed them firſt, to give up an *Inventory of their own proper goods*; to the end, that when their charge was finiſhed, the increaſe of their wealth ſhould be conſidered: telling them, that he ſent them to *adminiſter juſtice*, and not by fraud to *rob his people*. The Emperour *Valentinian*, and *Theodoſius*; made all *Judges*, and *Govenours of Provinces* at their entring upon their charg, to *ſwear* that they had not *given*, nor *promiſed* any thing to procure their *places*. And alſo that they would take nothing, but their *juſt fee*: And if it were proved that they had taken any thing (it being lawful for every man to accuſe them) they ſhould *pay four times as much*; beſides the infamy of their *Perjury*. And laſtly, *Moſes*, (who is a prelident beyond all exceptions) charged the *Judges* to *hear all Controverſies between their Brethren, and to judge righteouſly between every man and his Brother, and alſo the ſtranger that was with them*. Further charging them, that they ſhould *have no reſpect of perſons in judgement*; *but hear the ſmall as well as the great, not fearing the faces of men*. Yielding this as a reaſon, *for the judgment is Gods*, *Deut.*1.16,17. Briefly, let not ſin be connived at, but ſee that *juſtice be executed impartially*; for *good Laws without execution*, are like the *Picture of George on horsback*; with his hand alwayes up, but never ſtriking. Let no mans greatneſs protect him; It is the impartial execution of noble Delinquents, that wins credit to Government. And the want of it cuts the ſinnews of any *State*. If there ſins have made them baſe, let there be no favour in their penalty: Or elſe the wickedneſs that is done by them, ſhal be reckoned unto you, the permitter, for your own; for Governours make themſelves guilty of thoſe ſins they puniſh not. So that to be merciful to offenders in this caſe; is to be unmerciful to your ſelf: yea, to the party offending, and the whole *Nation*, as I could eaſily demonſtrate, could I ſtand upon it.

The beſt friends to a *State*, are the impartial *Miniſters of judgement*: Nor do the prayers of them that ſit ſtill and do nothing: ſo much pacifie *Gods* wrath againſt us: as their juſt retribution, be the delinquent never ſo mighty. *Obedience is better then ſacrifice*, as *Samuel* told *Saul*, for ſparing of King *Agag*. Yea, the *Prophet* compares that pity and mercie of his; to *witchcraft and idolatry*. And tells him that for his ſo doing, *God had caſt him off from being King*, 1 *Sam.*15.22,23. So that the ſumme of all is, Let them that ſit at the *Helm* diſcharge their parts; and all will ſoon be mended: Let them that *govern in chief be men of courage, fearing God, and hating covetouſneſs*, *Exod.*18,21. *A King by judgement, maintaineth the Countrey: but a man receiving gifts, deſtroyeth it*. Prou.29.4.

And now, bleſſed be *God*, his *Highneſs* hath leave and opportunity to redreſs all: let our earneſt and inceſſant prayers be, that he may well improve the ſame; to Gods glory, the *Nations* good, and his own eternal renown and comfort: that ſo his Government may be found like the reign

of

of godly *Conſtantine*: who ſucceeding immediately *Diocleſian*, and other perſecuting *Emperours*, was a notable nouriſhing Father unto the *Church*; under whoſe ſhadow the *Chriſtians* dwelt, and proſpered a long time. And ſure I am, we have far more hope of compleating Reformation, both in *Church* and Common-wealth, then we had formerly; when the Delinquents themſelves had all the power in their own hands, and when the commonneſs of offenders, had benummed the ſenſe of offending.

Now the way for his *Highneſs* to effect it, will be, not to imitate our former *Governours*, who meaſured their *right* by their *power*; and that would therefore *do injury*, becauſe they *could do it*. Yea, if I may be ſo bold, were they not *Heads* under which *the whole body groaned?* and moſt of the *members* were *ill affected*. Did they not make their *greatneſs?* a *Superſedeas* to *ſin*, and a *Protection* againſt the *arreſt of judgement?* Did they not think, that becauſe they were *great on earth*; they might be *bold with heaven?* Did they not make it lawful to prophane the *Lords Day?* and juſtle out *Gods honour* (which ſhould be more deer to Princes then their Crowns and lives) with *their own?* and think to bear off the judgements of *God*, by vertue of their *high places?* Was not *vice countenanced, and vertue diſcouraged?* until *God* reſiſted their pride, and made them to know; that be they never ſo great, even *Kings*, *Monarchs*, *Emperours*; though they are gods among men, and many made gods of them; yet they are but men with *God*: who is *King of Kings, and Lord of Lords*, *Pſal.*82.6,7. *Revel.*19.16. And ſcarce ſo do the good eſteem themſelves; *Conſtantinus*, *Volentinianus*, and *Theodoſius* three *Emperours:* called themſelves *Chriſts vaſſals*: Such is the diſtance between him and the greateſt *Potentates* on earth.

CHAP. 15.

Wherefore be wiſe now O you moſt noble *Protector*, *be inſtructed ye* his *honorable Counſellors*: *Serve the Lord with fear*, you whom *God* hath ſo highly honored, as to make you (together with *thrice noble Fairfax*, never to be forgotten) the happy *deliverer of your Countrey. Serve the Lord with fear, and rejoyce with trembling*, *Pſal.*2. Seek the *publick good*, (and not your own *private gain*) as your place engageth you. For the *chief Magiſtrate* is a mixt perſon; the Phyſician of the *Common-wealth*, the *Father of the Countrey*, the *Spouſe of the State:* who was wont by a *Ring* to be *married* unto the *Realm* at his *Coronation*. Make *Epaminondas* your Preſident, whom all the riches of the world, could not withdraw from the leaſt duty to his *Countrey*, as *Ælian* reports. Yea, love your Countrey as *Ziska* did, who wiſht that his skin might ſerve the *Bohemians* in their wars; when his body could no longer do it. Imitate *Mordecay*, who *was great among the Jews, accepted among the multitude of his brethren, procured the wealth of his people, and ſpake peaceably to all his ſeed*, *Eſter* 10.3. With good *Nehemiah*, be not *chargeable* to your *people*; neither let your *ſervants* domineer, and *rule over them, as*

hath been the manner of former Governours, Nehem.5.15.

If ſome ſpecial occaſion requires (as occaſion enough there is) or neceſſity urges you to borrow: let it be of thoſe you have enriched, and done good to; rather then of ſuch as have already ſuffered, as the manner hath been.

Be able with *Samuel*, to juſtifie your ſelf before all the *people*, 1 *Sam.*12. 3,4. And with *Moſes* the ſame, *Numb.*16.15. nor could any one of the people tax either of them in the leaſt. And happy is that man, that can be acquitted by *himſelf in private*, *in publick by others*, *by God in both*. For in all likelihood, there is no danger of that ſoul, that will not *bite at a golden hook*. And indeed it is too baſe and ſordid for honour to be covetous. Though multitudes there are in theſe degenerate times, (wherein men generally *worſhip the Golden Calf*) that imitate *Themiſtocles*: who before he was elected to bear authority in the *Common-wealth*, was little worth; but when he had once ſwayed the place of ſuperiority, when he was baniſhed; his very moveables being praiſed, did amount to an hundred Talents.

Receive no gifts, for whoſoever *receiveth* a *benefit*, *ſelleth* his own *liberty*. Beſides, it is *Gods* expreſs command, *Thou ſhalt take no gift*, *for the gift blindeth the wiſe*, *Exod.*23.8. *and deſtroyeth the heart*, *Eccles.*7.7. In chooſing of *Officers*, *Judges*, *&c.* let *God* be conſulted, without whom *Samuel* himſelf, will take *ſeven wrong* before *one right*, 1 *Sam.*16.6, to 13. And how contrary *Gods* method, and that of mans is, may be ſeen, *Acts* 7. *This* Moſes, *whom they forſook*, *ſaying*; *Who made thee a Prince and a Judge*; *the ſame God ſent for a Prince and a deliverer*, *by the hand of the Angel*, *which appeared to him in the Buſh*, *Verſe* 35. Let all *places* be *given*, and not *ſold*: to the moſt deſerving, and not to ſuch as will give moſt for them, *viz.* not to the covetous and ambitious: who make *preferment their god*, *and Mammon their Mediatour*: who ſtudy more to be *advanced*, then to be *worthy of that advancement*. The godly and conſcientious can make no ſuch gain or profit of places and offices as others do, that buy them at high rates: they dare not take bribes to make up their money again; Nor *enrich themſelves*, by *making others poor*: they will be ſo *honourable*, as they may ſtill be *honeſt*. And in all reaſon, if a man be not worthy of a place, why ſhould he have it? if deſerving, why ſhould he buy that, which (in *juſtice*, *piety* and true *policie*) is due unto him?

Do not *think* every one *ſufficient*, that *thinks himſelf ſo*: yea, *Ne ſit*, *qui ambit*. Let him never ſpeed, that ſues. They that are worthy, muſt be ſued to. Let ſuch be preferred, not as would *have places*; but ſuch as *places would have*. That think it better to be *worthy of honour*, then to *have honour*. I moſt admire the humility, and grace of thoſe; whoſe *vertues* and *merits* are *viſible*, whiles their *perſons* are *obſcure*: it is ſecretly glorious, to *ſhine unſeen*.

Good

Good men know *Offices* to be *Callings:* and ſo will not meddle with them, until they be *called unto them.* Ambitious and unworthy men are like *Abſalom*, who with a great deal of ſubtilty, inſinuated and intruded himſelf: pretending what great matters he would do, if he were made *Judge in the Land*, or *deputed of the King to hear Cauſes*; when he intended nothing leſs, 2 *Sam.*15. 2, to 7. Or like Pope *Boniface*, who meek-minded man, would eat only a dry *cruſt*, until he had gain'd the *Popedom.* In the vacancies of the See of *Rome*, the *Cardinals* uſe to compoſe certain capitulations, to reform the *Papal Government:* and with all ſware to perform: if they ſhall be choſen to the *Popedom:* though it appeares by all precedent examples, that every one *ſweareth* with a minde *not* to *keep their oath*, in caſe he ſhall be *Pope.*

Forwardneſs argues *diſhoneſty*, or *inſufficiency:* When *Jeſus perceived that they would come to take him, to make him a King: he with-drew himſelf*, and departed, *John* 6.15. None in all *Egypt*, or *Middian* was comparably ſo fit, for that *Ambaſſage* to *Pharaoh*, as *Moſes*: which of the *Iſraelites* had been brought up a *Courtier*, a *Scholar*, an *Iſraelite* by *blood*, by *education* an *Egyptian*; *learned*, *wiſe*, *valiant*, *experienced?* Yet, *who am I*, ſayes he? The more fit any man is, for whatſoever vocation; the leſſe he thinks himſelf. The un-worthy think ſtill, Who am I not? but *modeſt beginnings* give *hopeful proceedings* and *happy endings.*

With *Moſes*, *Abraham* and *Job relieve the oppreſſed, judge the fatherleſſe, and defend the widow, when they cry unto you, and ſuch as are ready to periſh, but have none to help them. Break the jawes of the unrighteous, and pluck the prey out of his teeth*, Geneſ. 14.14,15,16. Job 29.12, to 18.

CHAP. 16.

SO demean your ſelf, that the *good* may *love*, and the *wicked fear you.* When *Rome* was in her great proſperity; *no ſervice* was left *unrewarded*, nor *crime unpuniſhed.* And of the two, ſeem with *Domitian*, rather *cruel in puniſhing*, then *diſſolute in ſparing offenders.* It was a commendable, and impartial ſeverity in *Seleucus:* who rather then the *Law* ſhould be violated, in favour of his ſons two eyes; would loſe one of his own. And ſo in that godly *Biſhop*, who excommunicated *Marcian* his own ſon, having committed whoredom.

We read that *Solomons Tribunal was underpropt with Lions*, to ſhew what mettle a *Magiſtrate* ſhould be made of, not that they ſhould be like *Lions* or *Bears*, as too often they are; as that wiſe *King* makes the reſemblance, *Pro.*28. *As a roaring Lion & an hungry Bear: ſo is a wicked Ruler over the poor people*, v.15,16. And the Prophet *Micah*, *Chap.*3. *They eat alſo the fleſh of my people, and flay off their skin from them; they break their bones, &c. Verſ.*3. But to ſhew that they ſhould be of an undaunted courage, in diſcharge of their places; though otherwiſe moſt meek. No man could have given more proofs of his courage; then *Moſes*, he ſlue the *Egyptian*, he con-

fronted *Pharaoh* in his own *Court*, he beat the *Midianite Shepherds*, he fea red not the *troupes of Egypt*, he did look *God* in the face, amidſt all the terrours of *Sinai*: and yet that *Spirit* which made and knew his heart, ſayes, *He was the mildeſt, and meekeſt man upon earth. Mildneſs* and *Fortitude*, may wel lodge together in one breſt; to correct the miſ-conceits of thoſe men, who think none valiant, but thoſe that are fierce and cruel.

Magiſtrates muſt not be cruel, *ſubjects* are their *ſons*; and ſuch ſhould be their *corrections*, ſuch the proviſions of *Governours* as for their *children*: as the obedience and love of ſubjects ſhould be filial. Severity ſhould never be but by compulſion. *Chriſtianity* abhors *cruelty*, and rather wiſhes with that happy *Queen*; that it knew not how to write, then ſign a ſentence of condemnation.

Do nothing of moment without *counſel*, for *without it purpoſes are diſappointed: but in the multitude of Counſellours there is ſtedfaſtneſs*, *Proverbs* 15.22. and let them be ſuch *Counſellours*, as will *counſel* you for the *peoples good*, as well as *your own*, ſhould you be never ſo unwilling to hear it. Reſembling *Jonathan*, who ſpake good of *David* to *Saul* his father: though he incurred the *Kings* diſpleaſure, and hazarded his own life. And as *Saul* thereupon, hearkened unto the voice of *Jonathan*, and ſware, *As the Lord liveth he ſhall not die*: ſo Noble *Prince*, not only heare, but follow ſuch counſel, if you will have the *Land* flouriſh, and your government eſtabliſhed.

But in no caſe hearken to *Flatterers*, for they will perſwade great ones, that they are more then men, that they may do what they liſt, and that they are accountable to none but *God* himſelf; how deſtructive ſoever they are to their Countrey. Yea, *Alexander's Flatterers*, would perſwade him, that he was a *God*. *Dionyſius* his *Paraſites* would lick up his ſpittle, and boaſt that it was ſweeter then *Nectar*, or *Ambroſia*. It is well obſerved, that *flattery* and *treachery* are but *two names* of *one vice*; two ſundry ſutes of the ſame miſchief: for *flattery* is but *gilded treaſon*, *poiſon* in an *enamel'd cup*. It is an evil *more tame*, *not leſs dangerous*; and it had been better for many *Princes* not to have *been*, then to *have been* in their conceits, of a more divine mettle then other men; as they ſhall be (and not ſeldom) told.

Nor are any fit, or worthy to be of your *Counſel*; but ſuch as *fear God*: In vain ſhall you hope that a carnal heart, can prefer the care of his *ſoul*, or the good of his *Countrey*; to the care of his own *ſafety* and *honour*, *God* to *Caeſar*. *Hope of preferment*, or *fear of puniſhment*, makes them like *Spaniels*: which ever *hunt* that *way*, their *Maſter looks*. Or like *weathercocks*, that will *look* which *way* ſoever *the winde blowes*. But your *Highneſs* hath long ſince learned of King *Solomon*, that *as the Northwinde driveth away the rain*, *ſo does an angry countenance the flattering tongue* Prov. 25.23.

But

But becauſe it is not eaſie to meet with ſuch Counſellours, as will alwayes counſel you for the common good, and according to their conſciences; which occaſioned *Dionyſius* the *Tyrant*, being retired to *Athens*, after he was *deprived* of his *Kingdom*: to bewail the ſtate of *Princes*, eſpecially in that men never ſpake freely unto them, and the truth was ever hid, and concealed from them. And likewiſe *Alphonſus* King of *Spain* and *Naples* a good *Prince*, to bewail the caſe of *Kings*: for that they *hearing with other mens ears*, could ſeldom hear truth. And therefore he held it a great happineſs, that he might conſult with his *Books*, eſpecially the *Bible*; which he is reported to have *read over fourteen times* in courſe, together with *Lyra*, and other mens notes upon the Text. And indeed *dead men are the beſt Counſellors: Books* will *ſpeak*, when *Counſellors blanch*, as the Lord *Bacon* hath well noted. Yea, *Conſcience* is alſo *Gods Monitor* to ſpeak to great men; when others either cannot, or dare not ſpeak, as Divines well note; and therefore would be hearkened unto and obeyed.

In the laſt place, as your *Highneſs* would have *Chriſt* to maintain and continue, bleſs and proſper you in all your undertakings, as hitherto he hath, even to the aſtoniſhment of all both *friends* and *enemies*: ſo let it be your principal care, to maintain the purity of his *worſhip*, and the true *Religion*; together with a *godly*, *able*, *orthodox Miniſtery*: without which the former cannot poſſibly ſubſiſt. Yea, take away the *Miniſtery*, or their *maintenance*: and you *pluck up Religion by the roots*, as *Satan*, together with his *inſtruments* (thoſe new-ſtart-up *white Devils*, that have a long time made it the main of their buſineſs; to plot and contrive their downfal, and indeed to extirpate the very *Nurſeries of all Learning*, that ſo they may with *Jeroboam*, *make Prieſts of the loweſt of the people*) know. Your *Highneſs* hath done *God* and his *Church* much ſervice many ways: but never more, nor more opportunely, then in this laſt, of *breaking* their *deep & deviliſh deſign* about the *Miniſtery*, & their *maintenance*; and in fruſtrating their *imaginary*, but moſt *miſchievous* and *malicious hopes*, the which wil one day, add weight to your *Crown*. That days work made many to rejoyce: but when with the news, this enſuing paſſage came into my minde; it made me no leſs *thankful*, then *joyful*. The which was this: *Philip* of *Macedon* beſieging *Athens*, ſent Legates to the City, conditioning with them; that if they would deliver into his hands ten of their *Oratours*, ſuch as he ſhould chuſe, whom he pretended to be the diſturbers of their *Common-wealth*, he would raiſe his ſiege, and be at peace with them. But *Demoſthenes* ſmelt out his plot; and with the conſent of the *Athenians*, returned him this apological anſwer. The *wolves* came to treat of a league with the *Shepherds*; and told them thus: All the feud and diſcord betwixt you and us, ariſeth from a certain generation of *Dogs* which you maintain amongſt you: Deliver us up thoſe *Dogs*, and we will be good friends with you, neither will we any wayes wrong you. The *Dogs* were deliver-

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ed up, the Peace was concluded, the *Shepherds* ſecure: but Oh the woful Maſſacre that was preſently made amongſt the poor *Lambs*: they were all devoured, the *Shepherds* undone; and all by parting with their *Dogs*. If the *Antinomian* and *Anabaptiſtical* faction could once get the *Miniſters* of the Goſpel to hold their peace, or procure them to be muzzled by *Authority*, or to be delivered over to their *Wolviſh cruelty*; wo were to our ſouls. *Errour* would then play *Rex*, *Darkneſs* triumph, *Hell* make play-day, *Truth* would languiſh, and all goodneſs fall flat to the earth. As little as men now regard them, they would then miſs them; and wiſh for them, and ſay, *Bleſſed is he that commeth to us in the Name of the Lord.*

CHAP. 17.

THus may you comfortably do my *Lord*, and then making it your principal aime and end, (with *Aſa*, *Hezekiah*, *Jehoſhaphat*, *Joſiah*, *Zephaniah*, *Conſtantine* the *Emperour*, and King *Edward* the Sixth, that none ſuch for early holineſs) *to do that which is good and right in the eyes of the Lord, in ſeeking the good and welfare of the people, and in promoting Gods glory and worſhip*, 2 *Chron.*30.1. to the end of the Chapter, and 19.4. and 14.2, to 8. 2 *Kings* 10.26,27,28. *Exod.*23.24. *Zeph.*1. *The God of peace ſhall be with you*, and ſo crown your uudertakings with proſperous and happy ſucceſs: that all your enemies together with *Gog* and *Magog*, ſhall never be able to do you hurt. Yea, do you but yield to *God*, touching *his Commandements*: and *God* will ſo yield to you, touching *your petitions*; that his dealing towards you, ſhall be to the aſtoniſhment of all the World. For then as by his ſingular providence, he turned *Achitophels wiſdome*, *Shimeis curſing*, thoſe *Princes conſpiracie*, *Dan.*6.12,13. the malice of *Haman*, and the *Arrians* hatred and devilliſh induſtry; to the no ſmall good, honour and profit of *David*, *Daniel*, *Mordecai*, and *Paphnutius*: ſo the ſame *God* ſhall turn the moſt deep aud devilliſh plots and practices of your worſt and greateſt enemies, to your great good, benefit, and advantage.

Proceed therefore, thrice *Noble Sir*, until you have compleated a happy *Reformation*, both in *Church* and *Common-wealth*. Many *high Cedars*, and *huge Mountains* have bin thrown down, & removed to level the way; ſundry *Bulwarks* and *Fortifications* built up, to ſhelter and defend the friends of *Peace* and *Truth*. It will be to your eternal praiſe and comfort; if you both erect and finiſh the whole *Fabrick*. This is the way, and the only way to make you truly happy and comfortable; to make your advancement a bleſſing to you, and the Nations; and to eſtabliſh your *Power*, and *poſterity*: when your conſcience ſhall be able to teſtifie, that out of a *publicke ſpirit*, and for the love you bear to *Chriſt* and his *members*; you can make your ſelf a ſervant unto all that need your aid.

Whereas on the contrary, if you ſhall out of any private, or ſelf-ends, or intereſt; neglect or hinder this great work of the *Lord*, whereunto he hath

hath called you: if you ſhould not *hearken to the voice of the Lord your God, to do his Commandements*: your greatneſs will yield your *Highneſs* but a little ſolace.

As what will all your Honour and Greatneſs do you good? I need not tell you, how the ods that is between the *high* and *low*, *rich* and *poor*, in reſpect of true happineſs is ſuch; that the wiſe and good have never deſired *dignity* barely for it ſelf; but even ſought to ſhun, and avoid *great Places*; except it hath been more to *do good*, then to *grow rich*, or *great* in them.

Good men that have clarified underſtandings; have many ſolid and weighty reaſons, to diſſwade them from great *Offices*, and *high places*.

Firſt (not to nominate what hath been already ſaid in the former diviſion) in regard of the great *cares*, and *pains*, and *fears*, and *dangers*, which uſually they are ſubject unto, and attended withall; and likewiſe the peoples *envy*, *malice*, and *evil ſpeaking*, deal they never ſo *evenly* and *uprightly*. We read that when *Iſocrates* was demanded, if he would be a *King*; his anſwer was he would not: and being asked wherefore, he ſaid, If *I judge rightly*, I cannot eſchew hatred, and evil ſpeaking on the one ſide; and again, if *I judge wrongfully*, I can no leſs eſcape it on the other: yea, I cannot eſchue the pain of eternall *damnation*; Wherefore it ſhall better content me, to remain as I am. But this of mens evil requital, and hating them; is leaſt to be ſtood upon.

For to ſpeak really and impartially, what is the *Juſtice*, the *Judge*, yea, the *King* himſelf? but a *great ſervant to the Common-wealth*: (as *Stateſmen* are wont to call them.) Yea, *Antiochus* thus told his ſon *Demetrius*, that *Kingly rule*, was but *noble ſlavery*. Whence good *Q. Elizabeth*, ſpake it openly in the *Parliament Houſe*,: that ſhe had rather be a *Milkmaid* then a *Queen*, were it not more for her *Subjects* ſake, then her own. Whence *Ptolomy* ſeeing certain *Fiſhers*, ſporting themſelves upon the *Sea-ſhore*; wiſhed he were like on of them; adding moreover that *Monarchies* are full of *cares*, *fears*, *miſtruſts*, and *diſguiſed miſeries*. Which alſo *Charls* the Fourth and Fifth *Emperors* were wont to alledge, even deſiring to lead a private life. And *Seleucus* before them did the like; adding, that if he ſhould caſt his *Crown* into the *high way*, there would be none found, that would take it up, knowing the *cares*, *charges and griefs*, that ever did accompany it. And *Pope Adrian* ſaid, he conceived, no eſtate ſo miſerable, nor dangerous as his own: and that he never enjoyed a better, nor more pleaſant time; then when he was but a ſimple *Monk*. *Trajan* the Emperour, wrote unto the *Senate* of *Rome*, that having now taſted the cares and pains which the *Imperial State* brought with it: he did a thouſand times repent, that ever he took it upon him. I have read alſo of another *Romane*, (whoſe name hath ſlipt my memory) that long aſpiring to be *Emperour*; he was not ſo forward formerly to have it; as now feeling the bur-

burthen, he was willing to caſt it off; even bemoaning himſelf, and complaining, how heavy and burthenſome he had found it. *Demoſthenes* alſo, after a long Government at his pleaſure, in the *Common-wealth* (upon what conſideration himſelf knew beſt, and *Stateſmen* may eaſily gueſs at) is reported to have confeſt to his friends, who came to viſit him: that if at the beginning, two wayes had been propoſed before him; the one leading to the *Tribunal of Authority*, the other to his *grave*; if he could by inſpiration have foreknown the *evils*, the *terrours*, the *calumnies*, the *envies*, the *contentions* and the *dangers*, that men in ſuch places muſt accuſtomarily meet with, that he would much rather with alacrity, and cheerfulneſs; have poſted on to his *Sepulchre*; then to his *greatneſs*. And laſtly, when ſome egged *Diocleſian* forward, to re-enter again into the *Empire*, he anſwered them: that having once eſcaped the *Plague*, he would no more drink *Poyſon*; and was contented to become a *Gardiner*. To conclude this reaſon, beſides all this a *Prince* is alwayes in great danger, and fear of his *life* by *treaſon*: eſpecially a good one, as the Life of Queen *Elizabeth* may inform us. To omit many examples of the *Kings* of *Iſrael* and *Judah*; as being well known, as alſo a cloud of examples out of other *Hiſtories*: we read that in the *Imperial Seat*; in the ſpace of *an hundred yeers* (in vvhich vvere *threeſcore Emperours*) there were but *three* that *died in their beds* by ſickneſs; all the reſt ſuffering *violent deaths*. So that how great and glorious ſoever, they may ſeem to men of the World; they are but in a ſad condition. As ſuppoſe a man arrayed and apparelled in *Tiſſue*, or *Cloth of gold*; ſet in a *Chair of State*, having before him a *Table* furniſhed, with all dainty delicates; his ſervants *Monarchs* and *Princes*; his riches the very choiceſt and chiefeſt treaſures and *Kingdoms* of the *world*: but withall that there were one ſtanding by, with a *naked ſword* to cut his throat; or a *wilde Beaſt*, ready to pull him in pieces: we cannot otherwiſe ſay, but his condition is rather to be *pitied* then *envied*. Now it fares not ſo with other men, the *mean Cottage* of a *Swain* ſtands in more ſafety, then the *Palace* of a *Prince*.

Furthermore, the greateſt *Princes* cannot ſo *clip* the *wings* of *proſperity* or *victory*; but ſhe may *flie away* before they dream of it. *Riches*, *honours*, *pleaſures*, are ſo tranſitory; that the ſame day hath ſeen the *knee* bowing to the *head*, and again the *head* ſtooping and doing reverence to the *knee*. Yea, as in *faireſt weather*, a *ſtorm* may ſuddenly *ariſe*: ſo one houre may change the *greateſt King*, into the moſt *miſerable captive*, as every age gives inſtance. For men are both more ſenſible of their *preſent miſery*, by remembring their *former happineſs*; and alſo more tender and delicate, and ſo leſs able to bear it. The memory of former happineſs, makes the preſent miſery more deplorable, which like *dead Beer*, is never more *diſtaſtful* then after a *Banquet of Sweet-meats*. For *Bajazet*, to change his *Seraglio* for a *Cage*: for *Valerian*, to become a *footſtool* to his *proud foe*:

Are

are calamities able to ſink a ſoul deep in ſorrow. Yea commonly, their change is not more *ſudden*, then it is *doleful*. Who but *Adrianus, Emperour of the Eaſt*, for many yeers? but at length he was ſet upon a *ſcabbed Camel*, with a *Crown of Onions* platted on his *head*; and in great mockery, carried in triumph thorough the *City*. And the like of *Polycrates King* of the *Samians*. *Dionyſius, Henry the Fourth* that victorious *Emperour, Gelimer*, that potent King of the *Vandals, Adonibezeck*, and many others: of whom I might muſter up a multitude. And no fewer of them, whoſe life and happineſs have ended together, as it fared with *Pharaoh, Herod*, and *Belſhazzer*: who was ſitting at a *Feaſt* merry, while on a ſudden *death* came like a *Voider*, to *take* him *away*: with many the like, though that one example of *Haman* and *Mordecay* might ſerve inſtead of all; to ſhew that as men honour and obey *God* in their places: ſo *God* will bleſs or curſe them. We ſee how *Haman*, whoſe comand ere-while almoſt reached to *Heaven*; was iuſtantly adjudged to the *Gibbet*: while *Mordecay*, who was condemned to the *halter*, was all of a ſudden made ſecond in the *Kingdome*. *What ſtability* is there then, in *earthly greatneſs?* when he who in the morning, all knees bowed unto; as more then a man: now hangs up like a deſpiſed *vermine*, fot a prey to the *Ravens*: and when he who this morning, was deſtined to the *Gallows*, now rules over *Princes*, *Eſter* 6 and 7 Chapters. But

CHAP. 18.

SEcondly, good men know, and well conſider; that the *greateſt places*, are ſubject to the *greateſt temptations*: as the *higheſt boughs of a tree*, are moſt ſubject to be *ſhaken* with the *winde*. That *greateſt men* have the *greateſt biaſſes* to draw them away. *Riches, honours, pleaſures* are ſuch *thorns*: that for the moſt part, they even choke the good *ſeed* of G[illegible] *Word*, formerly *ſowen* in mens *hearts*, *Matth.*13.22. They are to *Religion*, as is the *Ivy* to the *Oke*; that even eats out the heart of it. The *pleaſures of the body*, are the very *poyſons of the ſoul*. And the more any man hath, the more cauſe he hath to pray: *Lord, lead us not into temptation*. Nothing feeds *pride*, nor keeps off *repentance* ſo much; as a proſperous condition. If I could be ſo uncharitable, as to wiſh an enemies ſoul loſt; this were the onely way: let him live in the height of the worlds blandiſhments. For *temptations* on the *right hand*, have commonly ſo much *more ſtrength* in them above the other; as the *right hand* hath above the *left*. They are more *perillous*, becauſe they are more plauſible and *glorious*. Whence the *Devil* did not appear to *Chriſt* in a terrible form; threatening the *calamities of earth*, or *torments of hell*; but makes fair promiſes to him, of *many Kingdomes* and *much glory*.

Neither hath *God* worſe ſervants upon earth, then are the great ones of the earth. If *adverſity* hath *ſlain* her *thouſand*, *proſperity* hath *ſlain* her *ten thouſand*. Commonly, where is no *want*, is much *wantonneſſe*: and

and as we grow *rich in temporals*, we grow *poor in ſpirituals*. We uſe *Gods* bleſſings as *Iehu* did *Iehorams meſſengers*; *David*, *Goliahs ſword*: we turn them againſt their owner and giver; and fight againſt *Heaven* with that *health*, *wealth*, *honour*, *friends*, *means*, *mercies*; that we received thence, and commonly ſo much the more *proud*, *ſecure*, *wanton*, *ſcornful*, *impenitent*; by how much the more we are *enriched*, *advanced*, and *bleſſed*. *Saul was little in his own eyes*, before *God* made him *great*: but when he was made great, *God* was leſs eſteemed by him. *Honour* and *Greatneſs* will ſo ſwell ſome mens hearts, and make them look ſo big: as if the *River* of their *blood* could not be *banked*, within the *channel of their veins*. *They ſpend their dayes in wealth, therefore they ſay unto God, Depart from us; for we deſire not the knowledge of thy wayes. And what is the Almighty that we ſhould ſerve him?* Job 21.13,14,15. Yea, with the *rich Glutton* in the *Goſpel*, they ſcarce ever think of *Heaven*, till they be in *Hell*.

It is the miſery of the poor, to be neglected of men: it is the miſery of the rich and great men of the World to neglect their *God*. *The poor*, ſaith *Chriſt*, *receive the Goſpel*: Luke 7.22. But, *the Kings of the earth*, ſayes *David*, *ſet themſelves, and the Rulers take counſel together againſt the Lord, and againſt his Anointed, ſaying, Let us break their bands aſunder, and caſt away their cords from us*, Pſal.2.2,3. All the life of *Solomon* was delicious, reſplendent, and contentful: and therefore we finde, that he did even ſink in the midſt of delights: but *David* among ſo many publick and private calamities and diſaſters, kept his *head above water*, and ſtood upright in his heart to *God*.

Proſperity, makes us *drunk* with the *love* of the *World*: but as *Sleep compoſeth drunkenneſs*, ſo the *croſs* will bring a man to *himſelf again*. The *Scottiſh King* priſoner in *Mortimers Hole*, by his own confeſſion, learned more of *Chriſt*, then in his *Palace*, he could all his life.

Now hence it is, that *Heaven* is *peopled* with ſo *few great ones*. *Not many mighty, not many noble are called*, 1 Cor.1.26. yea, of *twenty Kings of Iudah*, only *ſix* were *good*: and of *eighteen Kings of Iſrael*, all but two are branded by the *Holy Ghoſt* for *wicked*. Nor is it for nothing, that our *Saviour* ſays: *It is eaſier for a Camel to go through the eye of a Needle, then for a rich man to enter into the Kingdom of Heaven*, Matth.19.24. Theſe men *have their portion in this life*, Pſal.17.14. and *receive their conſolation here*, Luke 6.24. all here, nothing hereafter. But it is otherwiſe with mean ones: *He hath choſen the poor in this world, to be rich in faith*, James 2.5. 1 Cor.1.26,27. The *younger brother*, ſhall not have all his *Portion*, leſt he run *riot*. Few men can digeſt great felicity: therefore as *Dionyſius* gave for a reward to *Plato Books*; but unto *Ariſtippus money*: ſo *God* gives *wealth* and *honour* to thoſe whom he *leaſt reſpecteth*: but unto his *own*, he gives *his grace* and *Spirit*; keeping them ſhort of other things. Yet ſo, as each one hath what he likes beſt. As what ſayes the worldling?

Oh

Oh that I were ſo rich, ſo great and honourable. Yea, with *Nero's Mother*, let them be *damned*, ſo they may be *dubde* they care not. But the wiſe *Chriſtian* as holding it better to be *ranged with the Saints* in *Heaven*, then *ranked* with the *Kings* on *Earth*: Conſiders thus, the enjoyment of all outward things, might add to my content; but it would endanger my ſoul: and it were better for me to *ſwim* a *River* of *boyling Brimſtone*, to live eternally happy: rather then dwell in a *Paradiſe*, to be damned after death. He conſiders, that *God* not ſeldom *ſtrips* the *body* of *pleaſures*, to *clothe* the *ſoul* with *Righteouſneſs*: and oftentimes *ſtrengthens our ſtate of grace*, by *impoveriſhing our temporal eſtate*, becauſe commonly the *more proſperity*, the *leſs piety*.

To all which may be added as a greater miſery, do *great ones* never ſo ill, they ſhall not be told of it; no, not by their *Chaplains*. *Oh thou the Seer*, ſayes *Amaziah* to *Amos*, *go flee thou away into the Land of* Judah; *and there eat thy bread, and propheſie there: but propheſie no more in* Bethel, *for it is the Kings Chappel, and it is the Kings Court*, Amos 7.12,13. So that it is a wonder! if any great man be ſaved, ſayes *Chryſoſtome*, (alledged by *Latimer* before *King Edward*) becauſe there are ſo few, to tell and admoniſh them of their faults. Whence many have ſought by all means, to ſhun earthly dignities: leſt by *gaining a place upon earth*, they ſhould *loſe a better place in Heaven*, as Millions have done: And upon this conſideration; *Iſocrates* refuſed the offer of a *Crown*, and told them that motioned it: That he had rather live poorly, being aſſured of the bliſs of Heaven, as now he was; then by poſſeſſing all wordly riches and ſplendour, to put the ſame in hazard.

CHAP. 19.

But thirdly, what good can their great wealth and honour do them, if other things concur not therewith? As let a man have all felicities heaped together, which this World can afford, have he but one *tooth out of tune*, they can yield him no eaſe; yea, a ſmaller matter may deprive them of all, as we ſee in *Haman* who counted all his *honours* and *riches*, the *Kings* and *Queens favours*, *as nothing*: only for that *Mordecai did not bow the knee to him, nor honour him* as others did, *Eſther* 5.11,12,13.

But to paſs theſe, and other the like, a little *ſickneſs* will quickly *thaw all* theſe cold and *frozen comforts*. Let but that day come (and come it will ſooner then they look for it) and then *rich Craſſus* cannot command *health*, or get himſelf a *ſtomack*. His Worſhip in all his pompe and great plenty, is forbidden to *eat*, when in the mean time, all his houſhold are merry, and the pooreſt ſervant that he keeps, is in better caſe then he.

It is not the *embroidered ſlipper* that will drive away the painful *Gowt*: nor the *golden Diadem*, the cruel *head-ach*, nor the *Diamond Ring*, the angry *whit-loaf*, nor the long *Velvet Robe*: the *burning Fever*, yea, the *prick*

prick of a thorn, or ſome *paſſion of the minde:* is able to deprive us of the pleaſures of the whole *worlds Monarchy*. What will all thoſe goodly Titles of Majeſty, and other priviledges avail them? if a guilty *conſcience* do but *chide* them? Will not this make their *Palaces Priſons*, their *gold chains golden fetters*, their *Crowns croſſes*, and all their earthly honours but burthens aud vexations? What were it to have a *purple coat*, and a *polluted conſcience?* a *gay gown* and a *ſick heart:* a *bed of gold* or *Ivory*; and a *diſeaſed minde:* a *full cheſt*, and an *empty ſoul:* a *fair face*, and *foul affections:* to *gliſter in jewels*, and be *filthy in manners:* to be *in grace with men*, and in *diſgrace with God?*

Fourthly, However *death* will diſſolve them, and all their imaginary felicities into nothing: will cut thee wholly from them, and them from thee. And then as at a *game at Cheſs*, the *higheſt now upon Board*, may preſently be *loweſt under board:* ſo it may fare with the greateſt of them *here*, and the like when they *go hence*. For although in the *Theatre of this world*, like *Actors upon a Stage*; the *King*, the *Lord* and the *Clown* have *differing reſpect:* yet after the *play is done*; it may be that he who was the *Clown*, is a *better man*, then the *King*. So it is with men after death. Nor will a *poor Lazarus* then, *change places* with a *Rich Dives*, nor an *Eliah* with *Ahab*. Yea, then *Nebuchadnezzar* will wiſh that he had been *Daniel*, *Haman* will wiſh that he had been *Mordecai*, and *Herod* will wiſh that he had been *John Baptiſt*. And therefore if men were wiſe indeed, and loved themſelves as they think they are and do: they would not be ſo greedy after great places, as after graee, and *Gods* favour.

Nor is *honour* and *greatneſs* in it ſelf a *bleſſing*; or to be deſired. Advancement is not ever a ſign of love, either to the *man* or the *place*. Yea, oft times inſtead of a *bleſſing*, it proves a *judgement*; both to the *party*, and to the *people*, as in the caſe of *Saul*, 1 Sam.8.9, *&c*. Yea, there are no men ſo *miſerable*, as thoſe that are *great* and *evil*. For as it is the manner of *God*, to *caſt down* that he may *raiſe up*; to *abaſe* that he may *exalt*, as in the caſes of *Joſeph*, *Daniel*, and Saint *Paul:* ſo contrarily, *Satan raiſes up*, that he may *throw down*, and intends nothing but our *dejection*, in our *advancement*, as in the caſes of *Haman*, *Abſalom*, and that *Rich Fool* in the *Goſpel*.

Beſides, as the *errours of eminent perſons*, are *eminent errours*; and the *more noble the perſon*, the *more notorious the corruption:* ſo *great offenders*, ſhall meet with *great puniſhments*. And as their fault is, according to the condition of their place; ſo ſhall the nature and proportion of their retribution be: yea, and the more enjoyments they have had, or pleaſure they have lived in here; *ſo much more ſhall their torment* and ſorrow be hereafter, *Revel.*18.7.

Now theſe things being ſo, let them be but ſeriouſly conſidered, and then ſay, wherein the great gain lies, that ſhould make men deſire great pla-

places? except it be to *do good*, and *glorifie God* in them. I cannot think of any thing therein, that will make good men *gainers*. But *loſe* they are ſure to do; I mean of their peace and ſpiritual enjoyments. For in my judgement, there is nothing in the world worth envy, ſave or beſides the condition of a true *Chriſtian*, and a retired life ſpent in *ſtudy* and *contemplation*.

Indeed, men are apt to think it a brave thing, to be alwayes converſant with great ones: but ſure I am, the *priviledges* can never countervail the *inconveniences*. Whence *Henry the Eighth* profeſſed, that he knew none in his *Kingdom* ſo happy; as that Subject who never was *ſo low*, as to be a *Conſtable*, nor *ſo high*, as to be a *Juſtice of the Peace*; and the ſame was *King James* his judgement. And you know what that *Heathen Monarch* ſaid, Whom the *whole world* could not *content*: *Were I not* Alexander, *I would be* Diogenes. What then will a godly conſciencious *Chriſtian* ſay? For the *ſtate of grace*, is *Heaven upon earth*: and he that knowes the ſweetneſs of *Gods preſence*, will deem it more tolerable to be ever alone, then never able to be ſo. And indeed, that ſoul can never enjoy *God*, or *it ſelf*, that is not ſometimes *retired*, which is ſeldome the lot of men in high places; which made *Anacharſis*, a *Barbarian*, (being led onely with the love of vertue) leave the *Kingdome of Scythia*, to his younger brother; betaking himſelf to the ſtudy of wiſdom, and many others: but of this I have ſpoken enough upon another occaſion, only I will add a word touching a ſtudious life: which many (not for want of ignorance) take to be the moſt melancholy life of all others, though a *Scholar* findes ſuch beneficial variety of joyes & delights therein, as any other calling ſhall promiſe in vain. Yea, I dare ſay, this my very *work* (which yet requires ſwetting of the brain) is more *ſweet* to me, then moſt mens *wages* is to them, nor were the profits and places inconſiderable; that I have refuſed, the better to enjoy my ſelf and *Books*. The which I tell you, to draw on others to taſte of this *Manna*, who hitherto (like ſo many *blinde Moles*) have placed all their *felicity* & *delight*, to dig in the earth, & are ſo eager to get, and heap up ſilver, that they have no leaſure to think of their *ſouls*: whom I the moſt pity, of any men alive.

CHAP. 20.

BUt liſten to that (you *miſerly Muckworms*) of a ſtudious life: which (if you have brains) will make your ſouls ſo long after the enjoying it; as that you ſhall no longer like of your preſent employment; *get you never ſo much* & *grow you never ſo rich thereby*. And that you may not take it to be my ſingle opinion, (as too much doting upon my own conceited happineſs) in *characterizing* out the life of a *Scholar*, I will moſtly deliver my own minde, in the words of that *Reverend Divine Doctor Hall, the Nightingale of our Age*.

Alphonſus King of Arragon, ſo greatly loved learning, that he omitted not his hard ſtudies; in his moſt dangerous wars. And *Pliny* the ſecond, ſo inwardly affected it; that he held the time to be loſt, which was not ſpent in ſtudy. Nor can any one think it ſtrange, that hath truly taſted the ſweetneſs of it. Yea, I can wonder at nothing more, then how a *Scholar* can be *idle*, or *dumpiſh*? having the opportunity of ſo many improvements of reaſon, in ſuch variety of ſtudies: in ſuch importunity of brave thoughts. Other *Artizans* do but *practiſe*, a *Scholar* never ceaſes to *learn*, wherein alſo his choice is infinite. *Other labours* require *recreation*, our very *labour recreates our ſports*. We can never want either ſomewhat *to do*, or ſomewhat that we *would do*. How numberleſs are thoſe precious Volumes, that are ever tempting us both to *delight* and *profit*? Who can be weary? that findes ſuch wit in *Poetry*, ſuch profoundneſs in *Philoſophie*, ſuch acuteneſs in *Mathematiques*, ſuch wonder of events in *Hiſtory*, ſuch ſweet eloquence in *Oratory*, ſuch ſuper-natural *light*, and raviſhing *delight* in *Divinity*, as ſo many rich *metals*, in their proper *Mines*. Now, whom would not all this raviſh with joy? After all theſe, let us but open our eyes, we cannot look beſide a leſſon in the *univerſal Book of our Maker*: worth our ſtudy, and taking out, as what *creature*, hath not his *miracle*? what *event* doth not challenge our *obſervation*? And if weary of *forreign employment*, we liſt to *look home* into our ſelves: there we finde a world of thoughts, which ſet us on work anew, and not leſs profitably. Or admit we could be cloyed with our own company, the dore of *conference* ſtands open; offering ſuch *interchange of diſcourſe*, as will not more *pleaſe*, then *benefit* us, and he is a mean companion, from whom we return not wiſer.

But ſuppoſe we have not this opportunity always: what ingenious minde can be weary? of talking with learned *Authors*, the *moſt ſweet, harmleſs*, and *chargeleſs companions*. What an *heaven* lives a *Scholar* in? that being pent up in his voluntary priſon at once, in one cloſe room or caſe of walls: can daily converſe with all the glorious *Martyrs* and *Fathers*. That can ſingle out at pleaſure either *ſententious Tertullian*, or *grave Cyprian*, or *reſolute Hierome*, or *flowing Chryſoſtome*, or *divine Ambroſe*, or *devout Bernard*, or (who alone is all theſe) *heavenly Auguſtine*: to talk with, and heare their wiſe and holy counſels, verdicts, reſolutions, yea, (to riſe higher) with *Courtly Eſay*, with *learned Paul*, with all their fellow *Prophets*, *Apoſtles*; yet more, like another *Moſes*, with *God* himſelf in them both. Let the World contemn us, while we have theſe delights; we cannot envy them, we cannot wiſh our ſelves other then we are.

Beſides, *the way* to all other contentments is troubleſome, the only recompence is in the *end*. To *delve* in the *Mines*, to *ſcorch* in the *fire* for the *getting*, for the *fining* of *gold*, is a ſlaviſh toil, the comfort is in the *wedge*; to the *owners*, not the *labourers*: whereas our very ſearch of knowledge

ledge is delightſome. *Study* it ſelf is our life; from which we would not be barred for a World. How much ſweeter then is the *fruit of ſtudy?* the conſcience of *knowledge?* in compariſon whereof the ſoul that hath once taſted it, eaſily contemns all humane comforts. Wherefore ſpare not ye worldlings, to inſult over our paleneſs, our needineſs, our neglect: ye could not be ſo jocund, if you were not ignorãt. If you did not want knowledge, you could not overlook him that hath it. For me, I am ſo far from emulating you; that I profeſs, I had as lieve be a *brute beaſt*, as an *ignorant rich man*.

And ſo *taking leave of great ones*, I return to the thouſands of *ordinary Gripers and Oppreſſors*; that have *diſperſt* themſelves here and there *amongſt the multitude*; *as Cutpurſes in a crowde*. Only it requires, that as I have largely ſpoken to *Magiſtrates* and *Governours*; ſhewing them what *God* requires at their hands: ſo I ſhould ſay ſomething to the *people governed*, in ſhewing what they ought to do: of which a word, and but a word: becauſe I foreſee, that one *Doſe* of ſo *untoothſome* a *truth*, to ſuch as I ſhall eſpecially ſpeak; will be as *welcome as water into a Ship*, and I love not to intrude.

CHAP. 21.

I Seldome heare any man ſpeak of *Taxes* or *Governours*; but I perceive in them a kinde of enmity againſt both: which to me is not a little ſtrange, at leaſt it makes me ſuſpect, that they do not wiſely conſider of things and circumſtances. Yea (if I ſhall ſpeak my conſcience, as it is informed from *Gods word*, and *common reaſon*) when I conſider how mad many men are about what they pay to their *Governours*: as parting with it like ſo much *bloud* from their *hearts*: which makes them ſo far as they dare, flie in the face of *Authority*, and *grumble* out no leſs then *treaſon*; though in ſuch a deformed ſilence, *as witches raiſe their ſpirits*, which *God* takes as done to himſelf; though they want eyes to ſee it. It makes me conclude, that they are more guided by *the god of this world*, then by *rectified reaſon*, or the *written word*, witneſs thoſe many *precepts* and *prohibitions*, Exod. 22,28. Acts 23.5. Eccleſ. 10.20. Matth. 15.4. Prov. 24.21, 22. 1 *Tim.* 2.1,2,3. Jude 8,9, to 17. 2 Pet. 2.9,10,11,12,13,18. 1 Sam. 10. 24,27. Rom. 13.1, to 8. Titus 3.1. 1 Pet. 2.13,14,15. which men ſhould do well to read and lay to heart, for I intend not to ſpeak much of the point, nor to anſwer all thoſe Objections, that men (blinded with *preiudice*) are over-forward to make. It is ſufficient if I ſpeak enough, and that out of a deſire to do others good, I am content to forfeit my *diſcretion*, and hazard the loſs of my *reputation*. For I am not ignorant, how I ſhall be *cenſured*, *hated* and *calumniated* for ſpeaking this, ſo neceſſary and ſeaſonable a truth But hear it, *and let come on what will*: ſo long as I have the *word* for my *warrant*, and the glory of God (the which we are bound to redeem with our lives) for my *end*. Certainly he that for the common good, is not willing to contribute according to his ability, to the publick

charge, or that feigneth himſelf poor, to avoid a *Tax* or *Seaſment*, Prov. 13.7. is worthy to be made as poor, as the ſumme of money he is allotted to pay, becauſe he grudgeth the *State* a *part*, by means of whom he enjoys *all*. For without *Rulers* and *good Laws*: none could ſay this is mine. Nor would *Cheapſide* be ſafer then *Salisbury Plain*. We could not *eat* our own meat, nor *ſleep* in our beds, nor *meet* one another in the Congregation: if *every man might do what were good in his own eyes*, Judg. 17.6. Yea, then, thou that art ſo unwilling to pay *five ſhillings*; wouldeſt be glad to parr with *all thy wealth*, to ſave thy skin, and wouldeſt thou have it ſo? If not confeſs, that *Governours* are the *light of our eyes*, the *breath of our noſtrils*: yea, under God (and to ſpeak it with reverence) even the *life of our lives*. And what man will not hazard a *joynt*, much more part with a little pelf to preſerve his *life*, and all elſe he does enjoy? Nor are they *followers of Chriſt*, that refuſe to pay unto *Cæſar*, that which is his due, *Matth.* 22.21. For if he by *whom Kings reign*, forbore not to *pay tribute* to an *Heathen Prince*, Matthew 17.24, to 28. what power under Him can deny it unto thoſe that *rule for him*, and the good of his *Church* and *People*?

A man *feeds* the *ſtomach*, that it may *nouriſh* and preſerve his *whole body*: if he did not, what ſhould he gain by it? but *ſtarving*. We read in the *Fable*, that the other *members* mutining againſt the *belly* complained; that all their induſtrious care and ſervice was for the good and ſatisfying of the *belly*, where as it alone was *idle*, *lazie*, and *quiet* in the midſt, and *did nothing at all*; whereupon they conſpired, that neither the *eyes* ſhould *ſpy out*, nor the *feet fetch in*, nor the *hands reach*, nor the *mouth receive*, nor the *teeth chew meat* for it: but in *pining* it with *hunger*, they brought alſo themſelves into extream, and almoſt irrecoverable *conſumption*; until they fell again to perform their ſeveral offices. *A body* can no more be preſerved without *ſinnews*, then a *Common-wealth* without *tribute*. A *common intereſt* challenges an *univerſal aid*. Reaſon would, that every man ſhould be burthened about the upholding of that, vvherein every man hath an intereſt, that a *publick charge*, ſhould be defrayed by a *publick purſe*: every man his ſhare according to his means. Many hands vvill make light work. Only there are ſome ſo *baſe*, *ignorant*, or *envious*; that to ſpight and miſchief others; they will undo themſelves like *Samſon*, *Judges* 16.29, 30. or thoſe *Iſraelites Judges* 21.15, to 24. or him in the *Fable*; Men not worthy to live amongſt men: moſt unworthy to enjoy thoſe priviledges they do, in this happy though unthankful *Chriſtian Common-wealth*. I bleſs *God*, I never thought much to pay whatſoever I have been demanded, all theſe twelve yeers paſt, but have exceedingly admired the goodneſs of *God*; that by parting with a *part*; the *whole*, or reſidue hath been preſerved. Whereas if thoſe *Royalliſts* and *Cavalliers*

might

might have had their wills: I ſhould have loſt all, yea, not a good man, ſhould have been the better for what ever he had; vvere it the *Inheritance of his Anceſtors.*

Let none think that ſelf-intereſt, makes me partial: for it is well known, I never gained groat ſince the *Parliament:* nor did I ever perſonally act in the leaſt, either on *the one ſide* or *the other.*

But this is not all, for they will *murmur* againſt, *and ſpeak evil* of *Chriſtian Magiſtrates.* Yea, in their hearts curſe them (as *Shimei* did *David*) who *are the Miniſters of God for our wealth:* which is to come neer to *God*, whoſe Vicegerents they are, for the *Magiſtrate* is the *Garment*, in which *God apparelleth himſelf:* And what does the Murmurer but wound Chriſt through the ſides of his Deputies.

Where *men* command with *God*, we muſt obey *men* for *God*, and *God* in men: when againſt him, the beſt obedience is to deny obedience; and to turn our backs upon *Herod*, *Matth.*2.12. Again, there is an *active obedience*, and a *paſſive:* I may not *execute* a *Magiſtrates* impious *commands*, I muſt *ſuffer* his unjuſt *puniſhments.*

One may *deſire other Magiſtrates*, but we muſt *obey thoſe we have:* and haply it is more commendable to obey the wicked, then the good obſerving the former caution. And I wiſh men, (yea, *Miniſters* unleſs it be in their preſence) would trouble themſelves leſs with the *Magiſtrates duty*, & look more to *their own.* However for private perſons to queſtion the lawfulneſs of that Government, under which they deſire protection is inſolent, ſtupid and intolerable. But ſure I am, when *Moſes* is *praying*, *Joſhua leading*, *Iſrael obeying*, *and God bleſſing* and proſpering all, *O happy are the people that be in ſuch a caſe*, *Pſal.*144.15. But if men cannot have their wills, to invade the *Inheritance* which the *right heir keeps from them:* Or ſuppoſe they be injuried, and may not have redreſs in that manner, and meaſure themſelves preſcribe: preſently *maledicunt Principibus*, they murmur againſt the *Magiſtrate.* Yea, what can a *Magiſtrate* do acceptable to the *good*; but *lewd men* will miſinterpret it? Every tongue is ready to ſpeak partially, according to the intereſt he hath in the cauſe, or patient; or according to the wickedneſs that is in his own heart.

CHAP. 22.

AND ſo they would do, had we the rareſt and uprighteſt *Governours*, that ever the World could boaſt of. As what *Magiſtrate* can hope to be free from their malice and murmurings: when *Moſes* himſelf could not eſcape the ſame, nor *faithful Samuel*, as obſerve how the *Iſraelites* dealt with *Moſes!* They no ſooner want water to quench their thirſt, but they *murmur* againſt him; and ſay to his face, (being ready to ſtone him) *wherefore haſt thou brought us out of Egypt, to kill us, and our children and cattel with thirſt?* Exod.17.3,4. As if *Moſes* had been a *God*: yea

not

not long after, *they gather themſelves together*, and are agreed to caſt off both him and his government, and why forſooth? What's the matter? (he never had done them the leaſt wrong) he ſtays a little longer with God in the *Mount*, then they expected, *Exod.*32.1. But fools as they were, hovv could they finde out a better *Governour?* among all their *twelve Tribes?* Had they been asked this queſtion, it would have ſhewn them their folly. As *Pacuvius* at *Capua:* when the people would have had their *Magiſtrates maſſacred*; deſired them firſt to agree upon the election of *new Officers:* then they nominated *divers*, but could agree upon *none*; whereupon the *Maſſacre* was *delayed*, and after *forgot.*

We have too many ſuch fools, when the *Duke of Buckingham* reigned o if he were taken away all would be well! when he was diſpatcht, and ſent to his long-home: they murmured as much, and no leſs complained of their oppreſſion under the *King*, *Prelats*, *Council-Table*, *Star-Chamber*, *High-Commiſſion*, and *Court of Honour:* now they are all removed, and *God* hath given us ſince better *Governours* then (I am ſure) we deſerved: they thought themſelves worſe then ever. Yea, they did not ſpare to curſe their *Governours*, and could have eaten their very *hearts*, (as they gnawed their own *tongues*) for ſpight. And how could better be expected from ſuch ſons of *Belial?* 1 Sam.19. 24,27. that have more *rage* then *reaſon:* For their *words* are but the *light froth* of an *impotent anger:* wherein they *accuſe others unrighteouſneſs*, and *profeſs their own.*

An end of the ſecond Part or Diviſion.

ENGLANDS

Vnthankfulnes striving with Gods Goodnes, for the Victory: as *Abaslom* strove with *David*, whether the father should be more kinde to the son; or the son more unkinde to the father. *Or*, Enough *(being wel weighed)* to melt an heart of *Adamant*.

By *R. Younge*, Florilegus.

In reference to { *Leviticus* 19. 17. and *Isaiah* 58. 1.

In reading whereof, reflect upon your selves; hearken to conscience; and what concerns you, apply it not to others, as David *did* Nathans *Parable*, 2 Sam 12. 1, to 8. *And* Ahab *the* Prophets, 1 King. 20. 39, to 43. *Want of application makes all means ineffectual; and therefore are we* Christians *in name only, because we think our selves* Christians *indeed, and already good enough.*

The fourth Impression.

Imprimatur, Thomas Gataker.

CHAP. I.

§ 1 A *wise man* (saith *Solomon*) *foreseeth the evil, and preventeth it: but fools go on, and are punished*, Prov. 22. 3. An argument that most men; yea, almost all men are stark fools, as will fully appear, if we observe but these three, things.

The { *Precepts* / *Predictions* / *Testimonies* } of the *Gospel.*

First, Observe but how *strict, holy, just, and good* the *Precepts* or *Rules* are, by which we ought to walk.

Thou ſhalt love the Lord thy God, with all thy heart, and with all thy ſoul, and with all thy minde, and with all thy ſtrength, Mark 12.30.

whether ye eat or drink, or whatſoever ye do, do all to the glory of God, 1 Cor.10.31.

Whatſoever ye would that men ſhould do unto you, even the ſame do you unto them, for this is the Law and the Prophets, Matth.7.12.

Thou ſhalt not hate thy Brother in thine heart, but thou ſhalt plainly tell him of his faults; and ſuffer him not to ſin, Levit.19.17.

And then conſider, how few there are amongſt us; and how rare (onely here and there one) like rich men, among the multitude, or jewels among other ſtuff, that either do, or care to walk by this golden Rule; Yea, that inſtead thereof, make not the *World* onely their *God*; and *Pleaſure*, or *Profit* alone their *Religion*.

§ 2. Secondly, Obſerve (ô that we had the grace ſeriouſly to obſerve and minde!) but the *Predictions*; touching the paucity & fewneſs of thoſe that ſhall be ſaved. *Strive to enter in at the ſtrait gate, for many will ſeek to enter, and ſhall not be able; becauſe ſtrait is the gate, and narrow the way which leadeth unto life, and few there be that finde it: But wide is the gate, and broad the way, that leadeth to deſtruction; and many there be that go in thereat*, Matth.7.13,14. Luke 13.23,24. Again, *Many are called (viz.* by the outward Miniſtery of the Word) *but few choſen*, Mat.20.16. and 22.24. Yea, St. *John* affirmeth, that *the whole world lieth in wickedneß*, 1 John 5.19. And that *the number of thoſe, whom Satan ſhall deceive, is as the ſand of the Sea*, Revel.20.8. *and* 13.15,16,17. *Eſa.*10.22. *Rom.*9.27.

And we finde it too true, by ſad experience; for what eyes can but run over to ſee, for the moſt part, how ignorant and erroneous men are, and what lives they lead? for ſcarce one of a hundred, whoſe *knowledge*, *belief*, and *life*, is in any degree anſwerable to the *Goſpel*, or the Title that they bear; for *Chriſtians* they are called, but no otherwiſe then the Heathen Images are called *Gods*: becauſe he that is a *Chriſtian* indeed, will ſtrive to imitate *Chriſt*, and ſquare his life in ſome meaſure, according to the rule of *Gods word*.

§ 3. Thirdly, Obſerve but the *Teſtimonies* manifeſting how they muſt be qualified, who mean to be ſaved. O that we would but believe them; for *God* expreſly tells us, *That no unrighteous perſon ſhall ever inherit the Kingdome of Heaven; but that ſuch ſhall have their part and portion in that lake which burneth with fire and brimſtone, which is the ſecond death*, 1 Cor. 6.9,10. Gal.5.21. Rev.21.8. And that *without holineſſe no man ſhall ſee the Lord*, Heb.12.14. And that *except our righteouſneſs exceeds the righteouſnes of the Scribes and Phariſees*: (who yet excelled our *formall Hypocrites, and civil Juſticiaries*) *we cannot enter into the Kingdome of Heaven*, Mat.5. 20. And that *he will recompence every man according to his works, be they good or evil*, Pſal.62.12. Rev.20.13. & 22.12. Rom.2.6. Jer.25.14. and 32.

19.

19. and 50.29. and 51.56. Ezek.7.4,8,9. and 9.10. and 11.21. and 16. 43. And that *we ſhall give an account at the day of Judgement, for every idle word we ſpeak*, Mat.12.36. And that *Chriſt will come the ſecond time in flaming fire, to render vengeance unto them that know him not, and that obey not his Goſpel*, 2 Theſ.1.7,8. Pſal.11.6. Yea, the Lord tels us expreſly, *that he will not be merciſull to ſuch as flatter themſelves in an evil way, but that his wrath and jealouſie ſhall ſmoke againſt them; and every curſe that is written in his book, ſhall light upon them, &c.* Deut.29.19,20. And that *if we will not regard, nor hearken unto him when he calls upon us for repentance: he will not hear nor regard us, when in our diſtreſs and anguiſh, we ſhall call upon him for mercie, but even laugh at our deſtruction, and mock when our fear cometh*, Prov.1.24, to 33. See other places to this purpoſe, *Hebr.*12.29. *Deut.*4.24. *Mat.*25.30,41, to 46. and 3.10.

§ 4 Nor can it indeed conſiſt with his juſtice to pardon ſuch as continue in an evil courſe of life; neither was it ever heard, that any aſcended into heaven without going up the ſtaires of new obedience: that any have attained unto everlaſting life, without faith, repentance, and ſanctification of Spirit: For even the *Thief* upon the *Croſſe* believed in *Chriſt*, and ſhewed the fruits of his faith, in acknowledging his own ſin, in reproving his fellow, in confeſſing his *Saviour*, even when all denied and forſook him, in calling upon his Name, and deſiring by his means and merits everlaſting life. Beſides we read not, that ever he was outwardly called, until this very hour. Secondly, though there was one ſaved at the laſt hour, that none might deſpair: yet there was but one, that none ſhould preſume. Thirdly, the *Thiefs* converſion was one of the miracles, with the glory whereof our *Saviour* would honour the ignominy of his Croſs. Fourthly, he was ſaved at the very inſtant of time, when our *Saviour* triumphed on the Croſſe, took his leave of the world, and entred into his glory: And it is uſual with *Princes* to ſave ſome hainous *Malefactors* at their *Coronation*, when they enter upon their Kingdoms in triumph, which they are never known to do afterwards. Nor was his ſudden converſion ever intended in *Gods* purpoſe for an encouragement to Procraſtinators; And therefore no cauſe have we to expect that he ſhould deal after a new and extraordinary way with us, then he hath with all others, and ſo break the courſe of his ſo juſt, and ſo long continued proceedings: Yea, he binds it with an *Oath*, that *whomſoevr he redeemeth out of the hands of their ſpiritual enemies, they ſhall worſhip him in holineſſe and righteouſneſſe all the dayes of their lives*, *Luk.*1.73,74,75. 1 *Pet.*2.24. Which *Scriptures* ſufficiently ſhew, that they who in life wil yield no obedience to the *Law*, ſhall in death have no benefit by the *Goſpel*. Nor ought any indeed, to *profeſs Chriſt*, or once to name him with their mouths, except they *depart from iniquity*, 2 *Tim.*2.19.

§ 5. The which Scriptures, if they be true, (and they fall ſhort of the

Devils that deny it. *Jam.*2.19.) *what manner of perſons ought we to be, in all holy converſation and godlineſſe?* as the Apoſtle ſpeaks, 2 *Pet.*3.11. And yet moſt men live as if the *Goſpel* were quite contrary to the rule of the *Law*, as if God were neither to be feared nor cared for, as if they were neither beholding to him, nor ſtood in awe of him, both out of his debt and danger; yea, as if there were no *God* to judge, nor *Hell* to puniſh, nor *Heaven* to reward.

And (which mightily aggravates their *ſin*, and will add to their *torment*) let ſome *Boanerges* be ſent unto them, with a meſſage from *God*, it fares with them as with the *Adder*, *no charming can charm them.* The ſtrongeſt *commands*, the loudeſt *denunciations* of *judgements*, the ſhrilleſt and ſweeteſt promulgations of *mercies*, will do no good upon them: For while they are in *Dalilahs lap*, and lie ſleeping like Drones by the *hearth of hell*, they think themſelves as ſafe, as if they were in *Abrahams boſom:* Their *Adamantine* hearts will neither yield to the *fire*, nor to the *hammer*, admit of no impreſſion; yea, let them hear of never ſo many judgments, they tremble and relent no more then the ſeats they ſit on, or the ſtones they tread on: Even the declaration of ſins, denunciation of judgements, deſcription of torments, and the like, no more ſtir them, then a *tale* moves one in a *dream*; their ſupine ſtupidity is no more capable of excitation, then the *Sea Rocks* are of motion, or the *Billowes* of compaſſion; which would make one even tremble to think of it.

CHAP. II.

§ 1. BUt what is the reaſon, why men make no more uſe of theſe Predictions of this warning? but that as neer as can be computed, one of two are laſcivious or voluptuous; two of three drunkards, (in Gods account;) nine of ten cruel & unjuſt perſons; nineteen of twenty ſwearers; twenty nine of thirty Athieſts; thirty nine of forty ignorant wretches; forty nine of fifty covetous; ninety nine of an hundred open, or ſecret enemies to the power of Religion, and contemners of holineſſe: For certainly what *God* in theſe three particulars hath revealed in his *word*, cannot be unknown to any among us, *that hate not the light*; for every houſe almoſt hath a *Bible*, and *Chriſt* hath continued his *Goſpel* amongſt us now, neer upon an hundred years, with ſuch ſupply of able *Miniſters*, that no Nation under *Heaven* may compare with us.

§ 2. I might give you many reaſons of this, as that they were born ſtark dead in ſin, and they thank *God* they are no changelings; that they are as good as their Fore-fathers, or thoſe among whom they live, and they neither deſire to be better nor wiſer; yea, it were a ridiculous ſingularity ſo to be: That the cuſtome of ſin hath brawned their hearts, and blinded their minds. That they do as *Satan* their *God*, 2 *Cor.*4.4. and *Father*, *Joh.*8.44. and *King*, or *Prince*, *Eph.*2.2. would have them to do: That they will either *not hear* the Word; (for I think I may ſay, that one half

of

of the men and women in the *Kingdome* come not once a yeár within the *Church-doors*, I mean the poorer ſort that do not know they have ſoules: It were good, they were compelled to hear the Word preached, for the wicked, like *ſullen children*, would not forſake their *play* for their *meat*, but for the *Rod of Correction:* And many *Saints* in heaven might now confeſs, that they had not known *God*, but for the *Laws*. Firſt, compulſory means brought them to the *feaſt*, whereof once *taſting*, they would *never leave it*; *Compel them to come in, &c. Luk.*14.23.) Or if they do hear the Word and underſtand it in ſome meaſure, they will not *apply* it to themſelves: That *they will not receive the truth in love, that they might be ſaved, & are therefore given over to ſtrong deluſions to believe lies:* That they will not by any means that *Chriſt* can uſe, underſtand & be converted, and ſaved; therefore they ſhall not underſtand, nor be converted, nor ſaved, *Iſai.*6.9,10. *Matth.*13.15. That they harden their own hearts, whereupon their hearts are more hardned: That *becauſe they will not regard nor retein God in their thoughts, God gives them over to a reprobate minde, Rom.*1.28. That becauſe they will not take the *Spirits* counſel, the *Spirit* gives them *up to walk in their own counſels, Jer.*9.14. That they will believe *Satan* rather then *God*, therefore *God* delivers them up to *Satan*, ſo to be deluded, *that the light of the glorious Goſpel ſhall not ſhine unto them*, 2 *Cor.*4.3,4. *Eph.*2.2. 2 *Theſ.*2. 9,10. 1 *Tim.*4.7. That they are not as they ought, and as it was in the *Primitive times* caſt out of the *Church*, and all Chriſtian ſociety by *excommunication*, as dirt into the ſtreet, 1 *Cor.*5.4,5. 1 *Tim.*1.20. *Rom.*16.17,18. 2 *Theſ.*3.6. 1 *Tim.*6.5. 2 *Tim.*3.5. That they do as their flattering *Falſe Prophets* teach them: That they think they have as good hearts, as the beſt; and therefore follow that deceitful guide: That they are not verſt in the *Scriptures*, at leaſt they underſtand not the ſpirituality of the Word; nor have they the *Spirit* to convince them of *ſin:* But I have largely handled theſe upon other occaſions; wherefore I will paſſe them, and onely give you this one, and I pray, minde it.

§ 3. Wicked men (and ſuch are all natural, and unregenerate perſons, whether *looſe Libertines*, or *rich worldlings*, or *civil Juſticiaries*, or *formal hypocrites*, or *profound humaniſts*, or *cunning Politicians*,) are ſo blockiſh and void of ſpiritual underſtanding, that they will not *believe* what is written, till they feel what is written; nothing will fully confute them but *fire & brimſtone: Sin ſhuts* their eyes, and only *puniſhment* can *open* them. Nor will they once think of *Heaven*, till with that rich man they are *tormented in the flames of hell:* but even that *rich man* that had ſo little care of his *own ſoul* during life, when he was in *hell-torments*, took care for his *Brethrens*, not out of charity, but becauſe as he had by his perſwaſion & ill example, bin the occaſion of their greater ſin; ſo they by continuing in thoſe ſins, ſhould be the occaſion of his more grievous torment. But had he bin ſo wiſe, as to have *believed Moſes & the Prophets* report of *hell*, he needed

never to have come into it: The common caſe of all that come there. They will not believe what *Moſes* & the *Prophets*, *Chriſt* and his *Apoſtles* tell them, touching the truth, juſtice, and ſeverity of *God*, in puniſhing ſin with eternal deſtruction of body and ſoul, and the neceſſity of obeying his Precepts, until they ſhall hear *Chriſt ſay unto them, Depart from me ye curſed, into everlaſting fire, prepared for the Devil and his Angels, Mat.25.41.*

§ 4. And indeed for want of this fore-wit, the wiſeſt worldlings, as *Balaam* and *Judas*, and the *rich man* in the *Goſpel*, and the *Scribes* and *Phariſees*, and all *Atheiſts*, are in Scripture-language ſtiled *fools*, and the *wiſdome* of the world called *fooliſhneſſe*, twelve times in one Chapter. Read 1 Cor.1. and Chap.2. Nor can there be ſo ſure a ſigne to diſtinguiſh between a wiſe man and a fool. A wiſe man (ſaith *Bernard*) fore-ſees the torments of *hell*, and avoideth them; but a fool goeth on merrily until he feeleth them, and then ſayes, I had not thought. True, many wicked men are taken to be wiſe, and in ſome ſenſe are ſo, they have *enlightned heads*, and *fluent tongues*, as had *Balaam*, & *Judas*, and *Paul* before his converſion, and the *Scribes* and *Phariſees*; but their *hearts* remain *dark* and *fooliſh*, as is plain by *Rom.1.21,22. Joh.3.10.* Whence even the wiſeſt of them are called by our *Saviour fools* and *blinde*, *Matth.23.16,17,19,24,26.* and 27.3,4,5. 2 *Pet.2.16.* And indeed what is that wiſdome worth, which nothing profits the owner of it, either touching vertue, or happineſſe? So that you may take this for a rule, *They that have but a ſhew of holineſſe, have but a ſhew of wiſdome.*

§ 5. Men of the world believe the things of the world, they believe what they ſee, and feel, and know; they believe the Lawes of the Land, that there are places and kindes of puniſhment here below, and that they have bodies to ſuffer temporal ſmart, if they tranſgreſſe, and this makes them abſtain from murther, felonie, and the like; but they believe not things inviſible and to come; for if they did, they would as well, yea much more, *fear him that hath power to caſt both body and ſoul into hell*, as they do the *Temporall Magiſtrate that hath onely power to kill the body*; they would think it *a very hard bargain to win the whole world, and loſe their own ſouls.* But if *viſible powers* were not more feared then the *inviſible God*, and the *Halter* more then *Hell* (natural men being like *beaſts*, that are more ſenſible of the *flaſh of powder*, then of the *bullet*,) the world would be over-run without rage. Or,

§ 6. Secondly, they believe the *Devil* and the *Fleſh*, that propheſie proſperity to ſin, yea, life and ſalvation; as the *Pope* promiſed the *Powder-Traitors*; for though men do the *Devils works*, yet they look for *Chriſts wages*; and there is ſcarce a man on *earth* but he thinks to go to *heaven*; yea, the *Devil* and *ſin* ſo infatuate and beſot many, that they can even apply *Chriſts paſſion*, as a warrant for their licentiouſneſſe, and take his

Death

Death as a licenſe to ſin, his Croſſe as a *Letters Patent* to do miſchief; So turning the grace of *God* into wantonneſſe: As if a *condemned perſon* ſhould head his *Drum* of *Rebellion* with his *Pardon*, reſolving therefore to be *evill*, becauſe he is *good*: which is to ſin with an high hand, or with a witneſſe, and to make themſelves uncapable of forgiveneſſe. And yet wretched and *ſenſeleſs men*, they preſume to have part in that merit, which in every part they have ſo abuſed; to be purged by that blood, which now they take all occaſions to diſgrace; to be ſaved by the ſame wounds, which they ſwear by, and ſo often ſwear away; to have *Chriſt* an *Advocate* for them in the next life, when they are *Advocates* againſt *Chriſt* in this: And that Heaven will meet them at their laſt hour, when all their life long, they have galloped in the beaten road towards *Hell*.

§ 7. The *Devil* makes large promiſes to his; but ever diſappoints them of their hopes, as he did *our firſt Parents*: *You ſhall die* ſaith God; *You ſhall not die at all*, ſaith Satan: Yea, *you ſhall be as Gods*, ſaith he, when his driſt was to make them *Devils*. Yet the *Devil* was *believed*, when *God* could not be *credited*. *Diabolus mentitur, ut fallat; vitam pollicetur, ut perimat*, ſaith *Cyprian*. And ever ſince our firſt parents, gave more credit to *Satan*, then their Maker: Our *hearts* naturally have been *flint unto God*, *wax to Satan*; ſo that *Satan* may in a manner triumph over *Chriſt*, and ſay, I have more ſervants then *Chriſt*; & they do more for me, then his ſervants do for him: and yet I never died for them as *Chriſt* hath done for his: I never promiſed them ſo great reward, as *Chriſt* hath done to his, &c.

§ 8. Well may theſe men think they believe the Goſpel, as the Jews (who perſecuted *Jeſus*, and ſought to ſlay him) thought they believed *Moſes writings*, *Joh.* 5. 38, 39, 46, 47. But it's altogether impoſſible, as *Chriſt* (who knew their hearts better then themſelves) affirmes of them: for certainly they would never ſpeak as they ſpeak, think as they think, do as they do; if they thought their thoughts, words, and deeds ſhould ever come to judgement.

Did men believe, that *neither Fornicators, nor Idolaters, nor Thieves, nor Covetous, nor Drunkards, nor Swearers, nor Railers, nor the Fearfull, nor Unbelieving, nor Murtherers, nor Sorcerers, nor Liars, nor no unrighteous perſons, ſhall inherit the Kingdome of Heaven*; (as the Scripture expreſly ſpeaks,) *but ſhall have their part in the lake that burneth with fire and brimſtone, which is the ſecond death*: They durſt not continue in the practice of theſe ſins, without fear, or remorſe or care of amendment. As for inſtance, If *Lots ſons*-in-Law had believed their *Father*, when he told them from *God* that the *City* ſhould ſuddenly be deſtroyed with *fire* & *brimſtone*, and that by flying they might eſcape it, they would have obeyed his counſel. Or if the *old world* had believed, that *God* would indeed, and in good earneſt bring ſuch a *flood* upon them as he threatened, they would not have neglected the opportunity of entring into the *Ark* before it was ſhut, and the

windows of *heaven* opened; much leſs would they have ſcoffed, and flowted at *Noah*, while he was a bulding it. So if men did firmly believe what *God* ſpeaks of *hell*, it would keep them innocent; make them officious; they would need no intreaty to avoid it. Men love themſelves well enough to avoid a known pain; yea, there would be more fear, and danger of their *deſpair*, then of their *ſecurity*. And the like of *heaven*; if men but believed what *fulneß of joy*, and what *pleaſures* are reſerved at *Gods right hand for evermore, for them that love*, and ſerve *him* in ſincerity, *Pſal.* 16. 11. they would be more obedient upon earth.

CHAP. III.

§ 1. WHat believe the former Scriptures? and nothing appear in mens lives in the whole Land almoſt, but *pride, covetouſneß, cruelty*, damnable *Hypocriſie, prophaning* of the *Sabbath*, curſed *ſwearing* and *curſing*, abominable, and worſe then beaſt-like *drunkenneſs, adultery, lying, ſlandering, perſecuting, contempt* of Religion; and all goodneſs: *grinding* of faces like edged tools, *ſpilling* of blood like water, *racking* of Rents, *detenſion* of Wages, and workmens hire; incredible *cruelty* to Servants, *incloſing* of Commons, *ingroſſing* of Commodities, *griping* exactions, with *ſtraining* the advantages of greatneſs: *unequal levies* of legal payments, *ſpiteful ſuits, biting uſury, bribery, perjury, partiality, ſacriledge, ſimoniacal contracts*, and *ſoul-murder; ſcurrility and prophaneneſs, cozening* in bargains, *breaking* of promiſes, *perfidious* underminings, *Luxury, wantonneß, contempt of Gods Meſſengers, neglect* of his Ordinances, *violation* of his days, and the like: as if theſe were fruits of *faith*, & not of *Atheiſm* rather.

§ 2. Yea, as if we had contracted with the *Devil*, that we would abuſe all *Gods* gifts ſo faſt as they come: his *bleſſings* make us *proud*, his *riches covetous*, his *peace wanton*, his *meats intemperate*, his *mercy ſecure*; And all his benefits ſerve us but as weapons to rebel againſt him: ſo that we *turn his grace into wantonneſs*, and make a trade of ſin: yea, it is our leaſt ill to do evil: for behold we *ſpeak* for it, *joy* in it, boaſt of it, *tempt*, and *inforce* to it, yea, *mock* them that diſlike it, as if we would ſend challenges into *heaven*, and make love to *deſtruction*.

§ 3. And yet we are *Chriſtians* forſooth: I am even aſhamed to think that men, that rational men, ſhould be ſuch Sots, or ſuffer *Satan* ſo to gull and beguile them! Certainly men are *ſtark mad*; for otherwiſe, how could it be? how were it poſſible? that our eares ſhould be alwayes open to the *Tempter*, ſhut to our *Maker* and *Redeemer*? That we ſhould do nothing elſe but ſin, and make others ſin too? That all our *thoughts, words* and *works*, ſhould be the ſervices of the *world*, the *fleſh*, and the *Devil*? Yea, that we ſhould be even *mockers* of all that *march* not under the *pay of the Devil*? And yet fancie our ſelves the ſervants of *God*, and followers of *Chriſt*. *Will God be thus mocked*? O abominable blindneß! for I dare refer my

my ſelf to the worſt of men that have reaſonable ſouls. As let a very *Heathen* read the *Goſpel*, & compare the rules thereof with our lives; he muſt needs conclude, that either it is not *Chriſts Goſpel*, or we are not *Chriſtians*.

§ 4. O that men would come to themſelves! as it is ſaid of the repenting *Prodigal*, *Luke* 15.17. And recover their wits again, that they have loſt by the fall, and the long cuſtome of ſin. And then they would clearly ſee and confeſs, (as all that truly fear *God* know) that whatſoever they ſay, or think of themſelves; they do not in deed, and in truth believe a *Deity*: for if they did, how durſt they exerciſe their ſaucy wits, in prophane ſcoffs at *Religion?* and diſgrace that blood, whereof hereafter they would give a thouſand worlds for one drop: How durſt they tear *Heaven* with their blaſphemies? and bandy the dreadful Name of *God*, in their impure and polluted mouthes, by their bloody oaths and execrations? How could they be ſuch *witleß*, *graceleß*, and *ſhameleß* miſcreants, as to ſwear and curſe, even as *Dogs bark?* yea, they have ſo ſworn away all grace, that they count it a grace to ſwear! And are ſo far from believing, that the *curſe of God ſhall never depart from the houſe of the ſwearer:* And that *himſelf will be a ſwift witneß againſt ſwearers: That the Lord hath a great controverſie with the inhabitants of the Land, becauſe of ſwearing*; and that of all other ſinners, *they ſhall not be found guiltleß, that take his Name in vain:* And that *the Land mourns becauſe of Oaths*, as the *Scripture* ſpeaks, *Zach.* 5.1, to 5. *Exod.* 20.7. *Hoſ.* 4.1, 2. *Jer.* 23.10. that (as I ſaid before) they think to be ſaved by the ſame wounds, and blood which they ſwear by, and ſo often ſwear away.

And leſt they ſhould not themſelves ſoon enough, fill up the meaſure of their wickedneſs, even *Boyes* in the *ſtreets*, have learn'd of them to wrap out oaths, as frequently as they, and no man ſo much as reprove, or finde fault with them: yea, through the *Parents* accuſtomary ſwearing, their *children* have learn'd to ſpeak *Engliſh* and *oaths* together, & ſo to *blaſpheme* God, almoſt as ſoon as he hath made them. So that we may well wonder, that the *Land ſinketh* not under us, becauſe of *Oathes:* As, ô the numberleſs number of Oaths & Blaſphemies, that this Land groans under! which are ſpit out, as it were, in defiance of *God*; and al his prohibitions to the contrary.

§ 5. But the caſe is ſo clear, that I dare refer it to themſelves, in their ſober fits: for their conſciences cannot chuſe but tell them at one time or other, when they are alone, and at leaſure to hear it: that either they believe there is no *God* at all, or elſe that *God* is not juſt & true; nor ſpeaks as he means in his Word, which is worſe: Or if they do believe that he is a juſt and true *God*, they believe alſo that they ſhall be puniſhed as he threatens for their impenitency and provoking of him; and they provoke him, that they may be puniſhed, which is worſt of all. But behold the juſt judgement of *God*, (upon the wilfully blinded, and obſtinate,) who payes them in their own coin: they will not ſee, nor hear, nor underſtand,

ſtand, nor be converted, nor ſaved; but wink with their eyes, ſtop their eares, ſtifle their conſciences, harden their hearts, and believe *Satan* rather then *God*, & walk in their own counſels: Therefore, ſaith *God*, they ſhall not ſee, nor hear, nor underſtand, nor apply any wholeſome truth to themſelves, nor be converted, nor ſaved, as may plainly be ſeen by theſe enſuing Scriprures, *Prov.*28.14. *Exod.*7.3,22. & 10.20. & 14.8. *Iſa.*6.9,10. *Pſal.*69.23. *Jer.*51.9. *Mat.*13.15. *Ioh.*12.37,39,40. *Rom.*1.21, *to* 33. & 11.8. *Acts* 28.27. 2 *Theſſ.*2.10,11,12. 2 *Cor.*4.3,4. *Heb.*3.8.

It is exceeding remarkable, how *God* for this cauſe inflicteth more ſpiritual *judgemtnts* upon this *Age* and *Nation*, then ever we read of. I fear few conſider it, as they ought: Wicked men will needs harden themſelves *without cauſe*; therefore they ſhall have *cauſe enough*. As, had they ever ſince the world began, ſuch cauſe to *ſpeak evil of the way of Truth*, (if I may ſo ſpeak) and the Profeſſors thereof, as now they have, by reaſon of the many and abominable *errours* broached, and maintained? The *bitter enmity* that is between the very people of *God*, about *things not fundamental*: The foul mouths of many, whoſe Religion and zeal is to rail upon the moſt *godly*, *able*, and *Orthodox Miniſters*; but eſpecially the *vicious* & *lewd practices* of many that *pretend for Religion*; and the *notorious cheating*, & *cozening* of thoſe in *places of truſt*, who at firſt were made choice of, for their pretended piety. All which *God* permits for the further hardening of his obſtinate and malicious enemies. And let wicked men look to it: For as the *Devil* firſt puts out their *eyes*, & then lays *blocks* in their way, to make them *ſtumble* and *fall*, that ſo they may daſh themſelves in *pieces*: ſo *God* himſelf in juſtice ſuffers theſe ſcandals to be given, or theſe *ſtumbling-blocks* to be laid, that they may ſtumble at them to their deſtruction, and break their ſouls necks, as it is *Ezek.*3.20. See more, 1 *King* 22.20,21,22. *Mat.*18.7. 2 *Pet.*2.12. *Iſa.*8.14,15. 2 Sam.24.1. 1 *Chron.* 21.1. And this is a ſure rule, that none thus ſtumble at *ſcandals*, but *wicked men* & *Gods enemies*; as in the caſe of *David*, 2 Sam.12.14. If you would ſee more, read Mr. *Dyke*, *of Scandals*.

And herein the ſin and puniſhment anſwer each other in their tranſcendency, for as of all other judgements, none like this; ſo likewiſe of the ſin: *For this is the condemnation, that light is come into the world, and men loved darkneſſe rather then light, becauſe their deeds are evil*, John 3. 19,20.

§ 6. Nor is this all, the *worſt* is reſerved for the *upſhot*: As hear what will be the iſſue of mens horrible prophaneneſſe, & abominable wickedneſs, if they continue therein, without hearty contrition, and amendment. Men may think it an argument of *Gods* favour, or diſpenſation, that they proſper in their wickedneſſe; that ſome eminent *judgement is not executed ſpeedily upon them*: But there cannot be a greater unhappineſſe, a heavier curſe, then to proſper in ill deſignes, and ungracions courſes; to go on in

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ſin uncontrouled; for he that uſeth to do evil, and ſpeeds well, ſeldome reſts until he come to that evil from which there is no redemption.

Beſides, *Forbearance* is *no acquittance*; the wickedneſs of the *Old World* is as abundant in the *New World*; yet is not the *world drowned with water*. But why? becauſe *God* hath ordained for it a *deluge of fire*. The ſins of *Sodome* are practiſed every where in our *City* and *Kingdome*, yet do the committers eſcape *fire* and *brimſtone* on *earth*, becauſe they are reſerved to fire and brimſtone in *Hell*. Do not many perſecute the Church as violently as *Pharaoh*, with *Chariots* and *Armies*? who yet eſcape drowning; there is a reſervation of a deeper and *bottomleſs Sea* for them; divers *murmur* at the paſſages of *Gods providence* in theſe *times* of retribution and Reformation, who are not ſtung with *fiery Serpents*, as the *Iſraelites*, becauſe they are reſerved to a *fiery ſerpent* in *Hell*: Many, yea the moſt that can come by them take *Bribes* like *Gehazi*, without a *Leproſie*, becauſe of that *eternal Leproſie* which waits for them. How many a deceitful *Executor* and *Truſtee ſayes* and *ſweares* with a little inverſion of *Ananias* his *lie*, I received but ſo much, I diſburſed ſo much; yet are not ſtricken with *death temporal*, becauſe they are reſerved to *death eternal*. Have not many *Monopoliſts* with us, done as bad as thoſe *Philippians? Act*. 16. 16. 19. who *compounded* with the *Devil for a Pattent*, to bring them in gain, and yet *grow rich, and proſper, and leave a great deal of ſubſtance to their heires*, whoſe *gain* will be found *loſſe*, when *Satan* ſhall ſeize upon their *bodies* and *ſoules*, and hurry them to *Hell*. And ſo of other Sinners; for the like is appliable to the whole Nation, except ſome few deſpiſed ones, and he is a rare man, that does not either *miſ-believe*, or groſly *miſlive*, that is not a *worſhipper* of one of theſe three, *the luſt of the fleſh*, voluptuouſneſs; *the luſt of the eyes*, covetouſneſs; or *the pride of life*, ambition; which is all the *Trinity* the *world worſhips*.

But of all the reſt, let all envious *Cains*, ſcoffing *Iſhmaels*, reviling *Goliahs*, bloody-minded *Hamans* and *Doegs*, curſing *Shimeis*, railing *Rabſhake's*, flouting *Tobiahs* and *Sanballats*, cruel *Herods*, & all the like *God-Haters*, (that carry an aking tooth againſt every good man they know, and will even hate one, for his being *holy*, though poor ignorant ſouls they know it not) look for a whole volume of plagues in the next life, though they eſcape in this, if they repent not. For it *hell-fire* ſhall be their portion that obey not the Goſpel, how can they look to eſcape that oppoſe it? Or if at the great day men ſhall be bid, *Depart into everlaſting torments, for not feeding, clothing, viſiting*; what ſhall become of thoſe that maliciouſly *ſcoffe* at *Religion*, and *perſecute Chriſt* in his *members*? which is the depth of ſin: For he that deſpiſeth, traduceth, or any way wrongs one that believes in Chriſt, (eſpecially one of his Ambaſſadors of the Miniſtery) *ſtrikes at the Image of God* in him, by whoſe Spirit he both ſpeaks and acts: And *God* takes it as if it were done to himſelf, for

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proof of both, ſee *Pſal.*44.22. & 74.4, 10,18,22,23. & 83.2,5,6. & 89.50, 51. & 139.20. *Prov.*19.3. *Rom.*1.30. & 9.20. *Matth.*10.22. & 25.41. 1 *Sam.*17.45. *Iſai.*37.4,22,23,28. & 54.17. *Acts* 5,39. & 9.4,5. *Job* 9.4. 1 *Theſ.*4.8. *John* 15.20. to 26. *Numb.*16.11. 1 *Sam.*8.7. *Mark* 9.42. *Jer.* 17.18. *Pſal.*79.12. 2 *Kings* 2.24. O that my old acquaintance, the *Formal Hypocrite*, and my feigned friend the *Civil Juſticiary*, and my well-meaning neighbour the *Looſe Libertine*, with millions more, would but ſeriouſly conſider theſe Scriptures, and be warned by them, before the *Draw-bridge* be *taken up*: For if *the bountifulneſs, and long-ſuffering of God, do not lead us to repentance*, it will increaſe our condemnation: Beſides, *God* owes that man a grievous payment, whom he ſuffers to run on ſo long unqueſtioned; and his puniſhment ſhall be the greater when he comes to reckon with him *for all his faults together*.

CHAP. IV.

§ 1. BUt admit mens unbelief, impenitency, and prophaneneſſe, in ſuch glorious times of light, and means of grace as ours is, were not enough to provoke *God*, to inflict this heavy & grievous judgement upon them; how well do they deſerve this, and much more for their horrible and abominable ingratitude to ſo good a *God*, ſo gracious a *Saviour* and *Redeemer*, that hath done and ſuffered, or would do more for them, then can either be expreſſed, or conceived by any heart, were it as deep as the *Sea*? As mark well what I (the meaneſt of a million) ſhall but paint or draw out as it were with a cole, of his unſpeakable goodneſſe to ſinners: I will according to my ſlender ability, but give you a *drop* to taſte out of that ocean.

Touching what *God* and *Chriſt* hath done for us: In the firſt place he gave us our ſelves, and all the creatures to be our ſervants; yea, he created us *after his own Image in righteouſneſſe and holineſſe, and in perfect knowledg of the truth*, with a power to ſtand, and for ever to continue in a moſt bleſſed and happy condition; and this deſerves all poſſible thankfulneſſe; but this was nothing in compariſon; for when we were in a ſad condition; when we had forfeited all this, & our ſelves: when by ſin we had turned that *image of God* into the *image of Satan*, and wilfully plunged our ſouls and bodies into eternal torments, when we were become his enemies, mortally hating him, and to our utmoſt fighting againſt him, and taking part with his only enemies; (*Sin* and *Satan*) not having the leaſt thought or deſire of reconcilement, but a perverſe and obſtinate will to reſiſt all means tending thereunto; He did redeem us, not onely without asking, but even againſt our wills: ſo making of us (his curſed enemies) ſervants, of ſervants *ſons*, of ſons *heirs*, and *coheirs with Chriſt*, Gal.4.7. Here was a fathomleſs depth, a wonder beyond all wonders!

§ 2. But that we may the better conſider what an alms or boon *God* gave us, when he gave us his Son: Obſerve that when neither *heaven, earth,*

earth, nor *hell*, could have yielded any ſatisfactory thing, beſides *Chriſt* that could have ſatisfied *Gods* juſtice, and merited *heaven* for us, then, O then! *God*, in his infinite wiſdom and goodneſs, did not onely finde out a way to ſatisfie his Juſtice and the Law, but *gave us his Son, his only begotten Son*, his only beloved Son out of his boſome: And his Son gave himſelf to die, even the moſt ſhameful, painful, and curſed death of the Croſs *to redeem us; That whoſoever believeth in him, ſhould not periſh, but have everlaſting life*, *John* 3.16. The very thought of which death, before he came to it, together with the weight and burthen of our ſins, put him into ſuch an Agony in the Garden, that it made him to *ſweat, even drops of blood*. A mercy beſtowed, and a way found out, that may aſtoniſh all the ſons of *men* on *earth*, and *Angels* in *Heaven!* Wherefore, ô wonder at this, you that wonder at nothing! That the Lord ſhould come with ſuch a price to redeem our worſe then loſt ſouls, and to bring ſalvation to us, even againſt our wils: The *Lord Jeſus Chriſt being rich, for our ſakes became poor, that we through his poverty might be made rich*, 2 Cor.8.9. Even the eternal *God* would die, that we might not die eternally; ô the deepneſs of *Gods* love! ô the unmeaſurable meaſure of his bounty! ô Son of *God*, who can ſufficiently expreſs thy love? Or, commend thy pity? Or, extol thy praiſe? It was a wonder, that thou madeſt us for thy ſelf, more that thou madeſt thy ſelf man for us; but moſt of all, that thou ſhouldeſt unmake thy ſelf, that thou ſhouldeſt die to ſave us.

§ 3. And which is further conſiderable, It coſt *God* more to redeem the world, then to make it: In the *Creation* he gave thee *thy ſelf*; but in the *Redemption* he gave thee himſelf. The *Creation* of all things *coſt* him but *ſix dayes* to finiſh it; the *Redemption* of man coſt him *three and thirty years*. In the *Creation of the world*, he did but only *ſpeak* the word; in the *Redemption of man*, he both *ſpake* and *wept*, and *ſweat*, and *bled*, and *died*, and did *many* wonderful *things* to do it: Yea, the *ſaving of one ſoul* ſingle, is more and greater then the *making* of the *whole world*. In every new *creature* are a number of *miracles*, a *blinde* man is *reſtored* to *ſight*, a *deaf* man to *hearing*, a man *poſſeſt* with many Devils *diſ-poſſeſt*; yea, a *dead* man raiſed from the *dead*, and in every one a *ſtone* turned into *fleſh* in all which God *meets* with nothing but *oppoſition*, which in the *Creation* he met not with.

§ 4. But the better to illuſtrate this love, conſider, that *ſalvation* ſtands in two things: Firſt, in *freedome* and *deliverance* of us from *Hell*: Secondly, in the poſſeſſion of *Heaven*, and eternal life; *Chriſt* by his *death* merits the firſt for us; and by his *obedience* fulfilling the Law, merits the ſecond. The parts of our *Juſtification* are likewiſe two; the *remiſſion* of our ſins, and the *imputation* of *Chriſts* righteouſneſſe. And to this would be added, firſt, *Converſion*, which comprehends both *Faith* and *Repentance*: Secondy, *Sanctification*, the Parts whereof are *Mortification*

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that is, dying unto ſin; and *Vivification*, which is living unto righteouſneſſe. Thirdly, *Glorification* begun and perfected, which is freedome from all evil *here*, and the perfection of all good and happineſs *in heaven.*

§ 5. What ſhall I ſay? *God* of his goodneſſe hath beſtowed ſo many and ſo great mercies upon us, that it is not poſſible to expreſſe his bounty therein; for if we look *inward*, we finde our *Creators* mercies; if we look *upward*, his mercy reacheth unto the heavens, if *downwards* the *earth* is full of his goodneſſe, and ſo is the broad Sea; if we look *about us*, what is it that he hath not given us? *Air* to breath in, *Fire* to warm us, *water* to cool and cleanſe us, *Clothes* to cover us, *Food* to nourish us, *Fruits* to refreſh us; yea, *Delicates* to pleaſe us, *Beaſts* to ſerve us, *Angels* to attend us, *Heaven* to receive us; And which is above all, *Himſelf* and his own *Son* to be injoyed of us: So that whitherſoever we turn our *eyes*, we cannot look beſides his bounty; yea, we can ſcarce think of any thing more to pray for, but that he would continue thoſe bleſſings, which he hath beſtowed on us already: Yet we covet ſtill, as though we *had nothing*, and *live* as if we knew nothing of all this his beneficence. We are bound to praiſe him above any *Nation* whatſoever; for what *Nation* under *Heaven* enjoyes ſo much *light*, or ſo many *bleſſings*, as we? above any creature, &c.

God might have ſaid before we were formed, Let them be *Toads*, *Monſters*, *Infidels*, *Beggars*, *Cripples*, *Bond-ſlaves*, *Idiots*, or *Mad men*, ſo long as they live, and after that *Caſtaways for ever, and ever*: But he hath made us to the *beſt likeneſſe*, and nurſed us in the beſt *Religion*, and *placed* us in the beſt *Land*, and appointed us to the beſt, and only *inheritance*, even to remain in *bleſſe* with him for ever; yea, thouſands would think themſelves happy, if they had but a piece of our *happineſſe*; for whereas ſome *bleed*, we *ſleep* in ſafety; others *beg*, we *abound*; others *ſtarve*, we are *full fed*; others *grope in the dark*, our *Sun* ſtill *ſhines*; we have *eyes*, *ears*, *tongue*, *feet*, *hands*, *health*, *liberty*, *reaſon*, others are *blinde*, *deaf*, *dumb*, are *ſick*, *maimed*, *impriſoned*, *diſtracted*, *and the like*, yea, *God* hath *removed* ſo many *evils from us*, and *conferred* ſo many *good things upon us*, that they are beyond *thought* or *imagination*: For if the whole *Heaven* were turned into a *Book*, and all the *Angels* deputed *writers* therein, they could not ſet down all the *good*, which *Gods love in Chriſt hath done us*. For all thoſe millions of mercies that we have received from, before, and ſince we were born, either for ſoul or body, even to the leaſt bit of bread we eat, or ſhall to eternity, (of which we could not well want any one) *Chriſt hath* purchaſed of his Father for us, and yet *God* the Father alſo, hath of his free grace, & mercie given us, in giving us his Son; for which read *Pſal.*68.19. and 145.15,16. and 75.6,7. Yea, *God* is many times working our good, when we leaſt think upon him: as he was creating *Adam* an help meet for him, when he was faſt aſleep. And as much do

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we owe unto God, for the dangers from which he delivereth us: as for the great wealth and dignities whereunto he hath alwayes raiſed us.

Now if we are ſo bound to bleſſe God for his *external, temporal, inferiour, earthly, periſhing benefits:* what praiſe do we owe for the laſting fruits of his *eternal* love and mercy? and how thankful ſhould we ſtrive to be? which ſhall be the next thing treated of.

Now what ſhould we render unto the Lord our God ſo good and gracious, in way of thankfulneſſe for all theſe his mercies? for favours beſtowed, and deliverances from danger, binde to gratitude; or elſe the more bonds of duty, the more plagues for neglect. The *contribution* of bleſſings require *retribution* of thanks, or wil bring *diſtribution* of plagues.

Neither could we poſſibly be unthankful, if we ſeriouſly thought upon what God gives, and what he forgives: For in reaſon hath he contrived ſo many wayes to *ſave us*; and ſhould not we take all occaſions to *glorifie him?* hath he done ſo much *for us*, and ſhall we denie him any thing that he requireth of us, though it were our *lives*, yea our *ſouls*; much more our *luſts?* We have exceeding *hard hearts*, if the *blood* of the *Lambe* cannot ſoften them: *ſtony bowels*, if ſo many mercies cannot melt them. Was *Chriſt* crucified for our ſins? and ſhould we by our ſins crucifie him again?

§ 6. Now the meditation of what God and Chriſt hath done for us, ſhould make us do what we are able for him again. For did Chriſt all this for us, and ſhall we do nothing for him for our ſelves? *like favours* require *like gratitude.* He that confers a benefit upon a grateful nature robs him of his liberty, and ſelf alſo: and in one and the ſame act makes him a vaſſal, and himſelf his maſter. Wherefore if we have any ingenuity in us, it will make us to direct all our *thoughts, ſpeeches*, and *actions* to his *glory*, as he hath directed our *eternal ſalvation* thereunto.

But to help and further you herein, if you be willing ſo to do, take theſe few directions.

Firſt, Let theſe things be never out of the *mindes, memories*, & *mouthes* of thoſe whom *Chriſt hath done thus for.* O let us (I ſay) *remember*, as we ſhould *never forget. Si totum me debeo pro me facto, quid jam reddam pro me refecto*, ſaith holy *Bernard.* If I owed my whole ſelf unto thee, for giving me *my ſelfe* in my *creation:* what have I left to pay for giving *thy ſelf* for me to ſo cruel a death, to procure my *Redemption*, which was not ſo cheap as my creation? Great was the benefit that thou wouldſt *create me of nothing*; but what tongue can ſufficiently expreſſe the greatneſſe of this grace, that thou didſt *redeem* me with ſo dear a price, *when* I was *worſe then nothing?* We are full of thy goodneſſe: O let our hearts run over with thankfulneſſe; yea, let ſo many of us as have either *heart* or *brain*, in the next place ſay, *O Lord, what is man that thou art ſo mindefull of him!* Pſal. 8. 4. And *O man*, what is God that thou art ſo *unmind-*

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ful of him. And then conclude with, *what ſhall I render unto thee, ô, Lord, for all theſe thy benefits?* but *love* thee my *Creator*, and *Redeemer*, and become a *new creature*. I will ſerve thee, ô *Lord*, by the aſſiſtance of thy grace, becauſe thou haſt given me *my ſelf*: but much more honour thee, becauſe thou haſt given me *thy Son Chriſt*.

§ 7. Nor can any man in common reaſon meditate ſo unbottomed a love, and not ſtudy and ſtrive for an anſwerably thankful demeanure. If a *friend* had given us but a thouſand part of what *God* hath, we ſhould heartily love him all our lives, and think no thanks ſufficient. What a price then ſhould we ſet upon *Jeſus Chriſt!* who is the *life of our lives*, and *ſoul of our ſouls?*

But, thirdly, this ſhould at leaſt make us part with our *neareſt*, *deareſt*, and *ſweeteſt darling ſins*, to ſerve him in *righteouſneſs* and *holineſs* every *day*; every *hour*, all the *dayes* of our *lives*: Even every ſin; for what ſin ſhould be ſo dear to us, as *Gods* onely Son was to him? Do we then for *Gods ſake* not ſpare our *deareſt ſin*; when *God* for *our ſakes*, did not ſpare his *deareſt Son*.

Yea, what a brutiſh and barbarous unthankfulneſs, and ſhame were it that *God* ſhould part with his Son, and his Son with his own precious blood for us? and we not part with our ſinful luſts, and delights for him.

§ 8. Fourthly, Hath *Chriſt* done all this for us, his ſervants, ſo much, and ſo many wayes obliged unto him? let us do what we are able for him again. 1 Let us be zealous for his glory, and take his part when we ſee or hear him diſhonoured. Nor can there be any love, where there is no zeal, ſaith *Auguſtine*. Well-born Children are touched to the quick, with the injuries of their Parents. And it is a baſe, vile, and unjuſt ingratitude in thoſe men that can endure the diſgrace of them, under whoſe ſhelter they live. 2 Let us ſeek to draw others after us, from *Satan* to Him. 3 Do we all we can, to promote his worſhip and ſervice. 4 Take all good occaſions to publiſh to others, how good *God* is; and what he hath done for us. 5 Let us wholly aſcribe all the good we have, or do to free grace; and give him the glory of his gifts, imploying them to our maſters beſt advantage. 6 Let us, (that we may expreſſe our thankfulneſſe to him) ſhew kindneſſe to his Children, and poor *members*, *who are bone of his bone, and fleſh of his fleſh*, Epheſ. 5.30. 7 Abhor we our ſelves for our former unthankfulneſſe, and our wonderful provoking of him. 8 Hearken we unto *Chriſts* voice, in all that he ſaith unto us; and expreſs our thankfulneſs by our obedience. Yea, all this let us do, if we do it but for our own ſakes: For what ſhould we have, if we did thus ſerve *Chriſt*, who hath done all theſe things for his enemies neglecting and diſhonouring him?

True, we cannot properly be ſaid to do any thing for him, that have all

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we have from him: Or if we could give him our bodies and ſouls, they ſhould be ſaved by it; but he were never the better for them; yet we may do theſe, and many the like things, which he accounts, and rewards as done to himſelf.

CHAP. V.

§ 1. NOw theſe things we ought to do; thus thankful we ought to be to *God*, for his ineſtimable and unſpeakable benefits towards us. But *do we thus requite the Lord?* or do we what we are able for him again? O that I could ſay we did! Yea, I would we were *but ſo thankful to Chriſt for all his mercies*: (the leaſt whereof is greater then all the courteſies of men) *as we are to a friend for ſome one good turn.*

But wo worth us, a people not worthy the crumbs of *Chriſts*, & our *Makers* leaſt mercy: Yea, well worthy of more plagues, then either *Tyre*, or *Sydon*, *Chorazin*, or *Bethſaida*, *Capernaum*, *Sodome*, or *Gomorrah*, Matth. 11.21, to 25. or any people ſince the Creation: For as if all that *Chriſt* hath done for us, were nothing to move us; we are ſo far from being thankful, from loving, and ſerving him: that did we ſeriouſly think of *Chriſts love*, and *our odious unthankfulneß*: and compare *Gods goodneſs* with our *ingratitude*, rightly weighing how we have from time to time abuſed his mercy, and thoſe many means of grace, which he in his long-ſuffering hath afforded for our reclaiming: it would even make us ſpeechleſs, like him in the Goſpel, as neither expecting pardon, nor daring to ask it. Yea, *O Lord*, it is thine unſpeakable mercy, that our Land hath not long ſince ſpued us out; and that we are not at this preſent frying in *Hell*. For whereas *God* hath *removed* ſo many evils *ſpiritual* and *corporal*, *temporal* and *eternal*, from us; and *conferred* ſo many good things upon us, that they are beyond thought or imagination.

§ 2. We have ſtriven to multiply offences againſt him, and to make them as infinite in number, as his bleſſings. We have done nothing from our infancy, but added ſin unto ſin; as he hath added mercy to mercy: whereby our ſins are become for number, as the *ſands in the Sea*; and as the *Stars of heaven*; and anſwerable to their multitude, is the magnitude of them, as I have (in the former Part) ſhewn, and ſhall further amplifie in this. As tell me; may not *God* juſtly another day, call *Heaven* and *Earth* to witneſs againſt us? that *he would have ſaved us?* yea did woo us to accept of ſalvation; ſaying, *Turn ye, turn ye, from your evil ways: for why will you die*, O people of *England? Ezek.* 33.11. But *we would not be converted nor ſaved.* As thus,

§ 3 Whereas *God* hath offered us a *pardon* (in tendering *Chriſt* unto us, upon the condition of *faith* and *repentance*) even his own Son, to be

a meanes of our reconciliation; which is ſuch a ſpectacle of unſpeakable mercy, as might raviſh our ſouls with admiration: We are ſo far from accepting it thankfully; that we not onely refuſe and contemn it, but in a manner deride the offer of it our ſelves; oppoſe the *Goſpel of glad tydings*, and perſecute *Chriſt* in his Members; either with *hand*, or *tongue* or *both*. We are ſo far from being holy our ſelves, (moſt of us) that we hate holineſs in others. For if any become Religious, and conſcionable and will not for company grievouſly ſin againſt *God*; wrong their *bodies*, deſtroy their own *ſoules*, and wilfully leap into *Hell-fire* with us: we *envy*, *hate*, *cenſure*, *ſcoff at*, *nick-name*, *rail on*, and *ſlander* them; that we may *flout* them out of their faith, *damp*, or *quench* the *ſpirit* where we perceive it is kindled; *diſcourage* them in the way to *heaven*; *baffle* them out, and make them aſhamed of their holy *profeſſion*, and religious courſe and conſequently pull them back to the World; that ſo we may have their *company here in ſin, and hereafter in torment*. Nor do we ſo ſerve the moſt ſincere onely, in whom the graces of *Gods* Spirit do as apparently ſhine as the *Sun* at noon-day, to the dazling of *their eyes*: But we condemn all that have more religion then an *Heathen*; or more knowledge of heavenly things, then a *childe in the wombe* hath of the things of this life; or more conſcience then an *Atheiſt*, or care of his ſoul then a *Beaſt*. That live religiouſly, and will not revel it with us in a ſhoreleſs exceſs: for *Round-heads*, and *Puritans*, a name ſo full of the *Serpents enmity*, as the *egge of a Cockatrice* is full of *poiſon*.

§ 4. And in all (which is worſt of all) we have cauſed others to do the ſame abominations, by our evil example. Yea, worſe yet then all this: our abominable wickedneſs, hath brought ſuch a *ſcandal* upon our *Religion*, and the *Goſpel*; that it is even *abhorred* of the *Heathen*, and the great and *glorious Name of God blaſphemed* among them. Yea, what elſe but the unchriſtian-like behaviour of *Chriſtians?* hath cauſed the *Turk* and *Jews*, and many among our ſelves, even to *proteſt againſt their own converſion*. Or what elſe hath alienated the *Indians* from the *Chriſtian Religion*, making them to refuſe the *Goſpel*; but this? that they ſaw our lives more ſavage, then thoſe *Savages* themſelves: yea, it hath made thoſe poor ſouls reſolve, that whatſoever *Religion* the *Chriſtians* were of they would be the *contrary*; thinking it impoſſible, that ſuch *beaſtly and bloody deeds* could proceed from any *true Religion*: Or, that he could be *a good God*, who had *ſuch evill ſons*. Whereas in the *Primitive times* more of them were won to the faith, by the holy lives of *Chriſtians* then by the Doctrine which they taught: for it cauſed them to ſay, That *is a good God*, whoſe *ſervants* are *ſo good*.

CHA

CHAP. VI.

§1. AND thus according to my ſcantling, I have ſpread before you what *God* and *Chriſt* hath done for us: and how we have again requited him. Though *God* (who *ſearcheth the heart, and trieth the reins*) knows infinitely more by us, and ſees what *ſtrange monſters*; what *ugly, odious, hideous fiends*: what *ſwarms*, what *litters*, what *legions* of *noyſome luſts*, are *couched* in the *ſtinking ſtyes* of every one of our *deceitful hearts*: and findes, that if all our thoughts did but break forth into action, we ſhould not come far ſhort of the *Devils* themſelves.

And certainly, if we ſhall compare the *numberleſs number* of our *great* and *grievous abominations*, wherewith our *Land* is *filled* from *corner* to *corner*, with the many means which *God* hath afforded for our reclaiming: it will be found, that no *Nation* under *heaven*, did ever more provoke the *Lord*. Nor hath he ever ſtrove more with any *Nation* to reclaim them, then he hath done with us: for when neither *mercies*, nor any *ordinary means* would ſerve the turn; he hath at ſeveral times viſited us with ſeveral *judgements*, to try what they would do: But we have been ſo little moved therewith, that inſtead of becomming *better*, we have bin the *worſe* for them, (as appears at this day) and more audacious in declaring our ſins; as if with *Sodom*, we took a pride in them, to the great diſhonour of our *Redeemer*, and his *Goſpel*; and to the *hardening* of all that hear of it: ſo that *our* horrid *ſins are grown up unto heaven*: in regard whereof we may juſtly be *confounded*, and *aſhamed* to lift up our eyes unto him, who is a *Lord* ſo *great*, and *terrible*: of ſuch *glorious Majeſty* and *infinite purity*. Now *he that hath ears, let him hear*: and *he that hath wit, let him conſider*, and lay it to heart, how thankful a people we are. And *not onely ye, o inhabitants of this our* Jeruſalem *and* Judah, would I have to *judge, between* Chriſt *and his Vineyard*; *what he could have done for us, more then he hath done*, Iſaiah 5.4, to 8. But *heare ye alſo, o heavens, and give eare, o earth*; *be aſtoniſhed at it, and horribly afraid*; *that this fooliſh people and unwiſe, ſhould ſo requite the Lord*, Jer. 2.11, &c. Iſai. 1.2, to 9. and Verſe 15, to 25. Deut. 32.6, &c.

Oh my Brethren, *Englands unthankfulneſs hath ſtriven with Gods goodneſs for the victory*, as *Abſalom* ſtrove with *David*, whether the *Father* ſhould be more *kinde* to the *ſon*, or the *ſon* more *unkinde* to the *Father*. We have been *fatted with his bleſſings*, and then *ſpurned at his precepts*; reſembling the *Leopard*, who wrongs them moſt, that give him moſt fodder.

§ 2. But why do I call it *unthankfulneſs?* when our ſin is many degrees beyond *ingratitude* it ſelf: For not to confeſſe a benefit, is the utmoſt confine of unthankfulneſſe: meer *ingratitude*, *returnes nothing for good*, but *we return evil*, yea *the greateſt*, and moſt malicious *evil*, for the greateſt, and *moſt admired love*.

Argue with all the World, and they will conclude, there is *no vice like ingratitude:* But we are more ingrateful to *God*, then can be expreſt by the beſt *Oratour* alive. It was horrible ingratitude, which the *chief* Butler ſhewed to *Joſeph*, *Gen.*41.9. which the *nine Lepers* ſhewed to *Chriſt*, *Luk.*17. 17,18. which the *men of Succoth*, and *Penuel*, ſhewed to *Gideon*, *Judg.*8. 6,8. which thoſe five *ſpies* ſhewed to *Micha*, *Judg.*18.14,18. It was worſe which the *Iſraelites* ſhewed to *Gideons ſeed*, *Judg.*9.17,18. which *Michael Thraulus* ſhewed to *Leo the Emperour*; which *Juſtinians* ſhewed to that renowned Captain *Bellizarius*. It was yet worſe, which *Popilius* ſhewed to *Cicero*; which *Lycaon* ſhewed to his *ſtranger gueſts*, that came to him for relief. It was worſt of all in the *Jews*, to ſcourge and crucifie *Chriſt*, who did them good every way: for he *healed* their diſeaſes, *fed* their bodies, *enlightened* their mindes; of *God* became *Man*, and lived miſerably amongſt them many years, that he might *ſave* their *ſouls*: (though in killing him, they did their utmoſt; to *ſink* the onely *ſhip* that could *ſave them.*) But all theſe fall far ſhort of our ingratitude to *God*: for his *maintenance* we take and live on, the *bread* we eat, the *air* we breath, the *cloaths* we weare, all are his.

§ 3. That we are out of *Hel*, there to fry in *flames*, never to be freed: That we have the free offer of *grace here*, and everlaſting *glory hereafter* in *Heaven*; *where are ſuch joyes, as eye hath not ſeen, nor ear heard, neither hath entred into the heart of man to conceive*, 1 Cor.2.9. we are beholding to him: Yet we not onely *deny this Lord that hath bought us*, (as every one does; that prefers *Mammon*, or any other thing before him) but we hate him, (as he doth hate, and not love *God*; that *loves* what he *hates*, or *hates* what he *loves*:) but moſt ſpightfully, and maliciouſly fight on *Satans* and *ſins* ſide, againſt him: and perſecute his Children, and the truth with all our might; perſwading, and enforcing others to do the ſame; even wiſhing that we could pull him out of his *Throne*, rather then to admit him our *juſt Judge*: And all this againſt *knowledge* and *conſcience*, after *illumination*. I wiſh men would a little think of it; and then if this will not melt their hearts, no hope that any other means ſhould do it, but periſh they muſt.

§ 4. I confeſs, I have ſmall hope, that what hath been ſaid of *Gods love*, and *our odious unthankfulneſs*: his *goodneß*, and our *ingratitude*; (which being ſeriouſly conſidered, were enough to bring the *whole world upon their knees*) ſhould make them any whit aſhamed, or the better; becauſe their blockiſhneſs is ſuch, that they think themſelves good enough, and that to doubt of it, or ſtrive to be more holy, were but a fooliſh and needleſs ſcrupuloſity. Yea, they prefer their condition, before other mens that are ſo conſciencious; A thing ſtrange! yet it is ſo: For although there be not a leaf in the *ſacred Volume*, but hath matter againſt a voluptuous life, none for it: For to pleaſe fleſh and blood, is the *Doctrine of the*

the Devill. Yet how do a world of men *ſtifle their conſciences*, and force themſelves to believe, if it were poſſible: that in caſe men will not *ſwear*, *drink drunk*, *conform to their lewd cuſtomes*, and the like; they are over-preciſe: and that *God* will like a man the *worſe*, for his being the *better*; or for having of a tender Conſcience. And that he looks for leſs *fear*, *reverence*, and *obedience* from *his ſervants*; then we do from *our ſervants*: and yet hold that a *ſervant* can never be too punctual, in his *obedience* to his *Maſters* lawful *commands*. They think it not enough for themſelves, to prefer the pleaſing of their *ſenſes*, before the ſaving of their ſouls: and to venture taſting the *forbidden fruit*, at the price *of death eternal*: but they account them fools, that do otherwiſe.

CHAP. VII.

§ 1. O My brethren! it is not to be believed, how *blinde* and *blockiſh* men are; that have *hardened their hearts*, and *ſeared their conſciences* with accuſtomary *ſinning*: for albeit I have informed them how dangerous their eſtate is, that they might plainly *ſee it*, truly *fear it*, and timely *prevent it*: yet I have very little hope to do any good upon them. For firſt, Theſe lines to them are but as ſo many *Characters* writ in the *water*, which leave no *impreſſion* behinde them: as being like one that *beholdeth his natural face in a glaß*; *who when he hath conſidered himſelf*, *goeth his way*, *and forgetteth immediately what manner of one he was*, James 1.23,24. or like ſome ſilly *Fly*, which being beat from the *Candle* an hundred times, and oft ſinged therein: yet will return to it again, until ſhe be conſumed, *Prov.*23.35. All thoſe *Beaſts* which went into the *Ark* unclean, came likewiſe out unclean.

Secondly, Though theſe *ſparks of grace* may *kindle piety* in others, yet not in them: for they are out of all hope of being healed. For what is *light*, to them that will *ſhut their eyes* againſt it? or *reaſon*, to them that will *ſtop their ears* from hearing it, and men of their condition, do on purpoſe *ſtop their ears*, *and wink with their eyes*; *leſt they ſhould ſee with their eyes*, *and hear with their ears*, *and underſtand with their hearts*, *and ſo ſhould be converted*, as our Saviour ſhews, *Matth.*13.15. and St. *Paul*, *Acts* 28.27. yea, it's well, if they do not carp, and *fret* againſt the *Word*, and *perſecute the Meſſengers*, as *Herod* did *John Baptiſt*, *Demetrius Paul*, and the *falſe Prophets Jeremiah*. And how ſhould not that *patient periſh*, who after he is *launced*, flies from the *Chirurgion*, before the *binding up of his wound*? Or how ſhould not that *ſin* be *paſt cure*, which *ſtrives againſt the cure*? certainly ſalvation it ſelfe, will not ſave thoſe that ſpill the *potion* and *fling away* the *plaiſter*. O if theſe *Adders* had not *ſtopt their ears! how long ſince had they been charmed?* I grant they have reaſon ſo to do (ſuch as it is.) For will a *Leper* take pleaſure, in the ſearching of his *ſores*; and *Satan* the like: for if they could clearly ſee, the loathſomneſſe of their impieties: it were not poſſible not to *abhor them*; not

to *abhor themſelves for them*: but their blindneſſe makes them love their own *filthineſſe*, as *Ethiopians* do their own *ſwarthineſſe*.

§ 2. And to teſl you the truth, (though I ſpeak againſt my ſelf, had I not a further reach in it) it were an unreaſonable motion in me, if I ſhould requeſt mindes propoſſeſt with prejudice to hear reaſon. Since the *world* and the *Devil* hath ſo foreſtalled their judgements therewith againſt *Gods people*, and *goodneſſe* it ſelf; that they reſolve never to be better then they are. And where *Satan* hath ſet this *his porter of prejudice*: though *Chriſt* himſelf were on earth; that ſoul would make an ill conſtruction, of whatſoever he did or ſpake: as we ſee in the *Scribes* and *Phariſees*; who when he wrought *miracles*, reputed him a *ſorcerer*: when he caſt out *Devils*, thought it to be by the power and *Prince* of *Devils*: when he reproved ſinners, he was a *ſeducer*; when he received ſinners, he was their *favourer*: when he healed the ſick, he was a *Sabbath-breaker*, and the like: yea, they counted him the *greateſt offender*, that *offended not once in all his life*; which would make a wiſe man ſuſpect his own judgement, or the common fame: and to examine things throughly before they condemn one, whom they know no evil by.

Yet this is the caſe of theſe men of moſt men: for even as an *ill ſtomack*, turns all it receives into *ill humours*: or as a *Spider converts* every thing ſhe eats into poiſon: ſo they whatſoever they hear of, or ſee in the godly: So blinding themſelves with prejudice, that like *Pyrrhon*, they will not believe what their *eyes ſee*, and their *ears hear*. Yea, I would fain know, what means can poſſibly be uſed, that ſhall be able to reclaim them? They will *neither* be *ſoftened with benefits*, nor *broken with puniſhments*: *Gods ſeverity cannot terrifie* them, nor his kindneſs *mollifie* them. Yea, ſhould theſe *fools be brayed in a mortar, among wheat with a Peſtle, yet they will not depart from their wickedneſſe*, as *Solomon* expreſſeth it, *Prov.* 27. 22. Yea, the more theſe *Anviles are beaten upon*, the harder they are.

§ 3. The change of means, whether the *Word*, *Iudgements*, *Mercies*, or the like: do but *obdure their hearts*, inſtead of *melting them*; as we ſee by many examples. The *nine plagues* could not prevail with *Pharaoh*: Yea, they hardened his heart the more, When *Jeſus cried with a loud voice*, *and yielded up the ghoſt*; *the vail of the Temple rent in twain, from top to the bottom*: *the earth did quake*, *the Graves did open themſelves, and the dead Saints came forth, and went into the holy City*; *the Sun was forſaken of his light*, &c. as if all were ſenſible of their *Makers ſuffering*: when as the generality of the *people* that had heard his preaching, and ſeen his many miracles: yea, thoſe *great Clerks*, the *Scribes* and *Phariſtes*, were altogether inſenſible, and worſe then all the reſt of the *creatures*: The very *ſtones of the Temple* were *ſoft* in compariſon of their *ſtony hearts*: and they which were *dead in their graves*, were *alive* to thoſe which were *dead in their ſins*.

Let

Let *Malchus be ſmitten to the ground, with the words of our* Saviour: let him have *his right ear cut off*, and miraculouſly healed again by him, whom he came to apprehend: yet he will be one, that ſhall lead him bound to *Pilate*. Let the *Sodomites* be all *ſtruck blinde*, for conteſting with *Lot*, and his *two Angels*: they will not ceaſe *ſeeking his doore, to break it open*, until *they feel fire* and *brimſtone* about their *eares*, *Geneſ.* 19.

And let men look to it, for *If they will not believe* Moſes, & the *Prophets*, *Chriſt* and his *Apoſtles*: *they would not believe*, though *God* ſhould ſend an *Angel from the* living in *Heaven*; or a Meſſenger from *the dead* in *Hell* to warn them; as *Abraham* tells *Dives*, Luke 16.31. Yea, let *God* himſelf forbid *Balaam* to go with *Balaks meſſengers*; to *curſe the children of Iſrael*: yea, let an *Angel ſtand in his way, with a drawn ſword* to ſtop him: yea, let him *hear his beaſt ſpeak under him*: yet he *ſlights all*. I might inſtance other examples; as what a warning had *Hazael* given him by the *Prophet*; of all the abominable wickedneſſe he ſhould commit? 2 *Kings* 8.12,13, &c. And likewiſe *Ahab*, who was told from the Lord, that if he went to war, he ſhould periſh? yet neither would take warning, but went on, and ſped accordingly. And alſo of the *Old world*: ſo that one were as good *ſpeak to liveleſs ſtones*, or *ſenſeleſſe plants*, or *witleſs beaſts*, as to ſuch men; for any thing they will be bettered by it. Yea, reaſon once debauched is worſe then brutiſhneſſe: I ſee the ſavageſt of all creatures, *Lions*, *Tygers*, *Bears*, *&c.* by an inſtinct from *God*, came to ſeek the *Ark*: (as we ſee *ſwine* foreſeeing a ſtorm; run home, crying for ſhelter) not one man do I ſee, except *Noah and his family*. So none but the well-affected, whoſe hearts it pleaſeth the Lord to change, will be the better for what they have heard, of *Gods* goodneſs and their ingratitude, ſee 1 *Sam.*10.26.

§ 4. They have been too long ſick of ſin to be recovered, and will rather be *confounded*, then *reformed*: they have *brazen browes*, *ſtiffe necks*, *uncircumcized eares*, *blinded eyes*, *fat*, and *heavy hearts*, *obdurate ſouls*, as ſtrong as a *ſtone*, and as hard as a *neather mil-ſtone*, Ezek.11.19. by reaſon whereof it comes to paſſe; that thoſe *who are filthy, will be filthy ſtill*; in ſpite both of *Law* and *Goſpel*. Yea, they are ſtark dead to all ordinary means: which is an infallible ſigne of their eternal ruine, as they may ſee, both by teſtimonies, *Deut.*17.12. *Prov.*29.1. and 1.24,25, 26. *Heb.*10.28. *Hoſ.*4.14,17. *Iſai.*57.17. And likewiſe by *pregnant* examples, 1 *Sam.*2.22, to 26. 2 *Chron.*25.16,20.

What ſhould I more ſay? If thou beeſt an habituated ſinner; blinded, or foreſtalled with prejudice; & reſolved to go on in thy wickedneſs, and do as others do, without either *conſcience of ſin*, or *guidance of reaſon*. Thou art *dead in ſin*; and not onely dead, *as Jairus daughter* was, *Matth.*9.25. Nor onely *dead*, *laid out* and *coffin'd*, as the *widowes ſon of* Naim was,

Luke 7.14. But *dead, coffin'd,* and *buried* as *Lazarus* was, *Iohn* the 11.39. even till thou *ſtinkeſt* in the noſtrils of *God*, and all *good men.* So that I have no other *meſſage* to deliver unto thee; then that which the *vigilant Captain,* delivered together with a *deaths wound* to his ſleeping *Sentinel: Dead I found thee, and dead I leave thee.*

§ 5. Onely thou, ô Father, to whom nothing is hard, if it be thy good pleaſure: (as why not ſeeing it will make much for the glory of thy great Name, to ſave ſuch a mighty ſinner; who *Manaſſes*-like hath *multiplied offences above the number of the ſand of the Sea; and is bound down with many iron bands.)* Say unto his ſoul, Live; yea, quicken thou him, ô merciful *Redeemer*, who art the *fountain of life.* It is true, thy angry threatning againſt ſinners is *importable:* but thy merciful *promiſe* is *unmeaſurable,* and *unſearchable.* Thou therefore that art *able to quicken the dead;* and make even of *ſtones, children to Abraham:* mollifie theſe ſtony hearts, we beſeech thee, with the *blood of the Lambe:* and make of theſe *children of the Devil (Iohn* 8.44.) Members of thy Son *Ieſus Chriſt.*

CHAP. VIII.

§ 1. AND that my *utmoſt endeavour*, may anſwer the *ſtrength of my deſires:* and for that *God* does not ordinarily *work*, but by means. I will notwithſtanding the ſmall hope I have, of theſe *Æthiopians* changing their *skin;* or theſe *Leopards* their *ſpots,* Jer.13.23. even againſt my own *reaſon*, try yet annother way: becauſe my hearts deſire is; *that they may be ſaved, Rom.*10.1. Yea, I aſſure you, if *God* ſhould bid me ask what I would, (as once he did *Solomon)* if I know my own heart; it ſhould be no other thing, then *that my brethren,* and Countreymen, *might have their eyes opened: be turned from darkneſs to light; and from the power of Satan unto God, that they might receive forgiveneſs of ſins, and inheritance among them which are ſanctified by faith in Chriſt,* Acts 26.18.

§ 2. Nor am I altogether out of hope; for as with *God* nothing is impoſſible: ſo I call to minde that the *Apoſtle* ſaith, 1 Cor.14. *If an unbelieving* Idiot, *ſhall hear the ſecrets of his heart made manifeſt to himſelf, and others: he will then be convinced, and fall down on his face and worſhip God and ſay: This is of God indeed, or of a truth,* Verſ.24,25. and I doubt not, but by *Gods* help, I ſhall ſhew theſe ignorant *unbelievers,* from the written Word, *their very thoughts* and the moſt ſecret *intents of their hearts,* Heb.4.12. and ſo, that their own conſciences ſhall bear me witneſs, I belie them not.

Wherefore lend me your beſt attentions, I beſeech you: and in reading take notice, of what concerns each of you: and if conſcience plead guilty, hearken thereunto.

§ 3. Now that I may ſpeak to all whom it concerns; namely thoſe ignorant, unbelieving and ungrateful wretches formerly ſpoken of: and

that

that it may prove of general behoof, I will give you the ſeveral *characters of ſeven ſorts of men*, which include the whole number, *viz.*

The { *Looſe Libertine,*
Civil Juſticiary,
Formal Hypocrite,
Miſerly Muck-worm,
Profound Humaniſt,
Cunning Politician,
Falſe Teacher, that *flatters ſin, & ſlowts holineſs.*

And in ſome one of theſe, every natural man ſhall read the very *thoughts* of his *heart*: together with his *words* and *actions*. For if ought be *wanting in the one*, it ſhall be *ſupplied in the other*: which is as much as can be expected. For otherwiſe I can no way avoid *Tautologies*; nor *Interfering*.

If it be asked, why I ſeem to forget the *character* of an ignorant perſon? I anſwer, it were not proper to make him a diſtinct party: for all theſe that I have mentioned; are equally ignorant, (if unregenerate:) touching *ſpiritual*, *experimental*, and *ſaving knowledge*: though ſome more fools then others in the things of this life. Nor is any *Profound Humaniſt*, or *Cunning Politician*, or *Falſe Teacher* ſo wiſe: but it is through ignorance, that he doth ſo ill: and which is as good, the *ignorant man* ſhall meet with his own *thoughts*, *words*, and *actions*, in every of the *ſeven Characters*: if he be but wiſe enough to know the iſſue of his own *heart* and *brain*, when he ſees the *Brats* brought before him.

I ſhall alſo occaſionally pourtray, or paint out: the uſual cunning, Covetouſneſs, and Cruelty.

Of { *Governours,* | *Projectors,*
Officers, | *Engroſſers,*
Judges, | *Gripers,*
Lawyers, | *Waſters, &c.*

And the better to illuſtrate, or ſet out the fairneſs, or deformity; of each vertue and vice: I will give you the lively and lovely

Characters of { *Juſtice,*
Thankfulneſs,
Contentation,
Frugality,
Liberality.

CHAP. IX.

§ 1. I Begin with the *Looſe Libertine*, or openly prophane: for he ſhall *lead* the *Troop*, *as* Judas *led the Souldiers*.

Thou that art openly prophane, doſt ſo manifeſtly prove and profeſs

profeſs thy ſelf to be one of thoſe ignorant, *unbelieving, ingrateful,* & *wicked* wretches herein concern'd: yea, to be one of the *children of diſobedience whom* Satan hath *blinded:* that in reſpect of others, I ſhould think it needleſſe to ſpend time in further proof thereof: yet I would gladly ſay ſomething to ſhame thee out of thy ſelf: wherefore brie fly thus: Thou art *kept by the Devil in a ſnare, and taken captive of him at his will: he ruleth, and worketh his pleaſure in thee,* as being *thy* God *and Father, and Prince, and Maſter,* 2 Tim. 2. 26. Joh. 8. 44. and 14. 30. 2 Cor. 4. 4. Thy odious qualities are theſe and the like: thou doeſt baniſh all *civility,* and give thy ſelf over to *ſenſuality:* and art neither afraid nor aſhamed; to let thy wickedeſt thoughts break forth into actions. Yea, thou thinkeſt thy ſelf the honeſter man for it: and boaſteſt thou art none of thoſe diſſembling Hypocrites that ſeem to be what they are not. Thou art a common *Drunkard:* inſtead of quenching thy *thirſt,* thou drowneſt thy *ſenſes:* and wilt leave thy *wits,* rather then the *wine* behinde thee.

§ 2. Thou deſireſt not the reputation *of honeſty,* but of *good fellowſhip.* Thou art a continual *ſwearer,* and that of bloody oaths. One of our *Ruffians,* or ſons of *Belial:* who when thou art diſpleaſed with others, wilt flie in thy *Makers face,* and tear thy *Saviours Name* in pieces: even ſwearing away thy part in that blood, which muſt ſave thee if ever thou beeſt ſaved. Yea, if thou art never ſo little provoked, *curſes* with thee, ſtrive for number with *oaths,* and *lewd ſpeeches* with both. Thou knoweſt no other dialect, then *roaring, ſwearing,* and *banning:* the *language* of *Hell,* which thou learneſt before thou comeſt thither: and in caſe thou art reproved for it, thou wilt *ſay, We take too much upon us:* as *Corah* and his complices twitted *Moſes, Numb.* 16. 3. not knowing how ſtrictly *God* commands, and requires it, *Levit.* 19. 17. *Heb.* 3. 11. 2 *Tim.* 2. 25. *Ezek.* 3. 18, to 22. 2 *Pet.* 2. 7, 8. Whence as the *chief Prieſts* anſwered *Judas; what is that to us?* ſo thou wilt blaſpheme *God,* tear *Chriſt* in pieces, and more then betray; even ſhed his innocent blood, digging into his ſide with oaths: and ſay; when told of it, *What is that to us?* When thou mighteſt as well ſay; What is *Chriſt* to us? What is *Heaven* to us? or what is *ſalvation* to us? For to us the one cannot be without the other. We ſhall never inherit part of *his glory in Heaven,* if we do not take *his glories part upon Earth.* And with *God* it is much about one; whether we be *doers* of evil, or no *hinderers.* For if we muſt not *ſee our neighbours* Ox, *nor his* Sheep *go aſtray; or fall into a pit: but we muſt reduce him, and help him out of it, Deut.* 22. 1. We are much more bound, to help our *Neighbour* himſelf, from *dropping* into the *bottomleſs pit of Hell.* And what know we? *but we may win our Brother, and ſo ſave his ſoul? Matth.* 18. 15. Again, thou art an uſual *companion of Harlots,* thy *ſummum bonum* is a *Punk:* and thou wilt rather *burn in hell,* then marry: All thy felicity is in a *Tavern,* or *Brothel-houſe:* where *Harlots* and *Sycophants* riffle thy eſtate, and then

ſend

ſend thee to *rob*. Thou art one of thoſe that St. *Peter* ſpeaks of: thou haſt *eyes ful of adultery, & that cannot ceaſe to ſin*. Thou gazeſt upon every fair face; and luſteſt after every beautiful woman: Thy *ſpeech* is *lewd*, and obſcene: thy *diſcourſe ſcurrility, laſcivious* thy *behaviour*. Thou art a frequent *ſlanderer* of thy *Neighbour*: an open *Sabbath-breaker*: Canſt boaſt of ſin, and miſchief, and if need be *defend it*.

§ 3. Like the *Salamander*, thou art never well, but in the *fire* of contention: And art apt to quarrel, yea, kill a man for every fooliſh trifle; be it but for the *wall*, or refuſing to *pledge* thee; as if thy honour were of more worth then thy ſoul. Yea, the *Devil* hath ſo blinded, and bewitcht thee: that thou thinkeſt every wrong, or diſgraceful word quarrel juſt enough, to ſhed blood: that true valour conſiſts onely in a brave revenge and being implacable: that *patience* is but an argument of *baſeneſs*; and therefore thou wilt rather ſuffer a *ſword in thy bowels*, then *a lie in thy throat*. I confeſs, thou wilt fight in no quarrel but a *bad one*: and ſooner in thy *Miſtreſſes defence*, then in thy *Makers*.

§ 4. Thou art of a reprobate judgement touching *actions* and *perſons*: eſteeming *good evil*, and *evil good*, Prov. 17.15. and 29.27. *Iſai.* 5.20. Thou doeſt ſtifle thy *conſcience*, and would'ſt force thy ſelf to believe if it were poſſible: that in caſe men will not *ſwear*, *drink drunk*, *conform to thy lewd cuſtomes*, and the like: they are *over-preciſe*; and to forbear evil, is quarrel ſufficient for thee. Thou ſpeakeſt evil of all, that *will not run with thee to the ſame exceſs of riot*, 1 *Pet.* 4.4. making them *a by-word to the people*, Job 17.6. and *a ſong* amongſt thy fellow *Drunkards*, Pſal. 69.12. Thou art ſo *deſperately wicked*, that thou wilt *mock thy admoniſher, ſcoff at the means to be ſaved*; and make thy ſelf *merry with thy own damnation*.

§ 5. Inſtead of *hating* the evil thou doeſt, and thy ſelf for doing it: thou art *glad* of it, *rejoyceſt* in it, *boaſteſt* of it; yea, *pleadeſt for it*, and *applaudeſt thy ſelf for thy wickedneſs: God is not in all thy thoughts*, except to blaſpheme him, and to ſpend his dayes in the *Devils ſervice*. And rather then abridge *thy pleaſure*, thou wilt hazard *the diſpleaſure of God*. Thou doeſt not honour, but art *ſtubborn*, and *diſobedient to thy parents*: a *Rioter*, &c. If they ſtand in need of thee; thou wilt not nouriſh, or maintain them, as they did thee in thy need. Thou *takeſt no care to provide for thine own family*; but drinkeſt the very blood of thy Wife, Children, and Servants: and art therein *worſe then an Infidel*. Thy greateſt delight is in *deviliſh cruelty*: as to ſee the poor innocent Creatures *fight*, *pick out one anothers eyes*, and *tear each others fleſh*. Yea, to ſee two men *fight*, and *kill* one another: thou accounteſt but a *ſport*, or *playing*, 2 Sam. 2.14, to 17.

§ 6. Thou wilt borrow, or run in debt with every one; but never careſt to pay, or ſatisfie any one: except it be thy *Hoſteſs for drink*, left

leſt ſhe ſhould never more truſt thee. Thou wickedly ſpendeſt thy patrimony in riot, and upon *Dice, Drabs, Drunkenneſs.* Thou haſt never the wit to think upon *ſparing*, until thou comeſt to the *bottom of the Purſe:* like an *hour-glaſs* turned up, thou never leaveſt *running till all be out.* Shouldeſt thou live never ſo long, thou wilt never attein to the years of diſcretion: thou wilt never become thine *own man*, until thou haſt *no other:* nor ever *ſee want*, until thou *feeleſt it.* Thou art onely witty to wrong, and undo thy ſelf: and which is worſe then all; if death finde thee as banquerout of *ſpiritual*; as of *worldly goods:* it will ſend thee to an eternal Priſon. Thy *pride* ſo ſwels thee, and makes thee look ſo *big:* as if the *river of thy blood*, would not endure to be *banked* within the *channel* of thy *veins.* Thou muſt have ſhift of attire, though thou canſt not *ſhift* thy ſelf *out of the Mercers books*, until thou haſt ſold the other *Farm*, or *Lordſhip:* thou wilt pay the whole reckoning, that thou mayeſt be counted the beſt man: *a bare head* in the ſtreets, does thee more good, then a *meals meat.* Thou wilt ſoon bring *a noble* to *nine pence:* an inheritance of *five hundred pounds per annum*, to *five hundred ſhillings.* Thou art a vain glorious fool, and ſcorneſt any employment, or to be of any calling: which is a pride, without either wit or grace.

§ 7. As *good men* by their godly admonition, and vertuous example; *draw all they can to Heaven:* ſo thou by thy ſubtile allurements, and vicious example; *draweſt all thou canſt to hell.* For as if it were too little, to damn thy own ſoul: or as if thine own ſins would not preſs thee deep enough into *hell:* thou doeſt all that poſſibly thou canſt, to entice and enforce others to ſin with thee: for thou doeſt *envy, hate, ſcoff at, nickname, rail on*, and *ſlander* the godly; that thou mayeſt *ſlowt* them out of their faith, *damp*, or *quench* the ſpirit where thou perceiveſt it is kindled; *diſcourage* them in the way to *heaven*, to make them aſhamed of their holy converſation, and religious courſe: *pull them back to the world*, that ſo thou mayeſt have their company *here in ſin*, and hereafter *in torment.*

§ 8. Thou feareſt a *Jayl* more then thou feareſt *hell:* and ſtandeſt more upon *thy ſides ſmarting*, then upon *thy ſoul.* Thou regardeſt more the *blaſts of mens breath*, then the *fire of Gods wrath:* and trembleſt more at the thought of a *Serjeant*, or *Bailiff*, then of *Satan*, and *everlaſting perdition.* Thou takeſt incouragement from the Saints *falls*, and ſins of *Gods* people, to do the like: when they ſhould ſerve thee as *Sea-marks*, to make thee *beware.* Yea, thou doeſt moſt ſordidly, take liberty, and incouragement to go on more ſecurely in thy evil courſes: becauſe *God* is merciful, and forbears *to execute judgment ſpeedily:* and to defer thy *repentance*, becauſe the *Thief upon the Croſs*, was heard at the laſt hour. Thou wilt boldly *do what God forbids*; and yet confidently *hope to eſcape what he threatens.* Thus I could go on, to tell thee a thouſand more of theſe thy wicked

thoughts,

thoughts, words, and actions; had I not already done it. But becauſe I would not preſent my other *Readers*, with *Cole-worts* twice ſod: be perſwaded to take view of them, in my other ſmall Tract, entituled, *The odious, deſpicable, and dreadful condition of a Drunkard, drawn to the Life:* though indeed, even a tithe of theſe are ſufficient evidences, to prove thee one of thoſe ignorant, unbelieving, ingrateful, and notorious wicked wretches before ſpoken of: and to make thee confeſs that thou art in a moſt damnable condition. But ſtand thou by, and let the *Civil Juſticiary*, and *formal Hypocrite* hold up their hands, and hear their Charge.

And ſo much for the firſt *Diviſion* allotted for ſuch as are notoriouſly wicked. For though I determined to have made of all but one Volume; yet now new thoughts have taken place, and cauſed me to melt the whole again; and caſt it into ſeveral *Diviſions*: whereby being *ſold ſingle*, every man may have his proper portion apart. My reaſons are theſe, & the like.

1 It is becauſe many (be they never ſo ſhort-breath'd, in well doing) will read a few leaves: that will not once look upon a large Volume.

2 Divers will be at the coſt of a few pence, that would rather periſh then lay out a pound.

3 Some, as they have but little money; ſo they have leſs time to ſpare, (as they uſe the matter) for the good of their ſouls.

4 Admonitions, and inſtructions if they exceed: are wont as *nails*, to drive out one another.

5 Should the *Civil Iuſticiary* read the *prophane mans Character*; or the *open-handed Prodigal*, the *cloſe-fiſted*, and *griping Oppreſſors*: this would rather encourage, and ſtrengthen them in their wickedneſs, then fright them from it.

6 Some have ſuch *queaſie ſtomacks*, that if they ſee their *potion big*, as well as *bitter*; they will chooſe to die, rather then take it.

And becauſe I have found by ample experience, that many have a minde to read good *Books* yea, a zeal (ſuch as it is) to reclaim others from evil, ſo it may coſt them nothing: who otherwiſe have no ſtomack to either. (For when the like was to be given about, *ſwearing and curſing*: even the better ſort of men and women could fetch them by a thouſand a week from all parts of the Kingdome. But ſince they have (for ſome reaſons) been ſold, for eight a penny: not one of an hundred could finde in their hearts to give that peny, were it to ſave eight of their friends ſouls: which ſhews both how they *love money*; and what *hollow-hearted* devotion they have. The *Lord* diſcover the ſame unto them.) There is (over againſt the High Conſtables ſhort of *Shoreditch* Church) of this firſt part, or diviſion to be given freely, together with the *cure of curſing and ſwearing*: provided, they that deſire them can *read very well*: for otherwiſe they will ſo *nick-name* words, and make it ſuch *non-ſenſe*, that one would rather his lines ſhould never be read, then ſo brokenly.

And

And I could wiſh that men would not fetch them for *baſe ends*, as one did formerly fetch many hundreds of that againſt *Swearing*, and *Curſing*: onely to ſave the buying of waſte Paper (though he had many fair pretences of ſending them to *Graveſ-end*, *Canterbury*, *Dover*, and all other places, where *Sea-men* reſorted:) which being found out, made the *Donor* with-draw his gift until now.

It was, I think, a moſt wicked act, for which he deſerves to be *ſtigmatized* and made an example to others. And let men take heed of abuſing things *Dedicated* to holy uſes; for they are the ſharpeſt kinde of *edged tools*, and therefore are not to be jeſted with; Neither will *God ſo be mocked*.

The end of the firſt Diviſion.

POSTCRIPT.

Auguſtine that his ignorant hearers might the better underſtand him, would ſometimes ſpeak falſe *Latine*: and I for my accidental Readers good, have (and that purpoſely) done as abſurdly in another kinde: *viz.* uſed the ſame expreſſion in one Tract (when I have deemed it weighty and convincing) that may be found in another: which to many will not be diſcernable, though obvious enough to ſome: Who may if they pleaſe cenſure it and me for it: But preſuming that the more *charitable*, and *ingenuous* would not have it otherwiſe, it ſhall not much trouble me.

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THE NATURAL MAN ANATOMIZED:

OR,

A *Map* of moſt mens thoughts, words and actions. Or, a *Glaſs* wherein common *Proteſtants* may ſee the deceitfulneſs of their hearts: for their future good, and to their eternal comfort.

By R. Younge, *Florilegus.*

Imprimatur, Thomas Gataker.

Sect. 1.

CHAP. IX.

THat *Phyſick* may work the better, they adminiſter a *preparative before-hand*: and in giving *Aloes* to *children*, we hide it in the pap of an *Apple*: that ſo they may eat it for their own good: In like manner muſt I deal with my patients.

Sick ſouls are like the *Sybarites*, who would admit no Art to be exerciſed in their *City*, that might make the leaſt noiſe. Or the *Perſian Kings*, who would have no mourning, nor mourning apparel worne in their preſence. They will not have their conſciences awakned, but would ſleep quietly in their ſins: becauſe they love their ſins better then their ſouls.

This enſuing Diſcourſe, will both try & diſcover who are *hypocrites*; but ſuch as are ſo, can by no means endure trial. Guilty *Rachel* wil be loth

loth to riſe, when *Laban*, comes to ſearch for his *Idols*, *Gen.* 31. 34 35. So that this *Character* will be as welcome to them, for whom it is intended, as *Cæſars taxes* were to the *Iews*, or as a *Beadle* would be to a *Brothel-houſe*. They will ſay to ſuch *Michaiahs*, you are no gueſts for us: *Our ſecure lives* and *your ſevere Lawes* will never cotten. They more affect *ſpectacles* then *looking-glaſſes*: as deſiring rather to ſee *others faults* then *their own*. Yea, as the *men* of *Bengala*, were ſo afraid of *Tygers*, that none muſt dare to call them ſo, but by ſome more *gentle name*: ſo fares it with the *Formaliſt*; whence I have intituled my *Book*, *The natural man Anatomized*; Vnder which notion or name they may perhaps hear me: whereas if I ſhould call it, *The Character of a Formal Hypocrite*, (as moſt properly it may, & ought to be called) the very name onely would make them ſmuffe at it, as a *Stone-Horſe* will do when he meets with a *Bear*: and ſo leave me ſwimming, as the *Fox* left his *Flees*. Whereas I have now ſome hope they will hear reaſon; which is all I ask: *The Lord ſet home to their conſciences what I ſhall ſay.*

Sect. 2. The very worſt of men *love the light as it ſhines*, but they *hate it as it diſcovers and directs*. *Formall Chriſtians*, that are faſt bound with the chaines of their ſins would rather have their *bolts* made eaſie with *wool*, then *knocke off* with the leaſt *pain*. They ſeek rather for a *rag to cover* their ſins, then for a *plaiſter to heal them*. *Foul faces* would have *falſe glaſſes*. And he that is ſick of a *Lethargie*, deſires to *ſleep*, though he die for it. The carnally minded, are like thoſe *Iews*, which, *Iſaiah* ſpeaks of, *Chap.* 30. *Who ſaid unto their Seers ſee not, and to their Prophets propheſie not unto us right things; but ſpeake flattering things unto us, propheſie errours, verſ.* 10. Whence it is, that *Falſe Prophets* preſent mens faces (for the moſt part) other then they are.

Where obſerve by the way how *Satan*, the *deceitfull heart*, and a *deceiving Prophet* agree: For as the one (finding *flattery* to pleaſe better then *truth*) ceaſes not to *cry*, *Peace Peace*; *when ſword* and danger are neereſt at hand: ſo the other moſt wofully deludes the poor ſoul, in turning the *wrong end* of the *Proſpective-glaſſe* to his *eye*: whereby things as huge as *Mountains* and *Caſtles*, ſeem as ſmall as *Molehils*.

Nor is it ſtrange, that Sinners ſhould ſo hate the truth, that they even count it a pleaſure to be ſeduced; For they are out of their wits, *Luke*, 15. 17. and to them that are mad, all means of recovery are troubleſome and vexatious; they deſpiſe their *meat*, they loth their *Phyſick*, they accuſe their *Phyſician*, and are angry with their *friends*: but their wits being returned all theſe are welcome unto them, *Prov.* 9 8. So moſt confident I am, when thou *comeſt to thy ſelf*, (as it fared with *the repenting Prodigal*) thou wilt both love & thank me for my plain dealing,

Prov.

*Prov.*28. *He that rebuketh a man ſhall find more favour afterwards, then he that flattereth with his tongue, verſ.*23.

Sect.3. And great reaſon there is for it, it being the firſt ſtep to *happineſs* to know our *miſery*. The diſcoverie of our *filthineſs* is the firſt letter or leſſon toward *cleanneſs*. If we would turn into the *right way*, we muſt firſt know our ſelves to be in the *wrong*. Yea, where there is no *diſcovery of the Diſeaſe*, the *recovery of the health* is in vain hoped for. Whereas the bare knowledg of that, and the cauſe is more then half the cure. Inſomuch that millions may bleſs the time that ever they were plainlie dealt with all: Of which in the *ſecond Part of the Paſtors Advocate*.

No man ever ſeeks after, or ſends to the *Phyſician*, except he knows himſelf ſick. Sin muſt be ſeen before it can be ſorrowed for: nor ſhall we feel any *ſweetneſs in Chriſts blood*, till we firſt feel the ſmart of our ſins. And the *deeper* the ſenſe of *miſery*, the *ſweeter* is the ſenſe of *mercy*: The *Traitor* laid down on the *block* is more ſenſible of his *Soveraigns* mercie in *pardoning* him, then he who is not yet attached. And the *Son of man is come to ſeek and to ſave onely that which was loſt*, Matth. 18. 11.

So that the beſt, likelieſt, yea, the onelie way to undeceive the deceived, & (with bleſſing from above) to pluck ſinners out of *Satans* ſnares, is to deal with them as the *Prophet* did by *Hazael*, 2 *Kings* 8.12,13. or as *Nathan* did by *David*, 2 *Sam.*12. 1, to 14. Or as *Jonah* did by the *Ninivites*, *Ionah* 3. 4, to 11. Or as *Peter* with his *Converts*, *Act.*2.36, 37. and 4th. chapter. Or as *John Baptiſt* did by *Herod*, *Matth* 14.3,4. and *all that came unto him*, Matth.3.7. to 11. Or as *our Saviour* did by the *woman of Samaria*, John 4.29. that is,

Firſt, to ſhew them what they have *done*, and *deſerved* by the *Law*: and then what is *freely* offered them by *Chriſt* in the *Goſpel*, upon the condition of *faith* and *repentance*.

Sect. 4. And indeed, to *flatter* men in their ſins, is no other then *guilded Treaſon*: like that of *Hazaels* to his *Maſter*, who told him with his mouth that he ſhould recover; when inſtantly he ſtifled him with his hand, and a wet cloth, 2 *King.*8. 14,15.

It is but a *Mountebank*-trick to heal an *Vlcer*, and leave in the *coare*. A good *Phyſician* either for ſoul or body, *firſt* tells the ſtate of the *diſeaſe* with its *ſymptomes*, then pulls down the body with *purgatives*, & in the *laſt place*, raiſeth it with *Cordials*: Yea, what good *Phyſician* gives not ſharp medicines, and *bitter* potions, that he may make *ſhort* diſeaſes and procure *ſound* health?

And let men take heed of turning their backs upon the means; for *when wiſdome ſtretcheth out her hand, and men refuſe, then wiſdom will laugh at their deſtruction*, Prov:1.24. to the end. When the *Maſter of the Feaſt*, *Luke* 14. invited many to his *Table*, and they refuſed to come

on:

one pretending this and another that: the good man of the Houſe was angry telling his ſervant, that *none of thoſe men which were bidden, ſhould once taſte of his ſupper*, Verſ. 16. to 25.

That ſoul is *paſt cure*, which turneth from and *refuſeth the cure* Deut. 17. 12. *Prov.* 29. 1. When *God* would have cured *Babylon*, & ſhe would not be cured: then ſhe was given up to deſtruction. *My people would not hear my voice*, ſaith God, *and Iſrael would none of me*, Pſal. 81. and what followes? *So I gave them up to the hardneſs of their hearts, and they walked in their own counſels*, Verſ. 11. 12. And let ſuch know, that this is an undoubted ſigne of one that ſhal eternaly periſh, *Deut.* 17. 12. *Prov.* 29. 1.

And indeed what poſſibility is there, that they ſhould be cured? that are deaf to the counſel of their *Phyſician*? Yet this is the deſperate madneſſe of impenitent ſinners: As O ye woful wretches! that had *rather be* everlaſtingly damned, for your *ſins* hereafter: *then endure to hear of them* now, unto your eternal comfort. As did not the *Devil* blind you, and ſin make you very ſots; you would know that lanching, the *wound* is but a Preface to the *cure*.

Sect. 5. Wherefore if you have any brains left, hearken duly to what I have laid down. Yea, ſeriouſly ſee and conſider your ſelves in this *Glaſſe*, which will ſhew you from *Gods word* the very *faces of your hearts*: and (like *Peter* to *Cornelius*, *Acts* 11.) tell you that, whereby (with bleſſing from above) you may be ſaved *verſ.* 14.

And admit it make you ſmart, be not offended therewith: ſince ſharp reprehenſion is the healing of the ſoul, as *Baſil* ſpeaks. And men wil ſuffer inciſions, even the opening of their veins, and the letting out of their bloods; when they know it is to ſave their lives. Yea, inſtead of complaining be thankful. The *Phyſician*, and *Chirurgion* heals us not without pain; yet we reward them. And tel me (for I would force thee to confeſſe the ſame) if a *Bee* ſhould *ſting* a man being aſleep; but withall prevent a *Serpent*, which otherwiſe had ſtung him to death; had he cauſe to be angry? Or had *Pyrrhus* any cauſe to be angry with *Fabritius*, when he ſent him word of his traiterous *Phyſicians* intent to poiſon him? I trow not. Which being ſo, take my counſel and be cured: That little which *Cræſus* learned of *Solon*, ſaved his life. And had *Pilate* taken that fair warning his *Wife* gave him, it might have ſaved his ſoul, which once loſt, could not be redeemed with ten thouſand worlds, no not with the enduring of ten thouſand thouſand years torments in Hell.

Which taken for granted, I come to deſcribe *A Formall Hypocrite*, *A Civil Juſticiary*, though vailed under the name of *A Natural Man Anatomiſed*.

CHAP. I





Apples of Gold

From the Tree of Life: with *Pictures of Silver* precious and pleasant. Or such other *Pearls*, as are added to the Third impression, of *The Victory of Patience*. Printed for their satisfaction that have the Second impression already; and for a taste to others.

By *R. Younge* Florilegus.

[*Place them next after the Epistle.*]

Alphonsus King of *Aragon* being demanded, what company he liked best? replyed, *Bookes, for these* (saith he) *without feare, or flattery, or any reward, will tell me faithfully all that I desire to know.*

Pithy *sentences*, and choise *Apothegmes*; are not onely as *pictures* for Ornament; but also briefe and happy *conclusions*: extracts of experience, that both leave a deeper impression in the *heart*, and take faster hold on the *head*, and *memory*. They are to the *mind*, as *musick* to the *ear*, which (next to *sleep*) is the best *recreation*. Quaint and elegant *phrases*, on a good subject: are *baits* to make an ill man *virtuous*.

This little *Incheiridion*, is a *feast* of them: wherein *wholsomenesse* strives with *pleasantnesse*, and *variety* with both. By perusall whereof, a man may

not onely become more *eloquent*, but more *wiſe* and *good*. Yea, let him con'n them well, and (with *Gods* bleſſing) he may in this ſhort *journey*, make more true *gaine*, then does the *Spaniſh Fleet* from the *weſt-Indies*. For in ſo doing, he ſhall greatly *increaſe his knowledge*, and *leſſen his vices*. In *one hour* he may read it, and for *ever after* be the better for it

Antiſthenes being asked what fruit he had reaped of all his ſtudy? made anſwer, *I have learned by it, both to live, and walke with my ſelfe.*

Ambros was wont to ſay, I am never *leſſe alone*; then when I am *all alone*: for then I can injoy the preſence of my *God*, without interruption.

Dubartas (and before him *Scipio*) would not ſpare to tell his friends; *I have never better company, then when I have no company: for then can I freely entertain my own thoughts, and converſe with all the learned, which have been in former ages.*

When *Cato Vtican*, in vacation times, and at his beſt leaſure, went to recreate himſelfe in the country, he uſed to cary with him the beſt Philoſophers, and choiſeſt Books. *Algerius* an *Italian* Martyr ſaid, *He had rather be in priſon with* Cato, *then with* Cæſar *in the Senate houſe.*

Cicero was, and I am of his mind; and though I be no Hermit, to ſit away my dayes in a dull Cell, yet will I chooſe rather to have no companion then a bad one. My reaſon is, the *foule* that lives among *thornes*, [vicious men] ſhall hardly *thrive* in *grace*. They are ſuch Backbyaſſes to a godly life, that they will do what they can, to hinder our goodneſſe to heaven, and the goodneſſe of heaven to us; they will wither all our good parts and qualities which are in us; like an evill North-wind, they blow upon the buds of our graces, and nip them.

There be ſome that care not to know; and there be ſome, that care for nothing elſe but to know; many ſtrive after knowledge, but why? they would be wiſer, not holier by it: it is their *own honour* they ſeek, not the *honour* of *Chriſt*. Men of *Herods* mind, whom you ſhall ſee turning over the Bible, ſearching the Scriptures, examining the Prophets, but to what end and purpoſe? to know good, but to do evill.

Now he that is *unwilling* to *obey*, *God* thinks *unworthy* to *know*. Whence many ſtriving to expell ignorance, fall into error; as an Empirick to cure one diſeaſe; cauſeth a worſe.

True, a *wicked man* may be taken for a *wiſe man*, (as a *Briſto Stone*, may be taken for *a Diamond*) but were he ſo in deed, he would fore-ſee the *torments of Hell*, and prevent them, as *Bernard* ſpeakes. Yea, to ſpeak really, he is worſe then a fool, for, ſaith Saint *Auguſtine*, *If the Holy Ghoſt termes him a foole, that onely laid up his own goods*, Luk. 12. 18. 20. *finde out a name for him, that takes away other mens.*

Men of the *world* think that to be *wiſdome*, which is not; like *Eve*, who thought it *wiſdome* to eat the forbidden fruit; or *Abſalom*, who thought it *wiſdome* to lie with his Fathers Concubines, in the ſight of all the people; or the falſe Steward, who thought it *wiſdome* to deceive his Maſter: As what ſaies *Pharaoh* to his deep counſellers? *Come, let us do wiſely*, when indeed he went about that which deſtroyed him, and his country. The

Scribes

Scribes, Phariſees, and Elders *tooke counſell againſt Chriſt*, as though they would moſt wiſely prevent their own ſalvation. *Joſeph's* Brethren to prevent his having dominion over them, as his dreames imported, thought they had taken a very wiſe courſe, in ſelling him to the *Iſhmalitiſh* Merchants, which was indeed the onely meanes to effect it. And the ſame is to be obſerved in all other caſes: that the *greateſt Politician*, is *the greateſt foole*. He is *moſt wiſe*, that is *moſt holy*: for *goodneſſe*, in the Scripture, is termed *wiſdome*; and vice, folly; *ſinners* and *fools*, *Seuuonomies*, *Prov.* 1.7.

He is the beſt ſcholler that learns of Chriſt obedience, humility, &c. He is the beſt Arithmetician, that can add grace to grace. He is the beſt learned, that knows how to be ſaved; yea, all the Arts in the world are artleſſe Arts to this.

Wherefore O God make me but ſoule wiſe, and I ſhall never envy their knowledge, that pitty my ſimplicity: yea, let me be weak in policy, ſo I may be wiſe to ſalvation.

The *firſt leſſon* of a *Chriſtian*, (and ſo the *firſt ſtep* to *wiſdome*) is *humility*, *Mat.* 11. 29. *Prov.* 1. 7. *He will teach the humble his way*, Pſal. 25. 9. and he that hath not learned the *firſt leſſon*, is not fit to take out *a new*, 1 *Cor.* 3. 18. Yea, ſaith S^t *Cyprian*, *It is as much loſt labour, to preach unto a man the things of God, before he be humbled with the ſight of his wants, as to offer light to a blind man, to ſpeake to a deafe man, or to labour to make a brute beaſt wiſe.*

Cyprian brings in the *Devill* triumphing over *Chriſt*, in this manner; As for my followers, I never dyed for them, (laid down my life, &c.) as *Chriſt* hath done for his; I never promiſed them ſo great reward as *Chriſt* hath done to his; and yet I have more followers than he, & they do more for me than his do for him. O that men would duly conſider how true this is, and amend before the Draw-bridge be taken up; but this is the miſery, and a juſt plague upon our ſo much formality and prophaneſſe, under our ſo much meanes of Grace: There be very few men that make not the whole *Bible*, and all the *Sermons* they hear, yea, the *checks of their* own *Conſciences*, and the *motions of God Spirit*, utterly in-effectuall for want of wit, and grace to *apply* the ſame to themſelves.

The *naturall man* is juſt like a *Child*, that (*beholding his naturall face in a Glaſs*) thinks he ſees *another* Childs *face*, and *not his own*.

We do not more love our ſelves above others; then we ſee others better then our ſelves. But this is to be affectedly blind: wherefore as one ſayes that *poverty* is juſtly *contemptible* that is purchaſed with following of *vice*: ſo I in this caſe, that *poverty* of *wit*, and *grace*, is juſtly contemptible, which is purchaſed by a wilfull *rebellion* againſt *God*, and the great meanes of *knowledge* and *grace* which we injoy.

Thoſe *Soules* have *ſeeled Eyes*, that ſee not ſinne in their beſt actions.

It is an eaſie matter to believe, thinks the worldling, but he that goes about it ſhall find it as hard a work to *believe the Goſpel*, as to *keepe the Law*; and onely *God* muſt inable to both. And yet, ſo far as we come ſhort of either, ſo far we have juſt cauſe to be humbled, if we conſider how *God made us*, and how *we* have *unmade* our ſelves.

The *Papists*, when they could not rule *Luther*, railed on him, and called him Apostate. Who answered, I am so indeed; for I am falne off (I bless God) from the *Devill* and the *Pope*.

Where had you your *Ordination?* where was your *Religion* before *Luther?* (said a Priest to one of our Ministers:) In the Bible, quoth he, where yours never was.

Master *Greenham* refusing subscription to the *Bishop of Ely*; objecting that *Luther* thought such ceremonies might be retained in the Church, answered; I reverence more the revealed Wisdome of God; in teaching Mr. *Luther* so many necessary things to salvation; then I search his secret judgements, in keeping back from his knowledge other things of lesse importance.

None but a *Deity* could have found out a way how man, that had justly made himselfe most unhappy, should with a full satisfaction to exactest Justice, be made againe most happy; *God* (saith *Bernard*) so loved his *Son*, that he gave him all the *world* for his *possession*, Psal. 2. 8. but he so loved the world, that he gave Sonne and all for its *Redemption*.

King *Alphonsus*, did not so much wonder at his Courtiers ingratitude to him, as at his own unthankfulnesse to God.

What ever carnall reason may suggest, we shall find no better way to prevent the ruine of the *Camp*, raging of the *plague*, drowning of the *Ship*; then the stoning of sacrilegious *Achan*, slaying of adulterous *Zimry* and *Cosby*, and casting *Jonas* over board. *Obedience is the best sacrifice.*

Muslie-borough Field, was won by the *English*, the selfe same day and hour, when those *Balaams* blocks (idolatrous *Images*) were burnt at *London*, by order of Parliament, *Acts and Monuments*, *Fol.* 669.

Prayer and supplication, like *Sauls sword*, and *Jonathans bow* never return empty.

No forces are so strong as the spirituall, which made the *Queen Mother of Scotland* confesse, that she more feared the prayers and fasting of Mr. *Knox*, and his assistance, then an Army of twenty thousand men.

Leoline Prince of Wales, when he was moved by some about him, to make War upon our *Henry the third* replyed; yea, did I not much more fear his Alms, then his Armies.

Fredrick the Elector of Saxony, intending to War against the *Archbishop of Magdenburgh*, sent a Spye to search out his preparations, and to hearken out his designes: But understanding that he did nothing more, then commit his Cause to *God*, and give himselfe to fasting and prayer: Let him fight, saith he, that hath a mind to it; I am not so mad, as to fight against him, that trusts to have *God* his Defender and Deliverer.

All heavenly hearts are charitable; And to be a means to bring others to heaven, is the inseparable desire of every one that belongeth to it; good men wish all good, and happy like themselves.

Love to the body, is but the body of love; the soul of love, is the love of the soule.

One drunkard may professe to another, that he loves him as well as him-

sel

ſelf; and therein ſpeaks truth, for, ſaith *Auguſtine* moſt elegantly, to ſuch an one, *thou loveſt thy ſelfe, ſo as thou wilt deſtroy thy ſelfe; and thou wilt deſtroy him whom thou loveſt as thy ſelfe*; yea, better then themſelves; for you ſhall have one Ruffian ſalute another, with, *God ſave you Sir*, but after ſome ſtrange atteſtations, ſweare away himſelfe with, *God damn me Sir*: now how can any wiſe man think him a friend, that is his own enemy? he that is evill to himſelfe, to whom will he be good?

But ſee the depth of ſuch a mans love, and whether it be not to damn thy body and ſoul everlaſtingly. S. *Ambroſe* tells us of one, who ſolicited a godly woman to incontinency, ſaying, *he infinitely loved her*: ſhe anſwers, *if you love me ſo well as you ſeem, put one of your fingers into the flame, till your fleſh be burnt off*: he replyes, *that was no part of love in her to require it*: yes, ſaid ſhe, *if yours be love, to cauſe both my body and ſoule to burne in hell fire for ever; which by conſequence will follow, if I yeeld to your requeſt, and take your counſel.* The tender mercies of the wicked are cruel, *Pro.* 12.10.

A drinking friendſhip, is but a drunken friendſhip: and believe it, thou wilt find thoſe friends firmeſt, that thy vertues purchaſe thee: theſe will love thee, when thy wealth is gone: whereas thoſe that be wonne without deſert, will alſo be loſt without a cauſe: you need but be an Arbitrator between two ſuch friends to make them both your enemies.

Things that differ in their *end*, will ſurely part in their *way*: now thy end is to *gain him*, his end to *make a gain of thee*. And have you deſerved never ſo well from him, the denyall of one favour, nay, an health, ſhall drown the memory of many fore-performed ones: which is all one, as if for the abortion of one child, a man ſhould kill all the former iſſue: whereas the good mans thanks for old favours, lives even in the blows of injutie: or can you not feed theſe *vermine* as you have done, away they go, like a *Sunne Diall*, you ſhall be no longer regarded, then you are *ſhined on* by *proſperity*. Yea, *Rats* run not faſter away from an *houſe on fire*, nor *lice* from a *dead bodie*; then they from *poverty*: and if ever it be your miſery, to ſtand in need of them, look for no other requitall, then *Job* had of his carnall *friends*: whom he compares to a deceitfull *Brook*, which in *winter* is hard *frozen* with cold, in *ſummer dried up* with heat, between winter and ſummer paſſing *away*, alwaies *deceitfull*, never of *uſe*.

Yea, a man may ſay of ſuch friends, as a *learned Antiquary* ſaid of *Rumney Marſh*: *bad* in *winter*, *hurtfull* in *ſummer*, *never good*. And thou haſt ſped well, if ſuch friends prove not dangerouſly *hurtfull*, as well as *helpleſſe*. Have we not known ſome of them reſemble the *Snake*; which when a kind *Huſbandman* had taken out of the *cold*, and cheriſhed in his boſome, and ſhe had recovered her *lively* heat, and was grown luſty: ſingled out him, ungratefully to try her firſt ſting upon. Or a *Promotor*, that in *Lent eats fleſh* at your *Table*, and yet is the firſt that *accuſeth* you to the *Magiſtrate*. If *Ziba* be waxed great under *Mephiboſheth*, he will give him a lift for all he hath. A promoted Begger hath not ſeldome renounced his advancer.

And what elſe can be looked for from them? They cannot make conſcience of civill duties, who make none of divine. If a Man hav: caſt off his

God, he will eaſily caſt off his friend. They that have broken their faith with him, will keep no faith with us. When Religion is once gone, humanity will not ſtay long after. Nothing rivits *hearts* ſo *cloſe*, as *Religion*: it *unites* them together as glew doth boards together: it makes a knot, even between ſuch as never ſaw one anothers face, that *Alexander* can not cut: yea, Tyrants will ſooner want invention for torments, then they with tortures be made treacherous. How many have choſen rather to embrace the flames, then to reveale their companions, and brethren in *Chriſt?* There is no friendſhip like the *friendſhip* of *faith*. There is *Amor*, among Beaſts; *Dilectio*, among Men; *Charitas*, among Chriſtians, that is their peculiar. Nature, makes husband and wife but one fleſh; grace makes them even one ſpirit: and it is a queſtion, whether naturall Parents are to be beloved above ſpirituall: we know that *Chriſt* preferred his ſpirituall kindred, to that of the fleſh: and *major eſt connexio cordium, quàm ſanguinum*, ſaith *Beza*.

Ariſtippus, and *Aeſchenes*, two famous *Philoſophers*, being fallen at variance, *Ariſtippus* came to *Aeſchenes*, and ſaies, Shall we be friends againe? Yes, with all my heart, ſaies *Aeſchenes:* Remember then ſaies *Ariſtippus*, that though I be your elder, yet I ſought for peace: True, ſaith *Aeſchenes*, and for this I will ever acknowledge you the more worthy man; for I began the ſtrife, and you the peace.

Demoſthenes, being reproached by one; anſwers, I will not ſtrive with thee in this kind of fight, in which he that is overcome, is the better man. Whom we may do well to imitate, and onely labour (when aſperſed) as the ecclipſed Moon, to keep on our motion, till we wade out of the ſhadow, and receive our former ſplendour: In which take Maſter *Calvin* for a pattern; who ſaid, Though *Luther* call me a Devill, yet I will honour him as a dear ſervant of God.

Milde words, and gentle behaviour, may be reſembled to *milke*, that quenches *wildfire*; or *Oyle*, that quenches *Lime*, which by water is kindled.

Gregory Nazianzen, (I pray mind it ſeriouſly) told his friends, that *Julian* would prove a notorious wicked man, he took ſuch delight in diſputing againſt that which was good.

When *Eraſmus* was asked by the *Elector of Saxony*, why the *Pope* and his *Clergy* could ſo ill abide *Luther?* he anſwered, For two no ſmall offences, viz. He had medled with the *Popes triple Crowne*, and with the *Monkes fat paunches*.

There was never any to whom ſome Belialiſts took not exceptions: it is not poſſible to pleaſe or diſpleaſe all, ſeeing ſome are as deeply in love with vice, as others are with vertue; and the applauſe of ignorant and evill men hath ever been vilipended by the wiſe and vertuous. *Phocion* had not *ſuſpected* his ſpeech, had not the common people *applauded* it. *Antiſthenes miſtruſted* ſome ill in himſelfe, for the vulgar *commendations*.

Socrates ever ſuſpected that, which paſt with the moſt, and *generall commendations*. And reaſon good, for moſt mens *ſoules* are *drowned* in their *ſenſes*; or ſo *bleered* with *cuſtome*, that they cannot *diſtinguiſh*, nor *diſcern* the

the true *viſage of things*: but are deluded with *miſpriſions* and *falſe ſurmiſes*, even againſt goodneſſe it ſelfe; and carried away with weak *opinions*, raiſed from *vulgar miſtakes*, and *ſhadowes of things*. And indeed, no vice could ever be loved but for the ſeeming good, which it makes ſhew of.

Worldly hearts can ſee nothing in actions of zeal, but folly and madneſs; untill we be born again, we are like *Nicodemus*, who knew not what it was to be *borne againe*, *John* 3. untill we become zealous our ſelves, we are like *Feſtus*, who thought zeal madneſſe, *Act.* 26. untill we be humble our ſelves, we are like *Michael*, who mocked *David* for his humility, and thought him a foole, for dancing before the Arke, 2 *Samuel* 6. 16. 20. And how ſhould they other then miſcarry; who have a *Pirate* (*the fleſh*) for their guide. As who obſerves not, that *ſome* will *condemne*, what they as little *underſtand*, as they do *themſelves*: and that *others*, the *better* a thing is, the *worſe* they will like it. As nothing is more *bitter* then *honey*, to him that hath the *Jaundies*. But Contumelies and contempt, that are caſt upon us for goodneſſe ſhould be born cheerfully, becauſe they are confirmations of our conformity to *Chriſt*, and add weight to our *Crownes*. Therefore the *Apoſtles* rejoyced, that they were graced ſo, as to be diſgraced for *Chriſt*, *Act.* 5. 41.

The *worlds* ſmiles, may be reſembled to the *fruit* that undid us all, which was *faire* to the *ſight*, *ſmooth* in *handling*, *ſweet* in *taſt*; but *deadly* in effect, and *operation*.

I would not, ſaith *Luther*, have the glory and fame of *Eraſmus*; My greateſt fear is, the praiſes of men. Yea, I rejoyce ſaith he, that *Satan* ſo rages and blaſphemes: It is likely I do him and his Kingdom the more miſchiefe. Whence *Jerome* told *Auſtin*, It was an evident ſigne of glory to him, that all *Hereticks* did hate and traduce him.

To be praiſed of evill men (ſaid *Bion*) *is to be praiſed for evill doing*: ſo the better they ſpeak of a man, the worſe, and the worſe, the better; as being like the *Blackamores*, who (judging of *beauty* by contraries) paint the *Angels black*, and the *Devils white*. Or the *Jewes*, who preferred *Barabas*, before *Jeſus*.

Yet there are not a few, who *feare* the *worlds opinion*, more then *Gods diſpleaſure*; which is to runne into the fire, to avoid the ſmoak; who more *dread* the *mockes* and flouts of men on earth, then they do the grinning mocks of the Devills in Hell; which makes them ceaſe to be good Chriſtians, that they may be thought good companions: wherein they put down *Æſop's* fooliſh fiſhes, that leap out of the warm water, into the burning fire for eaſe: or *Timocrates*, who, as *Thucidides* relates, kil'd himſelfe for fear, leaſt he ſhould be drowned. Or *Narciſſus*, who to embrace his ſhadow, drowned himſelfe: But for a man to be *ſcoft* out of his *goodneſs*, by thoſe which are lewd, is all one, as if a man that ſeeth ſhould blindfold himſelfe, or put out his eyes, becauſe ſome blind wretches reviſe and ſcoffe at him for ſeeing; or as if one that is ſound of limms, ſhould limpe or maime himſelfe to pleaſe the cripple, and avoid his taunts. A wiſe man will not be ſcoft out of his money, nor a juſt man be flouted out of his faith: the

taunts of *Iſmael* ſhall never make an *Iſaac* out of love with his inheritance.

Dion writes of *Severus*, that he was carefull of what he ſhould doe, but careleſſe of what he ſhould heare.

Libanius could ſay, If *Baſile* commend me, I care not what all other ſay of me: If *Demetrius* have *a good report of the truth*, and ſuch an one as St. *John*, to bear record for him, he need not care though *Diotrephes prattle* as faſt *againſt them both with malicious words*.

Latimer would rejoyce when any objected indiſcretion againſt him in his Sermons, ſaying, He knew by that, that they could not object againſt the matter it ſelf.

As I think not my ſelf either longer or ſhorter, at morning, or at noon, becauſe my ſhadow is ſo (ſaith *Politian*) no more am I lifted up, nor caſt down, with mens flatteries or ſlanders.

Charles the fifth, coming to *Paris*, and being entertained with a Speech, that tended much to his praiſe; anſwered, That the Orator rather taught him what he ought to be, then told him what he was.

Good men will neither back-bite others, nor give eare to back-biters of others; Whence *Auſtin* wrote over his Table thus:

To ſpeake ill of the abſent forbeare,
Or elſe ſit not at Table here.

Surgius, and *Bacchus*, two great *Courtiers*, and bleſſed *Martyrs*, being accuſed for Chriſtians, and commanded to offer unto the *Idols*, refuſed to go into the *Temple*, ſaying: We O *Emperour*, are bound to you onely in an earthly warfare, you have no command over our ſouls; *God* onely is Lord of them.

Paulinus Nolanus, when his *City* was taken by the *Barbarians*, prayed thus to God: Lord, let me not be troubled at the loſſe of my Gold, Silver, Honour, &c. for thou art all, and much more then all theſe unto me.

When ſome bad ſtop *Luthers* mouth with gold and preferment; one of his adverſaries anſwered, It is in vain, he cares neither for wealth nor honour; Yea, when great gifts were offered him to a better end, he refuſed them, ſaying, That *God* ſhould not put him off with theſe things; nor would he be ſatisfied with any thing that was here below.

Thou haſt made us, O Lord, for thy ſelfe (ſaith *Auſtin*) and our hearts are unquiet till they come unto thee.

As what I have, ſaith *Bernard*, if offered to thee, pleaſeth not thee without my ſelfe; ſo, O Lord, thy good things we have from thee, though they refreſh us, yet they ſatisfie us not without thy ſelfe.

In *Spaine* they lived happily, untill fire made ſome Mountaines vomit Gold; but what miſerable diſcords have followed ever ſince.

They offered to make *Luther* a *Cardinall* if he would be quiet; No, ſaith he, I will not betray the truth by my ſilence if ye would make me *Pope*.

When they offered *Baſile* money, and preferments to tempt him, he anſwered, Can you give me money that can laſt for ever, and glory that may eternally flouriſh?

Again,

Again, when *Valence* the *Emperour* ſent to offer him large preferments, and to tell him what a great man he might be, he anſwered, Offer theſe things to *Children*, not to *Chriſtians*. Nor would any ſolicite them to doe ill did they rightly know them, for what *Cicero* ſpeaks of *Cato*, viz. O gentle *Cato*, how happy art thou to have been ſuch an one, that never man durſt yet preſume to ſolicite in any diſhoneſt cauſe, or contrary to duty, may be applyed to every Beleever rightly ſo ſtiled.

The magnanimous *Chriſtian*, will loſe his *life* rather then the *peace* of a good *conſcience*: like *John Baptiſt*, he will hold his integrity, though he loſe his Head for it. And reaſon good, for let a man but keep a good correſpondence with *God*, and his own conſcience: and then he may anſwer all frighting Alarms, as he did when the *Tyrant* threatned him: I will take away thy *Houſe*, yet thou canſt not take away my *Peace*: I will break up thy *Schoole*, yet ſhall I keep whole my *peace*: I will confiſcate all thy *Goods*, yet there is no *premunire* againſt my *peace*: I will baniſh thee thy *Country*, yet I ſhall carry my *peace* with me.

A Prieſt might enter into a leaperous houſe without danger, becauſe he had a calling from *God* ſo to do; and we may follow *God* dry-ſhod, through the *Red Sea*.

I more fear what is within me, ſaies *Luther*, then what comes from without: The ſtormes and wind without do never move the earth, onely vapours within cauſe Earthquakes, *James* 4. 1. It is not the toſſing of the *Ship*, but the diſtemper of the *ſtomacke*, that cauſeth ſickneſſe; the *choller within* and not the *waves without*: Whence *Veſpaſian* (having conquered *Jeruſalem*) refuſed to have the *Crowne* ſet upon his head; ſaying, I indeed am the Rod in *Gods* hand, but it is their ſins onely that hath ſubdued them.

Jerome writes of a brave woman, that being upon the Rack, bad her perſecutors do their worſt, ſhe was reſolved rather to die then lie.

The Prince of Conde, being taken Priſoner by *Charles the ninth of France*; and put to his choiſe, whether he would go to Maſs, or be put to death, or ſuffer perpetuall impriſonment? anſwered, The former I will never do by *Gods* grace; as for the two latter, let the *King* do with me what he pleaſeth; for *God*, I aſſure my ſelfe, will *turne all to the beſt*.

The *Heavens* ſhall as ſoon fall (ſaid *William Flower* to the *Biſhop* that perſwaded him to ſave his life by retracting) as I will forſake the opinion and faith I am in, God aſſiſting me.

John Noyes took up a Fagot at the fire, and kiſſed it, ſaying, Bleſſed be the time, that ever I was born, to come to this preferment.

Never did Neckarchief become me ſo well as this Chaine, ſaid *Alice Driver* when they faſtned her to the ſtake to be burnt.

Maſter *Bradford* put off his Cap, and thanked *God* when the Keepers wife brought him word he was to be burned on the morrow; and Maſter *Taylor* fetcht a friske when he was come neare the place where he was to ſuffer.

Henry and *John*, two *Auguſtine Monks*, being the firſt that were burnt in *Germany*; And *Maſter Rodgers*, the firſt that was burnt in *Queene Maries dai's*, did all ſing in the flames,

Vin-

Vincentius, as *Luther* reports, made a ſport of his torments, and gloried when they made him go upon hot burning coales, as if they had beene Roſes.

Be of good cheere, ſaid one *Martyr* to her husband that was to ſuffer with her, for though we have but an ill diner, we ſhall ſup with *Chriſt*.

And what ſaid *Juſtine Martyr* to his murtherers, in behalfe of himſelfe, and his fellow Martyrs; *you may kill us, but you can never hurt us?* And *Franciſco Soyit* to his adverſaries, *you deprive me of this life, and promote me to a better, which is, as if you ſhould rob me of counters, and furniſh me with gold. The ſooner I die*, quoth another, *the ſooneer I ſhall be happy.*

When *Pyrrhus* tempted *Fabricius*; the firſt day with an Elephant, ſo huge and monſtrous a beaſt, as before he had not ſeen; the next day with money, and promiſes of honour: he anſwered, *I feare not thy force, and I am too wiſe for thy fraud.* He will never fear to be killed, who by *killing* is ſure to be *Crowned.* A *Chriſtians* reſolution, is like that of *Gonſalvo*: who proteſted to his ſouldiers, ſhewing them *Naples, that he had rather die one foot forwards, then to have his life ſecured for long by one foot of retrait.*

When *Modeſtus, the Emperours Lieutenant*, threatned to kill *Bazill*, he anſwered, If that be all, I fear not, yea, your Maſter cannot more pleaſure me, then in ſending me unto my Heavenly Father, to whom I now live, and to whom I deſire to haſten. And another time being threatned with *bonds, baniſhment, confiſcation, cruell torture, death*, &c. He bad him fright babies with ſuch bug-bears; his *life* might be taken away, but not his *comfort*; his *head*, but not his *Crowne.* Yea, quoth he, had I a thouſand lives, I would lay them all down for my *Saviours* ſake, who hath done abundantly more for me

John Ardely profeſt to *Bonner*, when he told him of burning, and how ill he could indure it, That if he had as many lives, as he had haires on his head, he would loſe them all in the fire, before he would loſe his Chriſt.

Gordius the Martyr, ſaid, It is to my loſſe, if ye bate me any thing of my ſufferings.

Origen was ſo earneſt to ſuffer with his father, when he was but ſixteen years of age, that if his mother had not kept his clothes from him, he would have ran to the place where he ſuffered, to profeſſe himſelfe a Chriſtian, and to have ſuffered with him; which was a common thing with the Martyrs, making all haſt, leaſt they ſhould miſſe of that noble entertainment.

Auſtin obſerved, That though there were many thouſands put to death for profeſſing Chriſt; yet they were never the fewer for being ſlaine; and the like is affirmed by *Luther.*

The more we are cut down by the Sword of perſecution, the more ſtill we are, ſaies *Turtullian* of the Chriſtians in his time: Yea, the ſufferings of one, begat many to the love of the truth. We read that *Cicilia*, a poor Virgin, by her gracious behaviour in her Martyrdome, was the meanes of converting four hundred to Chriſt. Whence *Maſter John Lindſay*, a friend to *Biſhop Bettoune*, upon the burning of *Maſter Patrick Hamilton*, ſaid to him, My Lord, if you burn any more, let them be burnt in hollow Cellars;

lars; for the ſmoak of *Maſter Hamilton* hath infected as many as it blew upon. Maſter *Knox* in his *Hiſtory of Scotland.*

Bilneyes Confeſſion converted *Latimer.*

Juſtine Martyr, beholding the piety of Chriſtians in life, and their conſtancy in ſuffering ſuch great things ſo cheerfully at their death; gathered, that it was the true Religion which they profeſt; ſaying, Surely theſe men have more in them then the men of the world; they have other principles, and thereupon came to embrace the truth.

Adrianus, ſeeing the Martyrs ſuffer ſuch grievous things; asked why they would indure ſuch miſery, when they might (by retracting) free themſelves? To which one of them alledgeth that Text, *Eye hath not ſeen, nor eare heard*, &c. 1 *Cor.* 2. 9. The naming whereof, and ſeeing them ſuffer ſo cheerfully, did ſo convert him, that afterwards he became a Martyr too.

The more the *Phariſees* of old, and their Succeſſors the *Prelates* of late, oppoſed the truth, the more it prevailed.

The Reformation in *Germany* was much furthered by the *Papiſts* oppoſition; yea, when two *Kings* (amongſt many others) wrote againſt *Luther*, viz. *Henry the eighth of England*, and *Ludovicus of Hungary*; this Kingly Title being entred into the controverſie (making men more curious to examine the matter) ſtirred up a general inclination towards *Luthers* opinion.

Faninus, an *Italian Martyr*, being asked why he was ſo merry at his death ſith *Chriſt* himſelfe was ſo ſorrowfull; anſwered, That *Chriſt* ſuſtained in his ſoul all the ſorrows and conflicts of hell and death due to us; but by his ſufferings, and the aſſiſtance of his Spirit, we are delivered from the guilt of ſinne, which is the ſting of all troubles, and from ſorrow, and fear both of death and hell. Yea, even in the very act of ſuffering, God gives courage with the one hand, and holds out a crown with the other, 2 *Cor.* 1. 5. and 12. 10.

Many will do ſomething for *God*, that will ſuffer little or nothing for him. The *King of Navarre* told *Beza*, He would launch no farther into the *Sea*, then he might be ſure to return ſafe to the *Haven*; though he ſhewed ſome countenance to Religion, yet he would be ſure to ſave himſelf.

Conſtantius the Emperour, called together all his Officers and Servants, pretending to keep and promote onely ſuch as would ſacrifice to the Idols, and they that refuſed ſhould be baniſhed; ſo they dividing themſelves, he kept and promoted onely the Chriſtians, who had ſleighted both his commands and threats; telling the reſt, they were Traytors to *God*, and therefore could not be loyall to him.

Before theſe dayes came (ſaid Mr. *Bradford* Martyr) how many thought themſelves, and ſo were taken to be good and faithfull Chriſtians, true Beleevers, Gods dear Children; but now we ſee whoſe they are; for *to whom we obey, his ſervants we are*, &c. *Rom.* 6. 16.

In the *Palatinate*, ſcarce one Profeſſor of twenty ſtood out, but fell to Popery as faſt as leaves in Autumn. They were the Rich among the *Chriſtians*, that ſooneſt ſhrunk from *Chriſt* in the perſecution under *Decius*.

Pamachius an Heathen, could ſay to the *Pope*, Make me a *Biſhop*, and ile be a Chriſtian.

Aygo-

Aygolandus (the better to make his peace with *Charles the Great*) would become a Christian, and be Baptized; but when he came to the Court, where he saw at a Table in a room thirty poor people, in meane habites, and at ordinary fare, which the *Emperour* told him were the Servants of *God*, he replyed, That if *God* kept his servants so poorely, he would be none of his servant. It were good we would examine our selves, whether we have taken up goodnesse upon love to it, or upon some siniſter ends.

David thought it not so happy, to be a *King* in his owne *house*, as a *door-keeper* in *Gods house*. *Solomon* did prefer the Title of *Eccleſiaſtes*; [that is a soul reconciled to the *Church*] before the Title, of the *King of Jeruſalem*. *Theodoſius* the *Emperour*, preferred the Title of *Membrum Eccleſiæ*, before that of *Caput Imperii*: profeſſing he had rather be a *Saint* and no *King*, then a *King* and no *Saint*. And Godly *Conſtantine*, rejoyced more in being the *ſervant of Chriſt*, then in being *Emperour of the whole world*.

Ignatius ſaid, He had rather be a *Martyr*, then a *Monarch*: Nor did he ever like himſelfe, till he was thus tryed; for when he heard his bones crash between the wild Beasts teeth, he ſaid, Now I begin to be a Chriſtian.

Queene Ann Bolane, the Mother of *Queene Elizabeth*; when ſhe was to be beheaded in the Tower, thus remembred her thanks to the King. *Of a private Gentlewoman*, ſaid ſhe, *he made me a Marqueſſe, of a Marqueſſe, a Queene, and now having left no higher degree of earthly honour for me, he hath made me a Martyr.*

Perſecutors, ſaith *Bernard*, are but our Fathers Goldſmiths, working to add Pearles to the Crownes of the Saints.

Even the greater ſinners may puniſh the leſſe, and proſper for a time, *Ezek. 7. I will bring the moſt wicked of the Heathen, and they ſhall poſſeſſe their houſes*, verſ. 24.

As in letting blood by *Leeches*, the *Phyſitian* ſeekes the health of the Patient; the Leech to be ſatisfied with his blood onely: So when *God* works our good by evill inſtruments, each further one and the ſame thing; but *God* intends our *preſervation*, they our *deſtruction*; He wills that as our chaſtiſement, which he hates as their wickednesse.

It is no argument that *Chriſt* is not in the *Ship*, becauſe tempeſts and ſtormes ariſe.

It is onely *Heaven* that is above all winds, ſtormes, and tempeſts; nor hath *God* caſt man out of *Paradiſe*, for him to think to find out another Paradiſe in this world.

As *Themiſtocles* once ſaid of his Son; this boy can do more then any man in all *Greece*: for, the *Athenians* command the *Grecians*, and I command the *Athenians*, and my Wife commands me, and my Son commands my wife: So the Churches adverſaries in ſome places, may boaſt what their Father the Devill can do; for he commands the *Pope*, and the *Pope* commands the *Jeſuites*, and the *Jeſuites* command ſuch a King, or *Emperour*, *Revel.17.12.13.* and that *Emperour*, or *King*, commands his *Officers of State*; and they command the *common people*. And yet to ſpeak rightly, even all theſe can

do

do juſt nothing of themſelves, *For he that ſits in the Heavens laughing them to ſcorn*, commands all.

Denton the Smith of *Welby* in *Cambridge-ſhire*, that could not burne for *Chriſt*, was afterwards burned in his own houſe. And Judge *Hales* being drawn for fear of death to do things againſt the Law and his Conſcience, did not long after drown himſelf.

He diminiſhes from his own contentment, that ſeekes to add to it by unlawfulneſſe.

Pope Adrian when he was to dye, brake forth into this expreſſion; O my Soul, whether art thou going? thou ſhalt never be merry again. When I firſt entered into Orders (ſaid *Pope Quintus*) I had ſome good hope of my Salvation, when I became a *Cardinall*, I doubted of it; but ſince I came to be *Pope*, I do even diſpair of it.

Surely ſaid *Cardinall Wooliie*, if I had been as careſull to ſerve *God*, as I was to pleaſe men, I had never been at this paſſe.

Gaſper Olivianus a German Divine ſaies, I never learned how great God was, nor what the evill of ſinne was to purpoſe, untill this ſickneſſe taught me.

The *Croſs* opens mens eyes, as the taſting of Honey did *Jonathans*.

As *Alloes* kills *Wormes* in the *Stomacke*, or as Froſt and Cold deſtroyes Vermine; ſo do bitter afflictions crawling luſts in the heart.

Ariſtippus ſayes to *Diogines*, If you would be content to pleaſe *Dioniſius*, you need not feed upon green Hearbs; who replyed, And if you would be content to feed upon green Hearbs, you need not pleaſe *Dioniſius*, you need not flatter, comply, be baſe, &c.

Auſtin before his converſion, could not tell how to be without thoſe delights he then found ſo much contentment in, but after, when his nature was changed, when he had another Spirit put into him, then he ſaies; O how ſweet is it to be without thoſe former ſweet delights.

Galiacius, that Italian Marqueſſe, that left all for *Chriſt*, had no ill bargain of it; whereas he that forſakes *Chriſt*, to ſave his life and eſtate, makes as good a match as *Judas* did, who ſold his Salvation; or the *Phariſees*, who bought their damnation for thirty peices of Silver; or *Pope Sextus the fifth*, who ſold his Soul to the Devil, to injoy the glory and pleaſure of the Popedome for ſeven years. But our neglect is moſt in that wherein our care ſhould be greateſt.

The firſt thing that *Caius* did after he came to the *Empire* was, to preſer *Agrippa*, who had been impriſoned for wiſhing him *Emperour*.

Valentinian being put out of his Office, by *Julian the Apoſtate* for his Religion, had after *Julian was ſlaine* the *Empire* caſt upon him.

Riches, Honours, Pleaſures, &c. are ſo tranſitory, that the ſame man the ſame day hath been both Crowned and beheaded: *Zerxes* crowned his *Steereſman* in the morning, and then tooke off his head in the afternoon. And the like did *Andronicus* the *Greeke Emperour*, by his *Admirall*.

Roſenſis had a *Cardinalls Hat* ſent him, but his head was cut off before it came to him.

Baby-

Babylon, that bore her ſelfe bold upon her high Towers, thick walles, and twenty years proviſion laid in for a Siege, was ſurpriſed by *Cyrus*.

Pope Alexander the ſixth, and *Valentinian* his Son, prepared a Feaſt for divers *Cardinalls* and *Senators*, purpoſing to poiſon them: but by the providence of *God* they eſcaped, and themſelves alone were poiſoned.

The Aire is never more quiet then before an Earthquake, and uſually when the wind lyes, the great rain falls.

Bernard reports of *Pope Eugenius*, that meeting with a poor, but honeſt *Biſhop*, he ſecretly gave him certaine Jewels, wherewith he might preſent him, as the cuſtome was for ſuch to do; ſo, if *God* did not firſt furniſh us with his graces and bleſſings, we ſhould have nothing where-with to honour him, or do good to others. Of thine own I give thee, ſaid *Juſtinian the Emperour*, borrowing it from the Pſalmiſt.

If we *have* any thing that is *good*, *God* is the *giver* of it. If we doe any thing *well*, he is the *Author* of it. *God* is *Alpha*, the *fountaine* from which all *grace ſprings*: and *Omega*, the *ſea* to which all *glory* runs. All *bleſſings* come from him, like ſo many *lines* from the *center* to the *circumference*: therefore we muſt return all *praiſes* to him, like ſo many *lines* from the *circumference* to the *center*, *Rom.* 11. 36. 1 *Cor.* 10. 31. His *wiſdome* he communicates, and his *juſtice* he diſtributes; and his *holineſſe* he imparts, and his *mercy* he beſtowes, &c. 1 *Cor.* 1. 30, 31. but his *glory he will not give to another*, Iſai. 42. 8.

NOw this matter being ended, and yet ſo much roome left, it will be no wrong to the Reader, nor expence to me, if I fill up the ſheet with theſe four *Allegories*, viz.

The Analogie between *man* and a *building*, a *City*, a *Common-Wealth*: the whole *World*.

1. Mans body is like a *Houſe*, his ſoul is the *Maſter*, his greater bones are the beams or main *Timber*, his Ribs are *Lathes*, *dawbed* over with fleſh, and *playſtered* with skin, his mouth is the *Door*, his throat the *Entry*, his heart the *great Chamber*, and his head the *Chappell*, both full of curious Art, and wherein Conſcience as *Chaplaine* is ever reſident.

His Middriffe is a large *Partition* 'twixt the *great Chamber* and the *ſpacious Hall*: his belly is the *Kitchin*, his ſtomack the *Pot*, where the *meat* is ſometimes but half *ſod* for want of *heat*: his Teeth are the *Kitchin knives*, his Spleen is a *Veſſell* which nature provids, to receive the *ſcum* that riſes from the *Pot*: his Lungs are the *Bellowes* that reſpier in every Office, quickening every *Fire*; his Noſe is the *Chimney*, whereby is ven-

vented ſuch *fumes* as the *Bellowes* ſend up; his Bowels, or Conduits of excrement are the *Sinke* to draine away all noyſome filth, and keep the *Kitchin* clean; his Braine is the *Studdie*, his Eyes like Chryſtall *Windowes* are clear and bright to let in all *Objects*, and let out the *ſight*; his Senſes are the *Servants*, having every one a ſeverall *Office*, &c. Or

2. Man is like a *City*; his skin is the *Walls*, his Eyes and Ears the *Factors* and *Merchants*, his hands the *Tradeſmen*, his leggs the *Portors*, his mouth the *Gate*, his teeth the *Portcullis*, his appetite the *Cator*, his ſtomack the *Larther* or *Kitchin*, digeſtion the *Cooke*, expulſion the *Scavenger*, his ſoule the *Church*, conſcience the *Preacher*, reaſon and experience are the *Common-Counſel*, memory is Mr. *Recorder*, underſtanding the *Governour*, his Senſes are the *Officers*, fortitude the *Souldiers*, words the *ſhot*, his brain is the *Statehouſe*, and his heart the *Cittadel or Caſtle*: Or

3. Man may be likened to a *Kingdome* or *Common-wealth*; his Head reſembles the *Prince*, his heart the *Privy-Counſel*, in which underſtanding ſits as *Preſident*: his Eyes are the *Watch-men* and *Intelligencers*, his Ears the *Judges*, commutative juſtice the *Law*, cuſtome and experience the *Jurymen* or *Free-holders*, the joynts reſemble *Concord and good Order*, the Sinewes *Money*, his Arms and Hands the *Souldiers and Tradeſmen*, his Feet the *Merchants*, his Tongue the *Pleaders*, Conſcience the *Preachers*, the affections are *inferiour Officers*, the Senſes *Servants*, the Belly like *Idle perſons*, Truth is or ſhould be the *Treaſurer*, Reaſon and Religion *Lord Chancellor*, memory *Maſter of the Rowls*, &c. Or

4. Man the Microcoſme or *little World*, is much like the *great World* or Univerſe: his fleſh reſembles the *Earth*, his bones the hard *Rocks* and *Stones*, his ſpirits the *Mineralls*, his haire the *Graſſe*, his breath is like the *Aire*, naturall heat the *Fire*, blood the *Water*, his Liver the *Sea*, his veines the *Rivers*, his face the *Firmament*, his eyes thoſe two great lights of *Sun* and *Moon*, his ſinewes the *Treaſure* and *Wealth*, his five Senſes the *Sinck-ports*, his ſoul the *Monarch*, his heart the *Queene* or *Empreſs*, his head the *Court* or *Senate* houſe, his brains

brains the *Counſel* or *Senate*, his reaſon the *Preſident*, his will the *Law*, &c. Or if you will thus, *Magiſtrates* are the Armes of the World, *Counſellors* the Brains, *Lawyers* the Tongues, the *Rich* the Stomacks, the *Poor* the Backs, *Merchants* the Feet, *Officers* the Hands, and *Divines* the Hearts, &c. His youth reſembles the *Spring*, his Manhood *Summer*, his middle age *Autumne*, his old age *Winter*; and the like betweene the four humours in mans body, and the foure quarters of the yeare.

The *little World* Man, is ſo the Compendium and abridgement of all creatures, that whatſoever is imprinted with Capitall Letters in that large volum as in folio, is ſweetly and harmoniouſly contracted in *Decimo Sexto*, in the briefe text of man, who includs all: *Planets* have being, not life; *Plants* have life, not ſenſe, *Beaſts* have ſenſe, not reaſon, *Angels* have being, life reaſon, not ſenſe, *Man* hath all, and contains in him more generallity then the *Angels*, viz. *being* with *Planets*, *Life* with *Plants*; *ſenſe* with *Beaſts*, *reaſon* with *Angels*: But the Beleever hath over and above, *Gods* ſpirit and faith. Nor does the *rational* ſo much excell the *ſenſual*, as the *ſpiritual* man excels the rational, *Mat.* 4. 16. & 15. 14. *Epeſ.* 4 18, 19. & 5. 8. 1 *Pet.* 2. 9.

And ſo according to my ability, I have provided for my Reader, ſomething of every thing, becauſe no one thing wil pleaſe all. It may ſerve eitheir as a *Banquet of ſweet Meats*, or as a *publique feaſt for all commers*: to which I have added an *aftercourſe of Kickſhawes* for *queſie ſtomacks*, that care for no better meat. Let each man pleaſe himſelfe, (that will be pleaſed) and it ſhall not a little content me, that I can give ſo good entertainment to ſo many (*Luk.* 9. 14. to 18.) at ſo cheap a rate in theſe hard times.

Imprimatur, *Tho. Gataker.*

FINIS.

LONDON, Printed by *J. Bell*, for *James Crump* in little *Bartholomewes Well-Yard*, 1654.

POSTSCRIPT to the *READER*.

THe *Apoſtle* that prefixt his name to thirteen of his *Epiſtles*, held it meet to leave the ſame out, of that to the *Hebrewes*: And the ſame did I in publiſhing thoſe two Tracts, *A ſmall Map of the many Proteſtants and few Chriſtians in England*; and, *Preparation to Converſion*. Sundry reaſons induced me to think, that it would be beſt ſo to do; but as when *a Pirate* ſaid to his fellowes, Woe to us if we *be knowne*; an honeſt man in the ſame *Ship* replyed, And woe to me if I bee *not knowne*: ſo fares it in this caſe. For contrary to what was expected, concealing my name, proves no ſmall hinderance to the ſale of them. Wherefore, though I ſhould count it a priviledge to be unknown to the *envious*, (ſince to be *more obſcure*, were to be *more ſecure*) and ſo to the *incorrigible*, (becauſe *I am become their enemy for telling them the truth*) being now requeſted by the vendors of thoſe Books, I both own them as mine, and withall aſſure the Reader, that he ſhall not finde them inferiour to the former, but rather (as touching the ſubject) more for his benefit; which is the principal aime of

Your affectionate *Monitor*, *R. Younge*.

The PRINTER to the READER.

IT being obſerved, that many meeting with ſome of this Authors Collections, do earneſtly enquire after the reſt; and that others (and not a few) think they have all of them, when they have not a third part, (though they have many in number of his ſmall pieces) I think it not amiſs to ſatisfie the one, inform the other, and ſave both any further labour, by ſetting down the ſeveralls: And the rather, for that the ſaid Author intends now to take his work off the *Loom*, or turn his *Pinace* into the *Harbour*, by putting an end to this imployment, as having ſaid ſomething (if not ſufficient) in one or other of his Diſcourſes, to each ſoul *ſeduced* or *afflicted*: their ſeveral names are,

A ſoveraign Antidote againſt all Griefe.
A ſhort and ſure way to grace and ſalvation.
A ſmall Map of the many Proteſtants, and few Chriſtians in England.
A ſerious and pathetical Deſcription of Heaven and Hell.
A hopeful way to cure that horrid ſin of Swearing.
An experimental Index of the heart.
Apples of Gold from the Tree of Life.
Armour of proof againſt the Worlds envy, ſcoffs, and reproaches.

Characters

Characters of the kindes of preaching.
Compleat Armour against evill Society; First and Second part.
Cordial Counsell.
Gods goodness, and Englands *unthankefulness.*
Preparation to Conversion.
The Drunkards Character; with an addition.
The Arraignment of Covetousness and Ambition, First and Second Part.
The benefit of affliction.
The Victory of Patience.
The whole Duty of a Christian.
The Naturall Man anatomized
The Cure of Misprision, or Mistake.
The Cause and Cure of Ignorance, Error, Enmity, &c.
The Pastors Advocate.
The Poors Advocate, First and Second Part.
The odious, despicable, and dreadfull condition of a Drunkard
The { *Blemish of Government.*
Shame of Religion.
Disgrace of Mankind; with offer of help to drowning men.
The Impartial Monitor, about following the fashions.
The Impartial and Compassionate Monitor about hearing of Sermons.
The Seduced Soul Reduced.
The Tryal of true Wisdome; with how to become wise indeed.
The Prevention of Poverty, and Cure of Melancholy.
The second part of the Pastors Advocate; or the proof of a good Preacher
Six remaining parts of the Poors Advocate.
An infallible way to become happy here, and hereafter.

The first thirty are already published, of the three last some few (as being larger Discourses) will ere long be printed.

Such as are printed in a small letter, are sold onely by *Iames Crump* in *Little Bartholomews Wel-yard*, and *Henry Crippes* in *Popes-head Alley*